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&
COURSE DOCUMENTATION
OF THE FIRST PILOT TRAINING COURSE ON
EUROPEAN CITIZENSHIP IN YOUTH WORK

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Report & Course Documentation
European Citizenship in
Youth Work

*First pilot training course for youth workers and youth leaders
on European citizenship education in youth work*

by **Arjen Bos**

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Note on the report

Even though I consider and perceive myself as a European citizen, it was a major challenge to document the hard work done by so many fellow citizens and at the same time to remain as objective and neutral as possible. Europe, citizenship and youth are engaging and challenging concepts that have caused, cause and will cause many diverging opinions, reflections and actions. But the charm of it is that many people recognise and acknowledge this divergence, ambiguity and these different approaches, and therefore European Citizenship becomes a very converging concept in itself. A concept, or rather a reality, that brings together people from all over the continent who are concerned with and care for the participative involvement of young people with their social, cultural, political and economic environment.

This training course has brought together an enormous diversity of people, working, methods and ways of thinking. Thus, this document aims to bring together and to converge an equal amount of such input. I am quite confident that the reader will find this documentation of the training course useful as a resource of information, inspiration and motivation.

Because of the nature of the topic European Citizenship in Youth Work and the structure of this documentation, the following pages should be understandable for anyone who is interested in, feels responsible for, is active in, or would like to be involved with youth work for European citizenship. It should not matter if you were participant, trainer or resource person at this course, a representative of a European institution or (non-governmental) organisation, or simply any other inhabitant of the European continent, or possibly even beyond.

In order to enhance your reading pleasure and to allocate your time available effectively (so you have more time for (local) action), I provide you with a few guidelines on the structure of this documentation. It all starts with a **general presentation of the course**, including its aims, objectives, methodology and context. Next, you will find a day-by-day description of the **different sessions plans for each day of the training course**. Each session plan includes the different steps of the facilitation process and the instructions provided by the preparatory team. Then follows the most complicated section: a reflection on the **discussions and outcomes**. I have structured this section according to the different thematic blocks, as they had been identified and determined by the preparatory team: **1) Citizenship, 2) Young People & Citizenship, 3) Multicultural Society, 4) Young Citizens in Europe, 5) Intercultural Learning, 6) European Institutions, 7) Funding Programmes and 8) Youth Work in Practice**. For each block you will find the relevant objectives, topics, sessions / programme elements and main discussions and outcomes. All is concluded with a few selected **conclusions and key issues**. In the final part of this documentation you will find the **transcripts of the inputs of the different speakers and the project proposals developed by the participants**. And finally, all the **annexes** that hold additional information, instructions or outcomes.

As you might have noticed I refer to this publication as "documentation", as opposed to "report". According to Webster's Encyclopaedic Unabridged Dictionary, "to document" not only means "a written or printed paper furnishing information or evidence of factual or informative nature". When perceived from nautical perspective, in relation to vessels, it also means "to provide a vessel with a certificate giving particulars concerning its nationality, ownership, tonnage, dimensions, etc. according to its size and purpose".

This documentation will hopefully serve its purpose as a carrier of ideas, suggestions and opinions. It is European, it is yours and it is large, more than 150 pages.

Arjen Bos (May 2002)

Course Presentation

This training course was organised within the Partnership Programme on European Youth Worker Training run by the European Commission and the Council of Europe in the European Youth Centre Budapest (EYCB) from October 21 to November 1, 2001.

Training Partnership for European Citizenship

A major aim of the Council of Europe and of the European Union in the youth sector is the promotion of European Citizenship and of international co-operation between young people, youth workers/leaders and youth work structures in Europe. This aim is primarily pursued through the programmes of the Directorate of Youth and Sport of the Council of Europe and the Youth Programme (2000 to 2006) of the European Union.

These programmes are aimed at the support and at the development and implementation of European youth projects – youth meetings and exchanges, trans-national voluntary service projects, youth initiative projects, study sessions and training for youth workers/leaders, networking and co-operation between youth work structures in Europe, youth information projects, the development of publications and materials in the field of European youth work etc. – involving all actors in the field of youth work. These projects are based on a non-formal education approach.

In the partnership between the European Commission and the Council of Europe in the field of training, major emphasis is put on the quality and content of the projects which are organised or supported within these programmes, specifically with respect to promoting European Citizenship, the participation of young people in society and politics, intercultural learning, the fight against racism and the involvement of disadvantaged youth groups. Training of all actors involved in the development, implementation and evaluation of European youth projects is of crucial importance for securing the level of quality, that is desired to take benefit of the all the potential that European youth projects represent.

Quality in European youth projects and in training activities goes beyond the technical competencies and skills to successfully organise a youth exchange, a study session, a training course or a pilot project. Quality is also secured through a reflected and explicit approach to European citizenship in the work with young people; it takes a certain level of awareness and knowledge allowing youth workers to integrate citizenship education, and European citizenship in particular, in a manner that is coherent, reflected and in line with the present realities and aspirations of young people. It also implies the ability (skills and tools) to facilitate communication between young people and European institutions.

It can easily be said that Europe has an increasingly direct influence on the lives of young people. Whether we consider the domain of the European Union member states or the wider circle of member states of the Council of Europe, the influence and impact of “Europe” on young people is undeniable. Youth policies and programmes are an important part of this development.

European citizenship is easy to sense but difficult to define. It implies a set of entitlements and obligations applying to all citizens of Europe. But the experience of European citizenship by young people goes much beyond formal aspects. It also has integrate the question of access to rights concerning mobility, education and the labour market, as well as the question of the motivation of young people to actively get involved in the European dimension of their lives. Awareness is only the first step to enter a process.

Youth workers are irreplaceable mediators in this process. To take on this role implies, however, that youth workers themselves participate in the definition of the contents and practices of European citizenship.

Evaluation of youth programmes and projects within and beyond the Partnership between the European Commission and the Council of Europe in the field of training has shown that many youth workers and other partners working with European youth activities feel unprepared and insufficiently equipped (in terms of methodologies, information resources and practical examples) to face this task.

To address this issue, a group of experts, trainers, youth representatives and representatives of both institutions (Directorate of Youth of the European Commission and Directorate of Youth and Sport of the Council of Europe) worked jointly within the “Curriculum and Quality Development Group” with the aim to present an outline of a pilot project on European citizenship, which comprises two training courses and an evaluation phase. The two pilot courses will, for the first time at European level, address the issues of Europe, citizenship and youth and allow for reflection on the implications for youth work.

It is expected that as a result of this pilot project, European citizenship curricula will be further developed and integrated as a programme element of other training activities for youth workers and youth leaders across Europe.

Aims and objectives of the course

The learning objective for any training course on European citizenship should be to develop a sense of space and place in contemporary Europe, the skills required to be active agents for change and development, and the knowledge required to make informed choices within this context.

The aim of this pilot course was to support the professional development of youth workers and youth leaders by extending their competencies to integrate European citizenship within their projects and practice.

The following objectives had been set in order to reach the aims as described above:

- A. To extend the participants’ knowledge and understanding of Europe, citizenship and young people in Europe;
- B. To enable participants to reflect upon and to address key values related to European citizenship, such as human rights, democracy, participation and inter-cultural respect;
- C. To critically and creatively reflect about the role and relevance of Europe and European citizenship for young people and for youth work today and in the future;
- D. To further develop the participants’ skills and abilities to reflect about intercultural learning, multicultural society and their translation into and implications for youth work practice;
- E. To become acquainted with the historical role and present function of the European institutions, notably the Council of Europe and the European Union;
- F. To increase the participants’ professional competence in developing and evaluating projects with young people which aim at empowering them or raising their own understanding and practice of European citizenship;
- G. To acquire competence in dealing with European youth programmes, the policies behind them and the decision-making structures associated to them;
- H. To equip the participants with the knowledge and competence necessary to make use of existing funding mechanisms and programmes for young people;
- I. To gather evaluation elements for the further integration of European citizenship into youth

work practice.

Expected outcome

As a result of their attendance of the course, participants were expected to develop:

- a critical understanding of the tensions, opportunities and challenges arising from an enlarging Europe;
- the capacity to debate ideas of ‘European citizenship’;
- the potential to integrate European dimensions into their work with young people, particularly ‘cascading’ these capabilities to young people.
- reflections on experiences and stimuli on how to deal with the topic of European citizenship, both in non-formal and formal learning environments;
- the skills and abilities necessary in order to set up a project on European citizenship with young people and the tools to benefit from the gained experience (increased visibility and evaluation possibilities);
- their understanding of intercultural learning and its relation to European citizenship;
- their motivation and capacity to enrich and contribute to conceptual developments and debates on European Youth Policy and on European level youth worker and youth leader training;
- a broader and clearer understanding of European citizenship deriving from the institutional co-operation in this particular area;
- a clearer and extended knowledge of European youth programmes and the possibilities these programmes offer to support local projects for European citizenship;
- a network of contacts and potential partners in Europe.

Contents of the course

The course programme addressed the following key modules (the modules are described by a set of issues, which are indicative and not exhaustive):

Europe

Perceptions and concepts of Europe (historical and present)
Tensions and contradictions in Europe
The relation of nationality, identity, sovereignty and loyalty to Europe
Entitlements and rights of Europeans
A discourse on Europe in the 21st century

Citizenship

The relation of a citizen to the local environment, the region, the state and Europe
Citizenship and identity
Formal and legal concepts of citizenship
Historical and cultural understandings of citizenship
Modern concepts and practises of citizenship
Equality of rights, entitlements, opportunities, duties, obligations, responsibilities
The meaning of power and power relations
Education of young people for citizenship

Young people

Youth participation and democracy
Life styles, cultures and life-management of young people today
Which issues concern young people, which interests do they have?
How are young people affected by Europe?
How do young people affect Europe?
Socialisation and education of young people
Young people – a minority with minorities

Intercultural learning

Is there a European cultural identity?
The concept of 'culture'
What is intercultural learning?
Values and attitudes related to European culture
Ambiguity: Equality versus Diversity

Multicultural society

The meaning of a multicultural society
Dealing with differences in youth work
Integration of minorities, 'foreigners', young people

European institutions

Historical roles, present functions and future perspectives of European institutions
Key institutions and decision-making processes of the Council of Europe, the European Union and the OSCE
The relation of institutions to the citizen and their policy towards young people
Spaces to influence institutions and modes of influencing

European funding mechanisms and programmes for young people

Philosophy behind European funding mechanisms and programmes for young people
General aims and key objectives of European funding programmes for young people
Specific information on programmes of the COE and the EU for young people

Youth work practice

Present practice of youth work in Europe
Approaches in youth work to European citizenship
Concepts of youth work and their relevance for citizenship development
Role of the state and civil society – conditions for youth work
Quality of youth work
Project development for European citizenship
Quality criteria for youth projects on European citizenship

Methodology and programme

Methodological guidelines

The course was based on the principles and practise of non-formal education in youth worker and youth leader training, as they have been developed and implemented at the European Youth Centres as well as in other training contexts. In conjunction with the topic of the course – European citizenship – this determined that the learning process would:

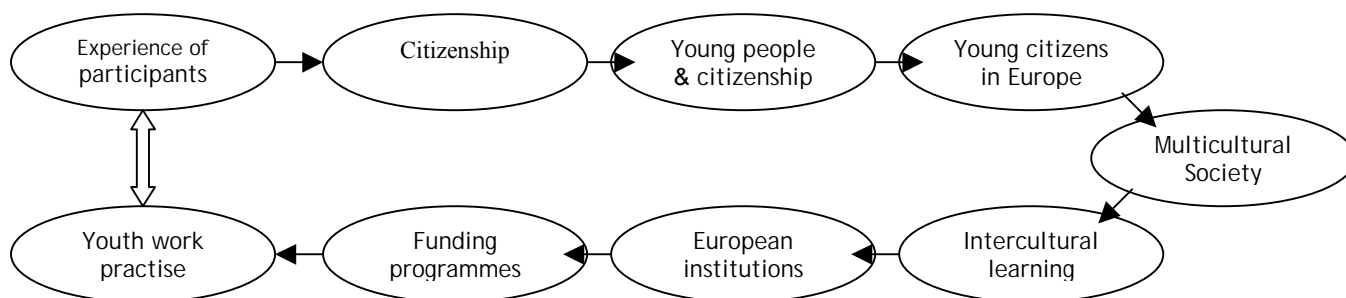
- be based on the intrinsic motivation of the learner;
- generally not imply the control of individual learning achievement;
- be learner-centred and based on the experiences of participants;
- be based on a personal responsibility for learning, supported by a strong group dimension and a collective approach;
- enable participants to apply and transfer what they learned to their youth work practise;
- take into account the needs and motivations of participants and be open to regular feed-back and evaluations;
- be thoroughly evaluated and documented to gain a maximum multiplying effect after this pilot phase.

Programme Outline

Starting from the experience of the participants, the course addressed the values and attitudes in relation to the three main content elements EUROPE, CITIZENSHIP and YOUNG PEOPLE as well as the required skills and competencies participants need in order to permanently include ‘European citizenship’ in their practice.

With methodological creativity it was ensured that participants became incrementally conscious and skilled in ‘managing’ the *interrelation* between questions of ‘Europe’, questions of ‘citizenship’ and questions of ‘youth’, at both conceptual and practical levels.

The approach of the course



Roles and responsibilities in the course

The individual participants were the starting points of the course. Each participant had the space and was expected to contribute with his/her own experiences and approaches to European citizenship and youth work.

The team of the course was responsible for the planning, organisation, implementation and evaluation of the programme of this course. The team reflected a variety of experiences and competencies in relation to youth work and citizenship and was composed of:

Rui Gomes, Portugal/Hungary, Programme and Training Administrator at the European Youth Centre Budapest and course director;

Andreas Karsten, Germany, free-lance trainer in the field of non-formal education, specialising in citizenship education, international youth work and training for trainers, former Bureau member of the European Youth Forum;

Erzsébet Kovács, Hungary, free-lance trainer in the field of formal and non-formal education, specialised in international youth work, adult education, training for trainers;

Margareta Matache, Romania, international youth worker, specialising in minority issues;

Denis Morel, France, youth worker, trainer in non-formal education, specialising in local support of youth organisations and international youth work, street animation and

László Földi, Hungary, National Agency of Hungary for the YOUTH Programme of the European Union (invited)

The team was supported by Resource Persons, Experts and/or Guest Speakers, who provided specific input and expertise on concrete issues for specific parts of the programme, such as the European institutions and their youth programmes, the concepts of citizenship, European citizenship and citizenship education, youth, youth work and youth work practise.

Being a pilot course, an appropriate and ongoing evaluation of effectiveness with respect to individual learning, group learning, institutional investment and turnover was necessary. A more long-term view on the aspect of improving the quality of existing European programmes in the youth field was also considered needed. To this end, the entire pilot project, including this course, was evaluated together with two *External Evaluators*.

The external evaluators followed the whole programme with the team and participants in order to assist in the evaluation of the course and the whole pilot project with respect to its educational aspects and to modify and develop it further accordingly. They also provided feedback and consultancy to the course team concerning the implementation of the programme and actively contributed to the progress and success of the course.

The Course Secretariat

The function of the course secretariat was assumed by staff members of the secretariat of the partnership programme on European Youth Worker Training, run by the European Commission and the Council of Europe:

Balázs Hidvéghi, Hungary/France, Educational Advisor, Directorate of Youth and Sport of the Council of Europe;

Sabine van Migem, Belgium/France, Secretarial Assistant, Directorate of Youth and Sport of the Council of Europe.

Profile of participants

The pilot course was intended for youth workers and youth leaders who:

- have experience of at least two years in youth work (as volunteers or professionals);
- have organised or co-organised a youth project with a European dimension;
- have experience in developing and managing a project with and for young people;
- are committed to work directly with young people on issues related to European citizenship;
- are motivated to undergo training and able to attend the course for its full duration;
- are able to work in French and/or in English;
- are resident in a member state of the Council of Europe or in another country signatory to the European Cultural convention.

Selection of participants

The training team tried as far as possible to ensure a balance between gender, geo-graphical origin, different types of experience, cultural backgrounds and organisations, institutions or projects as well as different concepts of citizenship and consequently aimed to compose a group of participants which represented the diversity and richness of a multicultural Europe.

Working languages

French and English were the working languages of the course with simultaneous interpretation. To better evaluate the participants' language needs, applicants were kindly requested to mention in their application forms all the languages in which they are able to work.

Session Plans

Day 1: Monday, 22 October

"My Citizenship..."

Getting to know each other and exploring meanings and interpretations of citizenship

All the participants had been asked to bring five (5) objects symbolising or representing Citizenship for them. The participants also brought definitions of Citizenship in their mother tongue, and when appropriate, their translation into French and/or English.

In small working groups the participants shared the objects and definitions that they brought, looking for:

- similarities
- differences
- contradictions
- contrasts
- characteristics

...in their meaning and relation to citizenship.

Each working group presented the outcomes in plenary.

"Interactivity; Group Building"

Sharing experiences and realities of young people and citizenship across Europe

A note on the principles of the Workshop

The process is designed to be accessible to all participants, whether or not they have experience of doing this sort of activity. It is inspired by the ideas of Forum Theatre from Augusto Boal.

All exercises are optional – if a participant does not feel comfortable with an exercise she/he can step out of it at any time. The moments for reflection in the process are intended as an outlet for feelings and emotions not as an opportunity for analysis of intellectual discussion. Participants are of course welcome to use these activities with their groups. It is recommended to try them out first with a group that the facilitator already feels comfortable with and to bear in mind the importance of building up to the more challenging exercises.

Objectives

To facilitate the group building process

To explore individual and group perspectives (ways of seeing)

To provide a context for co-operation which is not only dependent on oral discussion

To open up creative avenues for exploring the themes of the course

To introduce participants to practical activities which could be used with a variety of groups

Descriptions¹

Pushing against each other (10 minutes)

The actors arrange themselves in pairs, facing each other, and hold each other by the shoulders. There is a line (imaginary or real) on the ground between them. They start pushing with all their strength.

¹ Apart from the last two, explanations of versions of all games/exercises in this workshop, along with many others can be found in *Games for Actors and Non-Actors* by Augusto Boal (English edition is published by Routledge – London 1992). *A Joker's Guide* by David Diamond was also used in the preparation of the workshop (unpublished).

When one person feels that her 'adversary' is weaker, she eases off so as not to win. If the other person increases his pushing, the first does the same, so that both are using all their strength building up the tension but keeping the balance

Can be tried back to back (leaning on each other) or holding arms with feet together and leaning back. The latter version can then be turned into a seesaw.

Hypnosis (10 minutes)

Partners stand facing each other. A holds his hand in front of B's face. As A slowly moves his hand B keeps her face at the same plane as the palm of the hand. Tips of fingers to forehead, bottom of hand to chin. It is important not to put the hand too close. The aim is to put your partner into unusual positions without making them do things that they can't do. Test their limits.

This can be extended by linking pairs together (via hypnosis) so that there are different groups that are all co-dependent on each other's movement.

Share thoughts with partners then with another pair (fours) (5 minutes)

Important notes for all blind games

Lead with the chest not with the head, do not stick arms out in front of you, make sure the room does not have any sharp, sticking out obstacles and if necessary have spotters to turn people round who are walking into 'danger'.

Stand / walk blind (5 minutes)

Everyone finds a space in the room. Stand with eyes closed, hands by sides or crossed in front of chest. Find your centre of gravity. Play with it by leaning from side to side and backwards and forwards and then come back to the centre. People then walk as slowly as they like about the room. If a person comes into contact with another person they stop and, without talking or opening their eyes, negotiate their way round each other.

Blind magnets (10 minutes)

Magnets repel and attract. Everyone walks around the space with eyes closed. No talking. At first everyone repels so that it is impossible to touch. When someone feels another person approaching they sense each other and move away. Then they attract. If people touch they must remain touching and keep moving. Reverse this several times. At the end the group can be left in a bunch and then open their eyes. Who did you end up next to? Why?

Discuss in fours (5 minutes)

Blind cars (15 minutes)

Partners. One is the car, the other is the driver. The car is blind. The driver communicates with the car by pats. Patting on the top of the head means move forward. On the left shoulder means turn left. On the right shoulder turn right. On the back means reverse. The car should turn on the spot not in a curve. The car controls the speed. The idea is to move through the traffic without crashing.

Discuss with partner (5 minutes)

Complete the image (20 minutes)

The joker comes into the middle of the circle and takes on a shape but doesn't say what it is. She asks the group what they see. She then explains what it meant to her. She then explains about not 'naming images' that saying what an image is before showing it narrows down the perspectives or possible interpretations.

One person then comes into the circle and makes a frozen image, a second person then adds himself to complete the story he saw in the first person's image. The first person is then replaced by a third person

who changes the image to fit in with the story she saw in the second person's shape. Don't discuss these at first, just see them and go. This can then be built up by adding more than two people or done on a theme

Sculpting in pairs (20 minutes)

Each participant stands facing a partner. A is the sculptor, B is 'intelligent clay'. She practises manipulating her partner's body to make the image she wants. B tries to feel and understand what he is which is what is meant by 'intelligent clay'. When both A and B have had a couple of practices, working on the theme of 'citizens' sculptors then bring their sculptures together to make one big sculpture. Look at it. Does it tell a story?

Discuss images in two circles (5 minutes)

Atom 5/4 (5 minutes)

Everyone moves around the room, filling the room and trying to keep an equal distance between each person. The joker says a number and without stopping people form groups of that number. This is repeated several times, finishing with 5 (or a number that will make groups of around six).

Collective poems (55 minutes)

Each group writes one word inspired by the idea of Europe on one piece of paper. The group then passes the paper to the group on their right. In each group, each individual should now, on separate pieces of paper, write a sentence or phrase inspired by this theme without consulting each other. The group then passes all these pieces of paper to the group on the right. Each group now has to assemble a poem using the theme as a title and arranging the sentences in an order that makes sense to them. When they are happy with the order, they decide on a way of performing the poem. They should decide if one person says one line, everyone says all the poem etc... They should then decide on an image using the group, which represents the poem and add one group/individual movement per line of the poem. At the end they should have a movement sequence along with a reading of their poem. Each group then performs this to the rest.

"Opening Night of the Citizen Cafe"

The participants of the training course were invited to set up a Citizen Cafe that would permanently reside at a fixed location at the training venue.

The concept of the Citizen Cafe is to have a place where participants can get together during the training course for informal conversations and meetings, exchanges of experiences, knowledge and information. The Cafe was decorated with objects and definitions from the session "My Citizenship". A bar and Speaker's Chair were also set up. During the Opening Night all sorts of (entertaining) activities were organised. Throughout the remains of the course, the Cafe was used for a variety of purposes: dancing, playing chess, discussions (serious and less serious), group work, drinking, announcements and exhibitions.

Day 2: Tuesday, 23 October

"Trends and Tensions in Young People's Socialisation"

A presentation by Professor Howard Williamson, Copenhagen University

Professor Williamson presented some current issues in the relation between young people and Europe. He addressed a variety of trends and tensions as they have become apparent in different researches about how young people perceive Europe and the different causes for the existing diversity of perceptions.

He described some transitions as they have taken place recently in young people's socialisation and lives in the European context, and what new challenges these transitions create for politicians and youth workers.

Professor Williamson stressed the importance of inclusion and participation of marginalised and oppressed youth in Europe in order to establish some sort of sense of ownership of European Citizenship for all young people.

A full transcript of Professor Williamson's input can be found in the Transcript Chapter of this report.

"Key issues regarding Trends and Tensions"

Small working groups on the key issues as they were raised in Professor Williamson's presentation

The participants were asked to individually list and then to discuss in small working groups some trends and tensions (5) that the young people that they work with are facing.

The outcomes of these small group discussions were presented on post-its, flip charts and through a presentation in plenary. Professor Williamson commented on some of the outcomes and put them in relation to his earlier presentation. An overview can be found in the annexes of this report.

"Project Agora 1"

Introduction to the Project Agora – concept and to the First Agora - meeting

Context

One of the fundamental aims of the course was “To increase the participants’ professional competence in developing and evaluating projects with young people which aim at empowering them or raising their own understanding and practice of European citizenship.”

The preparatory team has also been working with the understanding that:

- ◆ The knowledge acquired through the course makes little sense if not transferred or made transferable to youth work practice;
- ◆ A pilot project such as this course must also be evaluated according to the applicability and transferability of the learning;
- ◆ There will be an evaluation seminar or course in 2003, gathering the experiences and participants of the two pilot courses. This is, in fact, a crucial element of the pilot project as a whole and probably could be associated with the evaluation of the Covenant as such.

Thus, in this respect, the team has decided that participants should work out/prepare projects by the end of the course.

Objectives of the Project Agora's

The Project Agora's during this training course (from the Greek ageirein: to gather; a gathering place; especially the marketplace in ancient Greece) were a regular meeting point to:

- Exchange ways of work and practice in youth projects
- Reflect on how to integrate what was learned or discussed during the course in the projects (a regular moment for thinking about transfer)
- Market ideas for projects
- Find partners and develop new projects.

Methodology

The participants are expected to present a concrete project idea on the last day of the training course. This implies that they need time to prepare it, including time to identify criteria according to which “youth projects on European citizenship” should be developed.

It is important to keep open the possibility of developing projects alone or together with other participants. In any case, as part of the general approach of the course, it is of utmost importance that participants have a possibility to get to know the work practice of other participants better.

Different phases and steps of the Project Agora's

1. There will be five regular Agora groups, each Agora group is accompanied by a trainer.
2. The team composes the Agora groups, but participants may change with someone else at any moment.
3. The Agora groups may decide their own working schedule, as long as it does not interfere with the formal parts of the programme.
4. By the 3rd Agora each participant should be encouraged to seriously think of what they would like to develop as project and with whom. Writing it down (before) may help.
5. The quality criteria for youth projects that are developed on day 8, should also be taken into account while developing the project outline.
6. Day 9 of the training course is the day when participants should mostly work together – in pairs or triples – and consult with the trainers and resource persons available.

The first Agora group meeting was intended to become more and better acquainted with the different organisational and project backgrounds of the various participants. Exchange of information, previous experiences, promotional and educational materials are encouraged.

Day 3: Wednesday, 24 October

"Our Contribution"

A structured experiential exercise on values, norms and citizens

Objectives

To experience and understand:

- Why and how to be part of a community
- How to define and put norms and values into practice
- Why and how to take part in the decision making processes
- Openness in relation to new people and groups

Time

2 hours in the morning session + reviewing

Place

European Youth Centre Budapest, 4th floor + Room 301
(Room D, Computer room, copy machine room, foyer, room A)

The group of 30 participants is divided into 3 groups of 7 people: Group A, B and C. 5 participants play the exercise not belonging to any of these groups at the beginning of the process. Instructions of the exercise are given separately to these 3+1 subgroups of participants. There is 1 participant observer with each subgroup.

Description of the exercise

The groups have to work on given tasks in given places.

The tasks can be solved by the group members themselves or by co-operation with other groups.

The places are connected but separated by borders.

The exercise will end when the 4 groups have finished their tasks but at 12.00 at the latest.

Group A is working in room A with interpretation. Their task is to provide information on this training course (topic, challenges, group of participants, etc.) for the magazine of youth workers "Springboard" (published by Mobilitás Youth Information Service in Hungarian, English and French). The editorial board has a meeting at 12.30 p.m. this afternoon and they would need 12 copies of the written text either in French or in English.

Given materials: A4 paper, pens, flipchart board + guitar and CD player.

The resources they have: human resources (people familiar with both working languages), no adequate technical resources (e.g. nothing for typing, editing, copying but they have musical instruments).

They have a common border with Group B. In order to make any contact with Group C they have to cross the place of Group B.

This group has access to the elevator (other floors) and 2 bathrooms on the 4th floor.

Group B is working in the corridor. The working language is English and they have borders with both Group A and Group C. Their task is to set up a clear and democratic negotiation system for the 2 other groups since they have no possibilities to communicate with each other in person and develop an agreement on it. The regulation of negotiations should include the way, place and time limit of negotiations; selection process, size and rights of delegations, rules of decision-making process, etc. They should also make and present a report on negotiations to the large group.

Given materials: A4 papers, post-its, flipchart board, transparencies, marker pens + drums.
They have only human resource but they don't need anything else to do the task.

They don't have access to the basic facilities (water, coffee, and toilet).

Group C is working in room D plus they can use the computer room, copy machine and the TV corner as well and the coffee for everybody is also served in their place.

Their task is to prepare an interactive performance with the title: 'If we could play the guitar...' on some challenges youth workers may most probably face while working on a youth project related to European Citizenship. The style of this performance is up to the group (can be a short theatre play, pantomime, musical event, etc.) but at least one musical instrument should be used during the performance. They will present this play at the end of the exercise to the large group.

Group C has a very good infrastructure but they actually don't need these resources (e.g. copy machine). At the same time they don't have a musical instrument.

Those participants who are not members of Group A, B or C can join freely any of the groups after a given time (20 minutes). They don't know anything about the profile and tasks of the groups. Among them there are both English and French speakers.

[The precise instructions for the different groups can be found in the annexes of this report.]

"Debriefing of Our Contribution – exercise"

The debriefing for the exercise comprised two parts.

1. A quick debriefing and de-rolling in small groups. Every participant decides for him- or herself which group to join, but the starting point is the group that they started with at the beginning of exercise. The focus should be with a reflection on the group work and the different events that took place during the process.
2. A plenary debriefing and discussion about:
 - Internal relation & organisation of groups (rules, decisions, priorities, conflicts)
 - External relations (strangers, other groups, observers, authorities)
What is it like to approach others and being approached by others?

Before the plenary debriefing started it was explained to the participants that "Our Contribution" is a so-called structured experiential exercise, which implies that the exercise is a means, and not a goal. Therefore the plenary debriefing is NOT meant...

...To judge if a group accomplished its task

...To analyse individual behaviour.

...To draw generalising conclusions or to be translated to models that reflect real life patterns.

The purpose is...

- * To share common experiences of different group processes
- * To develop a common reference of analysis, food-for-thought
- * To explore a departure point for understanding realities

The outcomes of the debriefing can be found in the next section of this report.

"Citizenship & Civil Society"

A presentation by and discussion with Professor Cesar Birzea, Institute of Educational Sciences, Bucharest, Romania.

Professor Birzea spoke about three different topics. Firstly, about understanding citizenship in general. Secondly, about the concept of European citizenship and thirdly, Professor Birzea also addressed youth work as non-formal education for European Citizenship.

Professor Birzea started with a historical reflection on the background and uprising of the word citizenship in a variety of cultures and countries. He also pointed out the differences between the different understandings of the term, as they had also become evident through the different definitions that the participants had brought to the training course.

Next, Professor Birzea elicited some essential relations and differences between citizenship, civil society, civilised society, civics and Human Rights, as we come across these terms in the European context. He highlighted four elements that constitute European citizenship: 1) history of Europe, 2) common values in Europe, 3) shared responsibilities and 4) the geographical perception of Europe.

Finally, Professor Birzea stressed the importance for co-operation in the field of youth work in order to improve the work on promoting European citizenship. Not only horizontal co-operation between different NGO's, but also vertically between NGO's, schools, governmental bodies and institutions.

A full transcript of Professor Birzea's input can be found in the annex of this report.

Day 4: Thursday, 25 October

"The Role of Youth Policy"

A presentation on principles and practice of youth policies in Europe by Mr. Peter Lauritzen, Directorate of Youth and Sport, Council of Europe

Mr. Lauritzen addressed a wide range of dimensions regarding the development of youth policies in Europe. After describing the general roles and functions of youth policies, Mr. Lauritzen laid down what he considered the more specific functions of youth policies in the past, present and future of economic and political developments in Europe.

As the most specific functions, he related modernisation, strengthening civil society and the promotion of active citizenship in Europe. He highlighted the concept of parallel developments and synchronic perceptions of modernity to three different understandings of civil society.

The input was finished with a description of how these historical, political and economic understandings are translated into youth policies and how these are different for the different countries and member states of the Council of Europe.

The transcript of Mr. Lauritzen's input can be found in the Transcript Chapter of this report.

"Homogeneity and Diversity"

Workgroups on national youth policies across Europe

Following Mr. Lauritzen's input, the participants split up in small discussion groups in order to discuss 2 main questions:

- 1) Who defines the objectives of your youth work?
- 2) What would you like to have as a youth policy? What would you like to tell your Youth Minister?

The different discussion groups presented their outcome in plenary, where Mr. Lauritzen provided some short comments to open the plenary discussion. You can read the outcome in the next section of this report.

"Project Agora 2"

The participants devoted the rest of the afternoon to meeting again in different Agora groups.

The focus of the groups was with different ideas for future projects or to reflect on current projects within the margins of certain themes.

The themes were:

- Democracy & Leadership
- ...?
- ...?
- ...?

The groups allowed participants to enrich their ideas and initiatives and to collect new suggestions and advice for the development of their initial project ideas, based on previous experiences and future ambitions.

Day 5: Friday, 26 October

"Perceptions and Realities of Europe"

Europe from the Heart

The participants were grouped in small regional groups and asked to make a creative presentation about their perception of Europe. It was emphasised that the presentation should come from 'the heart' and should not be over-rationalised.

The different presentations were followed up by a plenary discussion among the participants and also, Ms. Alison Weston from the European University Institute, invited as a resource person, provided some comments.

"Values and Facts regarding the History of European Integration and Co-operation"

A presentation by Ms. Alison Weston, European University Institute

Ms. Alison Weston gave a very comprehensive presentation on the history, developments and current status of the European Union.

The main pillars of her presentation were the historical development of the European Union and, the reasons and arguments for the European project. Her leading question was: "What is Europe?" The intent of this question was to make participants reflect on how we perceive Europe, what are its borders, its limitations, its achievements, its values and its obstacles and challenges?

Regarding the historical development of the European Union, Ms. Weston focussed on:

1) the creation of the European Coal & Steel Community, 2) the European Economic Community (EEC) (the Treaty of Rome), 3) the Single European Act, 4) the Treaty of Maastricht, 5) the Treaty of Amsterdam and finally 6) the Treaty of Nice.

"The European Union and The Council of Europe"

Two interactive workshops on the function and decision-making structures of both institutions

Both workshops were merely structured as a question & answer session, wherein participants had the opportunity to ask as many questions as they wished about the functioning and developments of both institutions.

The questions addressed issues such as:

- decision-making structures
- involvement and participation of youth in both institutions
- historical developments of the institutions
- member states and their interests
- financial structures and regulations
- long-term vision and goals
- co-operation and development

Rui Gomes facilitated the workshop on the Council of Europe, Alison Weston facilitated the workshop on the European Union.

"Mid-Term Evaluation"

After 5 days of hard work, the preparatory team and the participants evaluated the methodology, the topics, approaches, group dynamics and process of the training course.

Day 6: Saturday, 27 October

A well-deserved free day for everyone.

Day 7: Sunday, 28 October

"Intercultural Learning as a condition for European Citizenship"

An introduction by Peter Lauritzen

Mr. Lauritzen had structured his input around five main principles and core values that facilitate intercultural learning.

As the leading principle of intercultural learning, Mr. Lauritzen identified 'symmetric communication'. A way of communication wherein both involved parties balance on an equal power level and wherein mutual respect and continuous sensitivity towards the communicating partner is essential.

Furthermore, Mr. Lauritzen listed and described tolerance of ambiguity, creativity, solidarity and empathy as crucial values that define our (intercultural) youth work. Throughout his input Mr. Lauritzen put all these items into relation with the historical and current political situation of our world and he emphasised the correlation with European Citizenship. He underlined the significance of the transitory process from a world of nation states to one where multilateral co-operation and in (ter) dependency are crucial.

Mr. Lauritzen encouraged participants to use European Citizenship not as an abstract concept but as a participative reality that they can create themselves through their work.

"Two practical workshops on Intercultural Learning"

The specific objectives for the practical workshops in the afternoon included:

- To address the meaning and role of intercultural learning in youth work and in relation to European Citizenship
- To provide participants with essential knowledge "anchors" regarding intercultural learning
- To address the relation between culture and citizenship in multicultural societies, including discrimination minorities and related issues.
- To explore the meaning of intercultural learning in youth work practice.

1. "Intercultural Learning Methodologies for working with Stereotypes and Prejudices"

This workshop aimed at familiarising participants with a wide variety of exercises that can be used within the frame of an international youth activity on European Citizenship, in order to address the issue of stereotypes and prejudices. The working process comprised of doing the exercise, debriefing the exercise, reflecting on its objectives and purposes and potential usage of the exercise in the future.

✓ **Cultionary**

This exercise is intended to work with and explore our stereotypes and prejudices about other people, to work with the images we have of minority groups, to understand how stereotypes function and to generate creativity and spontaneous ideas in the group.

✓ **All Human Beings**

This exercise aims to raise curiosity about texts from other cultures and people, to challenge stereotypes and prejudices about music from non-European sources, to raise curiosity about other peoples, cultures, texts and languages and to challenge ethnocentrism in texts and other cultural products.

✓ **First Impressions**

This exercise is intended to compare how people differ in their initial impression of others, to explore how our past experiences colour our first impressions and to become more aware of how our impressions affect our behaviour towards others.

✓ **Euro-Rail à la carte**

This exercise aims to challenge participants' stereotypes and prejudice about other people and minorities and about the images and associations the text raises, to reflect on the perceptions different participants have of minorities, to raise self-awareness about the limits of tolerance and to confront the different values and stereotypes of the participants.

The majority of the exercises above are taken from the All Different, All Equal Education Pack of the Council of Europe.

2. "Sharing experiences, limits and challenges for intercultural learning in youth work"

This workshop aimed at allowing participants to share their experiences in intercultural learning within their professional and personal lives. Next, the participants attempted to put these experiences in a wider frame of understanding how a learning process takes place and how to anticipate obstacles and challenges in this process for the future.

Throughout the whole workshop, intercultural learning was understood as a process of social education. Therefore the contents of the workshop incorporated three levels of discussion:

- 1) Intercultural Learning allows to learn about / from each other and about / from yourself;
- 2) An explanation of the experiential learning cycle in order to experience and understand how we learn from cultural differences;
- 3) To attach positive value to cultural difference

The participants came up with a personal (subgroup) listing of essential values and elements in this process as a whole.

The Council of Europe / EU Training Kit (T-Kit) on Intercultural Learning was used as a reference for this workshop.

"Project Agora 3"

The participants were asked to take some individual time in order to prepare a short presentation of their initial project ideas. The proposal had to be inspired on the earlier Project Agora's wherein different personal and organisational backgrounds and working themes had been explored.

The proposal had to include a description of the topic that the project intends to address, the goals of the project, the proposed activities and a timeline.

In the evening all the participants presented their ideas individually, after which they identified similarities between projects as a basis for co-operation.

Finally, the participants committed themselves to a preliminary division of working groups for the final project-planning phase.

Day 8: Monday, 29 October

"Identification of Quality Criteria"

The preparatory team of the training course presented what they considered to be the formal quality criteria of any project on European Citizenship. They are:

- ✓ Identifiable target group(s), specific analysis and description of the needs of young people and their organisation(s)
- ✓ Clear and realistic objectives, clearly defined expected results
- ✓ Relevant and concrete actions, variety of activities
- ✓ Collective responsibility, team, partners and funders.
- ✓ Limited time and space, local, regional, national and European
- ✓ Can be assessed and evaluated, evaluation is planned.
- ✓ "European citizenship dimension is an added value".

Next, the participants were asked to discuss in small groups what quality criteria could be used to determine what makes a good youth project on European Citizenship. A summary of their findings can be found in the next section of this report.

"European Youth Policies and Programmes"

Funding opportunities within the European Union and the Council of Europe, two presentations by László Földi and Rui Gomes

Mr. Földi and Mr. Gomes each presented the funding programmes of the European Union (European Youth Programme) and the Council of Europe (European Youth Foundation and the Solidarity Fund for Youth Mobility), respectively. The full transcripts of their input can be found in the annex of this report.

"Workshops on conditions and possibilities for projects"

The overall aim of the workshops and consultancy was to allow participants to start thinking about the financial structures that can support their project ideas on European Citizenship.

Both workshops were structured as question & answer sessions, wherein the participants had the opportunity to raise as many questions, specific projects or case studies with Mr. Földi and Mr. Gomes, regarding finance possibilities for their project ideas.

Apart from that, the participants had the opportunity to consult with the other members of the preparatory team on their experiences in the field: non-formal education, training courses, social work with minorities, animation and facilitation and workshops. These pieces of advice could then be taken into account by the participants when preparing their projects.

Day 9: Tuesday, 30 October

"Project Planning"

The working process of this day aimed to be the synthesis of the earlier work done and discussions held in the Project Agora's and the different training sessions of the course.

As a result of the different Project Agora's the participants composed working groups. Each working group was asked to develop a project on "European Citizenship for Youth Work". The challenge was to design a project outline that reflects different elements of the training course, combined with personal and organisational interests, in such a way that they meet the earlier identified and developed quality criteria for such projects.

The working groups were asked to take a large variety of project elements into account when developing the project and to fill in the project planning form.

1. Project Title

2. Co-ordination

- 2.1 Name of participants
- 2.2 Names of partner organisation

3. Place and time

- 3.1 When will your project be held?
- 3.2 Where will it take place?

4. Background of the project

- 4.1 What is the social context (social, cultural, territorial) of your project?
- 4.2 Profile of the young people or target group/s of your project (age, social-cultural profile, number, origin, link with organisations, etc.).
- 4.3 In which way does the project correspond to the priorities of your organisations?
- 4.4 What motivates you to run this project?

5. Intention / Aims

- 5.1 What is the aim of your project?
- 5.2 What is the project for?

6. Objectives

- 6.1 What are the concrete objectives of your project?
- 6.2 What do you expect to achieve?

7. Contents and activities

- 7.1 What are the themes or issues addressed? How will European citizenship be addressed?
- 7.2 Which activities are parts of the project?
 - In the preparation
 - In the implementation
 - In the evaluation and follow-up

8. Methodology and approach

- 8.1 How does the methodology promote European citizenship?
- 8.2 What is the role of young people in the project?
- 8.3 Which methods do you plan to use?
- 8.4 ... Concerning intercultural learning...

9. Calendar of the project

9.1 What is the calendar of the project, from the preparation to the evaluation (please list the timing for the main activities)

9.2 How will you share the tasks in the team? Who is/are the co-ordinator(s)

10. Next

10.1 What will the next step after the course?

Day 10: Wednesday, 31 October

"Presentation of Projects"

All the different working groups presented their project ideas and proposals according to the project planning grid.

In the discussions after the presentations the participants were asked to focus their feedback on the feasibility of the different projects, potential set-backs and potential strengths and opportunities.

An overview of all projects is included in the next section of this report.

"Conclusions"

The leading question for the conclusions of the training course was:

"What should the European institutions do to (better) promote European Citizenship with young people?"

The possible answers to this question were discussed in small groups. An outline of the answers can be found in the next section of this report.

"Evaluation"

Under 'supervision' of the two external evaluators for this training course, the participants and the preparatory team evaluated the course through the use of interactive methods.

Discussions and Outcomes

The learning objective for any training course on European citizenship should be to develop a sense of space and place in contemporary Europe, the skills required to be active agents for change and development, and the knowledge required to make informed choices within this context.

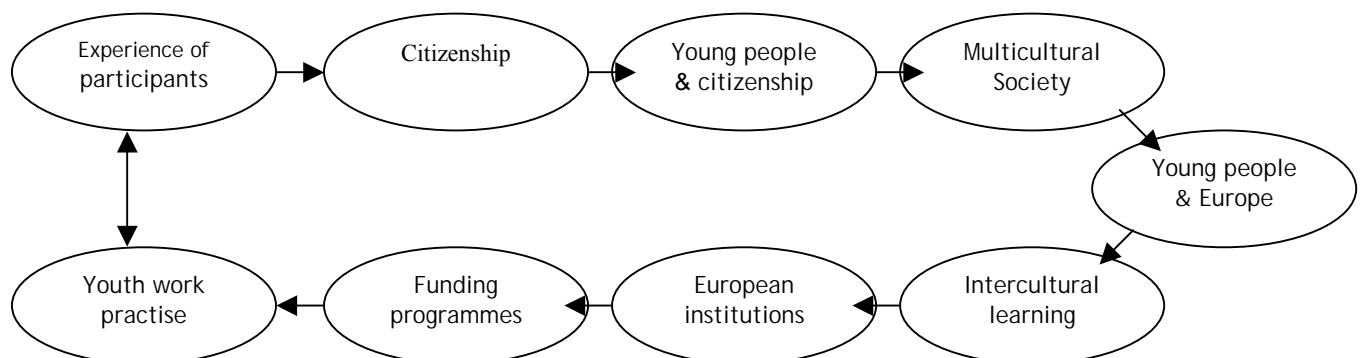
The aim of this pilot course was to support the professional development of youth workers and youth leaders by extending their competencies to integrate European citizenship within their projects and practice.

The course was based on the principles and practise of non-formal education in youth worker and youth leader training, as they have been developed and implemented at the European Youth Centres as well as in other training contexts. In conjunction with the topic of the course – European citizenship – this determines that the learning process would:

- be based on the intrinsic motivation of the learner;
- generally not imply the control of individual learning achievement;
- be learner-centred and based on the experiences of participants;
- be based on a personal responsibility for learning, supported by a strong group dimension and a collective approach;
- enable participants to apply and transfer what they learned to their youth work practise;
- take into account the needs and motivations of participants and be open to regular feed-back and evaluations;
- be thoroughly evaluated and documented to gain a maximum multiplying effect after this pilot phase.

Starting from the experience of the participants, the course addressed the values and attitudes in relation to the three main content elements EUROPE, CITIZENSHIP and YOUNG PEOPLE as well as the required skills and competencies participants need in order to permanently include ‘European citizenship’ in their practice.

With methodological creativity it was ensured that participants became incrementally conscious and skilled in ‘managing’ the *interrelation* between questions of ‘Europe’, questions of ‘citizenship’ and questions of ‘youth’, at both conceptual and practical levels.



Please find here some of the discussions and conclusions that can be drawn from the different sessions, in relation to the different thematic blocks and topics that were addressed during the training course. They are organised according to set objectives and expected outcomes.

Citizenship

Relevant objectives

To extend the participants' knowledge and understanding of Europe, citizenship and young people in Europe;

To enable participants to reflect upon and to address key values related to European citizenship, such as human rights, democracy, participation and inter-cultural respect;

Relevant topics

- The relation of a citizen to the local environment, the region, the state and Europe
- Citizenship and identity
- Formal and legal concepts of citizenship
- Historical and cultural understandings of citizenship
- Modern concepts and practises of citizenship
- Equality of rights, entitlements, opportunities, duties, obligations, responsibilities
- The meaning of power and power relations

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...A critical understanding of the tensions, opportunities and challenges arising from an enlarging Europe;

...The capacity to debate ideas of 'European citizenship';

...Reflections on experiences and stimuli on how to deal with the topic of European citizenship, both in non-formal and formal learning environments;

Relevant programme elements / sessions

"My Citizenship..."

Getting to know each other and exploring meanings and interpretations of citizenship

"Opening Night of the Citizen Cafe"

"Our Contribution"

A structured experiential exercise on values, norms and citizens

"Citizenship & Civil Society"

A presentation by and discussion with Professor Cesar Birzea, Institute of Educational Sciences, Bucharest, Romania.

Discussion & Outcomes

As a result of the "My Citizenship" – exercise the participants became very aware that their personal perceptions of citizenship are very different. These perceptions are linked to a variety of values, traditions, symbols and artefacts. For example, some participants considered national symbols such as the flag, the national anthem or the passport as important parameters of their identity and their position as a citizen in a nation state. Others put great emphasis on the distinction between citizenship as a 'sense of belonging' and citizenship as a 'state of belonging'. Meaning, do you become a 'citizen' or are you born as a 'citizen'? This question was considered relevant in the light of the question what active citizenship means.

Does active citizenship refer to those citizens of a geographical entity, a community, that are active in associative life, politics or others forms of (societal) participation? Or does active citizenship refer to

inhabitants of a country who are recognised as citizens because of their actions? Thus, is active citizenship for that matter, a right or a duty?

Pursuant to these discussions participants highlighted at several occasions the difference between the social, cultural, political and economic aspects of citizenship. Most of the participants were able to relate the issue of active European citizenship to the social, cultural or political dimension. Mainly they addressed actions such as participation, nationality and identity, the multicultural society, (appreciation of) diversity and voluntary work as important features. But with regards to the economic dimension of European citizenship, some participants felt very resistant or reluctant. When the economic dimension was put into correlation with globalisation (or sometimes even Americanisation), participants had heated discussions on the coercion or imposing regulations of the market systems, they felt that this dimension was more restrictive towards inclusive European citizenship, rather than promoting.

Especially within the light of the enlargement of the European Union this was considered an extremely sensitive and controversial issue. If citizenship is part of a learning process about participation, then what are the experiences, reflections and conceptualisations? What do we learn from the past, present and possible future developments within Europe regarding integration and co-operation, especially in the economic dimension?

At a variety of moments during the training course the above questions were discussed in relation to 'value systems' and 'coping strategies' of the citizens of Europe. How do individual citizens cope with a continuously changing set of values? And how does that influence their actions, rights, duties and involvement as a citizen? Several participants pointed out that therefore learning for active citizenship should not be easily mixed up with European citizenship. One could just as well speak of (active) citizenship in Europe. Because, what values drive citizens to become active and participative, or not? If Europe, or the world, is growing smaller and smaller, and integrates more and more, does that mean that active citizenship on a local level no longer exists nor that it can be perceived as European citizenship? Hence, how do the local, regional, national and European levels interact with each other?

Young People & Citizenship

Relevant objectives

To extend the participants' knowledge and understanding of Europe, citizenship and young people in Europe;

To enable participants to reflect upon and to address key values related to European citizenship, such as human rights, democracy, participation and inter-cultural respect;

To critically and creatively reflect on the role and relevance of Europe and European citizenship for young people and for youth work today and in the future;

Relevant topics

- Education of young people for citizenship
- Youth participation and democracy
- Life styles, cultures and life-management of young people today
- Which issues concern young people, which interests do they have?
- How does Europe affect young people?
- How do young people affect Europe?
- Socialisation and education of young people
- Young people – a minority with minorities

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...The capacity to debate ideas of 'European citizenship';

...Reflections on experiences and stimuli on how to deal with the topic of European citizenship, both in non-formal and formal learning environments;

...Their motivation and capacity to enrich and contribute to conceptual developments and debates on European Youth Policy and on European level youth worker and youth leader training;

Relevant programme elements / sessions

"My Citizenship..."

Getting to know each other and exploring meanings and interpretations of citizenship

"Interactivity: Group Building"

Sharing experiences and realities of young people and citizenship across Europe

"Opening Night of the Citizen Cafe"

"Trends and Tensions in Young People's Socialisation"

A presentation by Professor Howard Williamson, Copenhagen University

"Key issues regarding Trends and Tensions"

Small working groups on the key issues as they were raised in Mr. Williamson's presentation

"Our Contribution"

A structured experiential exercise on values, norms and citizens

Discussion & Outcomes

The table below reflects the outcome of the discussion on trends and tensions in young people's life. Naturally this listing is not exhaustive and the grouping of the different elements in the different boxes is subjective and arbitrary. Nevertheless, a couple of interesting questions come to mind:

- ↵ Why have there been more tensions identified than trends?
- ↵ Why are some elements in both columns (trends and tensions)?
- ↵ Are the identified elements relevant for everyone, for all young people? Why? Why not? Which ones?
- ↵ How can we deal with these trends and tensions? Do we need to overcome them? Fight them? Strengthen them? Encourage them?
- ↵ What cultural differences can you recognise in the different listings?
- ↵ Are these 'new' elements or long existing?
- ↵ Which trends offer opportunities? Which tensions are limitations?

Dimension	Trend	Tension
Cultural	<ul style="list-style-type: none"> <input type="checkbox"/> Growing interest in education <input type="checkbox"/> Large entertainment and amusement industry <input type="checkbox"/> For men: to be less macho <input type="checkbox"/> Trying to influence youth policy <input type="checkbox"/> Wanting to learn more languages <input type="checkbox"/> Trying to be more like American and West-European youth 	<ul style="list-style-type: none"> <input type="checkbox"/> Problems with integration <input type="checkbox"/> September 11 caused conflicts between youth cultural groups <input type="checkbox"/> Lack of responsibility: individually oriented <input type="checkbox"/> Conflict between real life and TV <input type="checkbox"/> Intergenerational conflicts <input type="checkbox"/> Insecurity <input type="checkbox"/> Stress and burn-out at young age <input type="checkbox"/> Concerns about the environment <input type="checkbox"/> Manipulation by mass media
Social	<ul style="list-style-type: none"> <input type="checkbox"/> Quest for independence <input type="checkbox"/> More self-esteem / recognition <input type="checkbox"/> Great access to information technology <input type="checkbox"/> Large entertainment and amusement industry <input type="checkbox"/> For men: to be less macho <input type="checkbox"/> Increased mobility <input type="checkbox"/> Mobile phones <input type="checkbox"/> Wanting to learn more languages <input type="checkbox"/> Concerns about the environment 	<ul style="list-style-type: none"> <input type="checkbox"/> Problems with integration <input type="checkbox"/> Passive behaviour <input type="checkbox"/> Family conflicts <input type="checkbox"/> Low interest in education <input type="checkbox"/> Pressure for success / competition <input type="checkbox"/> Youth delinquency: 'easy money' <input type="checkbox"/> Crime is more rewarding than school <input type="checkbox"/> Large disadvantaged groups <input type="checkbox"/> Social exclusion / discrimination <input type="checkbox"/> Social pressure for trends <input type="checkbox"/> Conflict between real life and TV <input type="checkbox"/> Intergenerational conflicts <input type="checkbox"/> Sexual pressures / harassment <input type="checkbox"/> Stress and burn-out at young age <input type="checkbox"/> More violence and aggression <input type="checkbox"/> Undemocratic or authoritarian structures at school
Economic	<ul style="list-style-type: none"> <input type="checkbox"/> Economic welfare, labour market prospects <input type="checkbox"/> Great access to information technology <input type="checkbox"/> Growing interest in education <input type="checkbox"/> Increased mobility <input type="checkbox"/> Mobile phones <input type="checkbox"/> Trying to be more like American and West-European youth 	<ul style="list-style-type: none"> <input type="checkbox"/> Problems with integration <input type="checkbox"/> Quest for independence <input type="checkbox"/> Low interest in education <input type="checkbox"/> Pressure for success / competition <input type="checkbox"/> Youth delinquency: 'easy money' <input type="checkbox"/> Uncertain labour market <input type="checkbox"/> Changing economic systems <input type="checkbox"/> Large disadvantaged groups <input type="checkbox"/> Housing problems <input type="checkbox"/> Insecurity <input type="checkbox"/> High taxes <input type="checkbox"/> Concerns about the environment <input type="checkbox"/> Manipulation by mass media
Political	<ul style="list-style-type: none"> <input type="checkbox"/> More structures for democratic participation <input type="checkbox"/> Trying to influence youth policy 	<ul style="list-style-type: none"> <input type="checkbox"/> Passive behaviour <input type="checkbox"/> Losing faith in political systems <input type="checkbox"/> Declining interest in political involvement <input type="checkbox"/> Lack of financial support for youth initiatives (especially outside EU) <input type="checkbox"/> Insecurity

It became evident for the participants throughout their discussions that youth workers need to bear in mind that young people across Europe are dealing with different issues. In order to enable and empower these young people, they need to be approached in different ways.

There are young people who are already very involved with international, participative structures and who merely seek opportunities and resources for funding, motivation, assistance and recognition. Others feel very remote from any sort of European Citizenship and participation, they need support, recognition, direct contact with responsible people and a sense for direction.

In discussion with Professor Williamson, the participants mentioned that it is the task and responsibility for youth workers to aim their projects and activities not only at the 'easy' groups of young people, but also to take into account those groups that are excluded from any kind of social activity or form of participation. In that case, we need to focus on small realistic steps that enable disadvantaged or marginalised young people to be involved. We need to offer alternative choices and purposeful and relevant activities.

In this matter it is of utmost importance to recognise the difference between the 'image' of Europe and the 'identity' of Europe. Meaning, what would Europe like to be? How do the European institutions present themselves towards young people? Versus, how are they being perceived and how is Europe really understood and seen by young people? Are these two aligned with each other?

Therefore a new set of questions arises, also in the light of the earlier discussions on the meaning of citizenship. How much do we require young people to know about European institutions and European integration, the policies and the practices, before they are able to discuss European Citizenship? Is the measure too high at the moment? Can we bring citizenship closer to excluded young people?

One of the participants mentioned that youth workers should not impose programme elements or activities, but instead should create a frame and a setting for young people to experience and practice active citizenship in a local context, before this can be expressed on a regional, national or European level. Such an open approach could be less remote, distant and oppressive, compared to some current examples of bad practice. The emphasis should be with stimulation to participate in a more natural participative and democratic environment. Thus, one could wonder if you can train and educate for European Citizenship without talking about the European institutions and/or without talking about the definitions of citizenship.

Multicultural Society

Relevant objectives

To enable participants to reflect upon and to address key values related to European citizenship, such as human rights, democracy, participation and inter-cultural respect;

To further develop the participants' skills and abilities to reflect about intercultural learning, multicultural society and their translation into and implications for youth work practice;

Relevant topics

- The meaning of a multicultural society
- Dealing with differences in youth work
- Integration of minorities, 'foreigners', young people

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...A critical understanding of the tensions, opportunities and challenges arising from an enlarging Europe;

... Their understanding of intercultural learning and its relation to European citizenship;

Relevant programme elements / sessions

"Trends and Tensions in Young People's Socialisation"

A presentation by Professor Howard Williamson, Copenhagen University

"Key issues regarding Trends and Tensions"

Small working groups on the key issues as they were raised in Mr. Williamson's presentation

"Our Contribution"

A structured experiential exercise on values, norms and citizens

"Perceptions and Realities of Europe"

Europe from the Heart

Discussion & Outcomes

The "Our Contribution" – exercise provided the participants with a large amount of insights on how the issues that were addressed the previous days (European citizenship and youth) can be experienced in a multicultural environment. Although the outcomes of the exercise were relevant with regards to several objectives of the course, the essential elements of the debriefing of the exercise can be found here.

The debriefing focussed on two main issues regarding the multicultural society:

1. Internal relation & organisation of groups (rules, decisions, priorities, conflicts)
2. External relations (behaviour towards strangers, other groups, observers, authorities) How to approach others, and being approached by others?

A lot of participants were truly frustrated and upset that their responses in the exercise to strangers and newcomers had been one of mistrust, suspicion, closed borders and exclusion. This raised the question if there is a difference in Europe between what we preach and what we practice? Do certain circumstances require us to step away from positive values and intent?

Regarding leadership, the participants shared concerns and doubts about the sources and features of leadership. Where and how do leaders emerge? It was pointed out that there is a contradiction between 'elected / (self-) appointed leaders' and 'emerged leaders'. For some of the working groups, leadership had been a symbol of unity and integration. For other groups, leadership was experienced as exclusive, authoritarian and disturbing.

A majority of the participants recognised that they had used leadership, tasks in the community and their personal roles as the prime directives for their behaviour and determinants for which community they wanted to join. One could conclude from this, in relation to active citizenship, that in order to act as an active citizen, a person needs to find him- or herself in an environment where leadership, power structures and level of organisation are clearly identified, transparent and accepted. Where tasks are democratically distributed, relevant and considered valuable and where individual roles are natural and not imposed. Within youth work this can apply on a European scale as well as on a local scale. It was interesting to note how much value and importance was attached during the exercise to identity. Participants had felt a great urge to belong to a community, to contribute, to participate and to feel useful. Not many of the groups had undertaken a serious attempt to co-ordinate the potential that 'strangers' could bring to their community. It was then mentioned how important it is in a democratic and multicultural environment to recognise competencies, not only of the individual, but also of the group, the community as a whole. Where is the synergy?

For youth workers it is an important responsibility in their activities to enable individual young people to each contribute in their own way and to allow them to define their own means of participation.

Young Citizens in Europe

Relevant objectives

To extend the participants' knowledge and understanding of Europe, citizenship and young people in Europe;

To critically and creatively reflect on the role and relevance of Europe and European citizenship for young people and for youth work today and in the future;

To acquire competence in dealing with European youth programmes, the policies behind them and the decision-making structures associated to them;

Relevant topics

- Perceptions and concepts of Europe (historical and present)
- Tensions and contradictions in Europe
- The relation of nationality, identity, sovereignty and loyalty to Europe
- Entitlements and rights of Europeans
- A discourse on Europe in the 21st century
- The *interrelation* between questions of 'Europe', questions of 'citizenship' and questions of 'youth'

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...A critical understanding of the tensions, opportunities and challenges arising from an enlarging Europe;

...The capacity to debate ideas of 'European citizenship';

...The potential to integrate European dimensions into their work with young people, particularly 'cascading' these capabilities to young people.

...Their motivation and capacity to enrich and contribute to conceptual developments and debates on European Youth Policy and on European level youth worker and youth leader training;

...A broader and clearer understanding of European citizenship deriving from the institutional co-operation in this particular area;

Relevant programme elements / sessions

"Trends and Tensions in Young People's Socialisation"

A presentation by Professor Howard Williamson, Copenhagen University

"Key issues regarding Trends and Tensions"

Small working groups on the key issues as they were raised in Mr. Williamson's presentation

"Our Contribution"

A structured experiential exercise on values, norms and citizens

"Perceptions and Realities of Europe"

Europe from the Heart

"Values and Facts regarding the History of European Integration and Co-Operation"

A presentation by Ms. Alison Weston from the European University Institute

Discussion & Outcomes

Does Europe provide its citizens with an identity? If so, what does the European identity comprise of? It was very apparent and evident how often during the course Europe was most often associated with the European Union. When participants were asked to develop a presentation on their perception of Europe from the heart, a lot of emphasis was put on pan-European co-operation and integration. The participants recognised that, even though there exists lots of evidence of conflicts on European scale, for some reason the common values and common strength were addressed first and foremost.

The European heritage is often understood as the heritage from the Greek and Roman empires. But there have been so many other influential forces and powers that changed the perceptions of the continent. Therefore, can we understand Europe as a geographical entity? But then, where does it start of where does it end? Who has the right to include one country and to exclude another? Or does Europe represent a commonality of values? If so, where do these values come from and are they recognised and accepted by all citizens of Europe?

Some participants concluded from here that maybe the main driver of the European identity is its diversity. But if that is the case then Europe should have a very open and tolerant participative structure that includes all. Is that the current case?

Other participants considered Europe to be nothing more but an economic body or entity and how can an individual identify him- or herself with an economic structure. For them, it seems as the soft values of Europe are pushed to the background. Co-operation and integration are then merely nice words to cover pure profit oriented and market-driven benefits for nation states and large enterprises. How can we as youth workers then connect our practice to that kind of Europe?

Still, many conflicts occupy Europe and many conflicts have not been settled. East and West, North and South, in all cases conflicts about identity and inclusion seem to be present. Therefore European citizenship provides us with an image of a diversified and diverging Europe on the one hand, on the other hand there are many great initiatives and actions that provide us with converging patterns. The challenges ahead aim at young people as Europe's future to take a lead and to show their good intent and insights. European citizenship can then become "citizenship for Europe". Young people and their youth workers need to be convinced that they can make a difference, that their voices need to be heard and that their activities today can help shape the Europe of tomorrow.

Intercultural Learning

Relevant objectives

To enable participants to reflect upon and to address key values related to European citizenship, such as human rights, democracy, participation and inter-cultural respect;

To further develop the participants' skills and abilities to reflect about intercultural learning, multicultural society and their translation into and implications for youth work practice;

Relevant topics

- Is there a European cultural identity?
- The concept of 'culture'
- What is intercultural learning?
- Values and attitudes related to European culture
- Ambiguity: Equality versus Diversity

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...The potential to integrate European dimensions into their work with young people, particularly 'cascading' these capabilities to young people.

...Their understanding of intercultural learning and its relation to European citizenship;

Relevant programme elements / sessions

"Our Contribution"

A structured experiential exercise on values, norms and citizens

"Intercultural Learning as a condition for European Citizenship"

An introduction by Peter Lauritzen

"Two practical workshops on Intercultural Learning"

- "Intercultural Learning Methodologies for working with Stereotypes and Prejudices"
- "Sharing experiences, limits and challenges for intercultural learning in youth work"

Discussion & Outcomes

Following the input from Mr. Lauritzen, the participants debated a variety of approaches to intercultural learning and its prime principles. Especially the concept of 'tolerance of ambiguity' raised quite some arguments with the participants. Some of the participants considered tolerance to be a passive kind of behaviour that they could not match with citizenship, as an active and dynamic concept. It was stated that citizenship in a European context requires, in a frame of intercultural learning, an anticipatory, reflective and pro-active approach from all people involved.

Intercultural learning as symmetric communication seeks a balance of power(s) between all people involved. Participants acknowledged how crucial and essential this balance is in relation to European citizenship. If the powers are used in an unfair and not honest and open way, it will obstruct principles such as solidarity, empathy and creativity. All of these can be perceived as values, conditions and principles that define and inform our youth work on citizenship in Europe.

It became evident that participants use the term intercultural learning to address a variety of issues. Some people see intercultural learning as a pedagogy, others understand intercultural learning as a condition or as a way of understanding and explaining the world around us, and some people define intercultural learning as a learning process in a multicultural environment. It was considered unnecessary to come to a consensus agreement, because in its essence all of these different understandings could be synthesised into one workable principle.

Learning that takes place when two or more different cultures meet, goes both ways. You learn about yourself and about the other, from yourself and from others. By no means, this is a paradoxical situation, it is a dialectic and dynamic value-driven concept. Even the word culture for that matter was understood from different angles and perceptions. Some see culture as national culture, others more on a regional level, and some refer to culture in terms of (sub) groups or on a very local level. Again, this ties in nicely with the variety of understandings of citizenship. Because one thing that the participants agreed upon was that the values, norms, symbols and traditions that shape a culture, consciously and unconsciously, inform and define our youth work on citizenship in Europe. It is major source for understanding and explaining why citizenship is perceived and believed differently all across the continent and it is the main condition to understand why the output of active citizenship is a diverse and hybrid one.

Intercultural learning provides excellent grounds and sources to synthesise the different concepts and understandings of Europe, youth and citizenship and for youth workers to act as responsible, interactive, self-creating and self-producing 'entities' of a new reality for the Europe of tomorrow.

European Institutions

Relevant objectives

To acquire competence in dealing with European youth programmes, the policies behind them and the decision-making structures associated to them;

To equip the participants with the knowledge and competence necessary to make use of existing funding mechanisms and programmes for young people;

To become acquainted with the historical role and present function of the European institutions, notably the Council of Europe and the European Union;

Relevant topics

- Historical roles, present functions and future perspectives of European institutions
- Key institutions and decision-making processes of the Council of Europe, the European Union and the OSCE
- The relation of institutions to the citizen and their policy towards young people
- Spaces to influence institutions and modes of influencing

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...A critical understanding of the tensions, opportunities and challenges arising from an enlarging Europe;

...Their motivation and capacity to enrich and contribute to conceptual developments and debates on European Youth Policy and on European level youth worker and youth leader training;

...A broader and clearer understanding of European citizenship deriving from the institutional co-operation in this particular area;

...A clearer and extended knowledge of European youth programmes and the possibilities these programmes offer to support local projects for European citizenship;

Relevant programme elements / sessions

"The Role of Youth Policy"

A presentation on principles and practice of youth policies in Europe by Mr. Peter Lauritzen, Directorate of Youth and Sport, Council of Europe

"Homogeneity and Diversity"

Workgroups on national youth policies across Europe

"Perceptions and Realities of Europe"

Europe from the Heart

"Values and Facts regarding the History of European Integration and Co-Operation"

A presentation by Ms. Alison Weston from the European University Institute

"The European Union and The Council of Europe"

Two interactive workshops on the function and decision-making structures of both institutions

Discussion & Outcomes

The inputs from Mr. Lauritzen on youth policies in Europe, Ms. Weston on history and facts of the European Union and Mr. Gomes on the Council of Europe informed the participants to a large extent on where the institutional reality of Europe finds itself in present times.

After the presentation of Mr. Lauritzen the participants were asked to reflect on two different questions:

- 1) Who defines the objectives of your youth work?
- 2) What would you like to have as a youth policy? What would you like to tell your Youth Minister?

In relation to the first question, the different groups mentioned three central themes: involvement of (local) governmental authorities, involvement of funders, and youth itself (especially its leaders). Most of the participants agreed that in youth work financial structures are intertwined with responsibility for contents. Many of the participants experience in their daily work that whoever provides the financial resources for an activity also attempts to influence the objectives and the contents of the work done. Sometimes this happens in a very interactive, dynamic and participative way, sometimes it happens imposing, directive and authoritarian. The majority of the participants preferred a democratic working situation, wherein youth workers are together with governments and funders responsible for the development of youth work. It was said that the objectives of youth work should be analysed and defined from a bottom-up perspective, rather than from a top-down angle.

Also the position of youth leaders in some countries was mentioned as a problematic area. Some participants experienced serious conflicts with the leadership of youth in their country because of problems with age (the leaders exceed the age range of youth) or because certain associations and institutions work in a very formalised, bureaucratic and dominating fashion.

Most participants agreed that, especially with youth work on European citizenship, the objectives should be defined in a democratic and participative environment, wherein young people give clear indication of their (social) needs and where a proper needs analysis is translated into activities that young people can engage with.

Regarding the second question, one of the most common requests was an increasing recognition of non-formal education. Most of the participants felt obstructed and limited in their work because there exists very little recognition or accreditation of their work done, either as volunteers or with a focus on the outcome of their work. Immediately connected to this, is the feeling that some participants had that youth work is considered by many authorities as a problem-solving tool to deal with problematic youth. The participants would like to stress and to encourage a more positive approach, which is more learner-centred and focuses on youth as a resource, rather than youth as a problem. The individual life-long learning process in a dynamic group environment is what distinguishes youth work from many formal education systems. It provides excellent tools to prepare youth for the (new) knowledge society and it allows young people to engage with (local) structures and powers.

In order to increase the impact and the effectiveness of youth work, the participants also plead for less bureaucratic regulations from the governmental bodies and institutions that are supposed to assist their work, rather than obstructing it. This was even further deepened by one group of participants who would like to promote more transparency of youth policy developments, in order to stimulate and trigger higher involvement and participation from young people.

On the other hand participants acknowledged that youth workers and young people must also act more responsibly to make the outcomes of their work more visible and measurable.

Funding Programmes

Relevant objectives

To acquire competence in dealing with European youth programmes, the policies behind them and the decision-making structures associated to them;

To equip the participants with the knowledge and competence necessary to make use of existing

funding mechanisms and programmes for young people;

Relevant topics

- Philosophy behind European funding mechanisms and programmes for young people
- General aims and key objectives of European funding programmes for young people
- Specific information on programmes of the COE and the EU for young people

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...The skills and abilities necessary in order to set up a project on European citizenship with young people and the tools to benefit from the gained experience (increased visibility and evaluation possibilities);

...A clearer and extended knowledge of European youth programmes and the possibilities these programmes offer to support local projects for European citizenship;

Relevant programme elements / sessions

"European Youth Policies and Programmes"

Funding opportunities within the European Union and the Council of Europe, two presentations by László Földi and Rui Gomes

"Workshops on conditions and possibilities for projects"

Discussion & Outcomes

The outcomes regarding these objectives and this thematic area have been very pragmatic. The participants were provided with a great amount of information and references for funding opportunities within the Council of Europe and the European Union. Most of the details can be found in the relevant transcripts and the provided references.

Youth Work in Practice

Relevant objectives

To acquire competence in dealing with European youth programmes, the policies behind them and the decision-making structures associated to them;

To increase the participants' professional competence in developing and evaluating projects with young people which aim at empowering them or raising their own understanding and practice of European citizenship;

To gather evaluation elements for the further integration of European citizenship into youth work practice.

Relevant topics

- Present practise of youth work in Europe
- Approaches in youth work to European citizenship
- Concepts of youth work and their relevance for citizenship development
- Role of the state and civil society – conditions for youth work
- Quality of youth work
- Project development for European citizenship
- Quality criteria for youth projects on European citizenship

Relevant expected outcomes

As a result of their attendance of the course, participants will have developed:

...The capacity to debate ideas of 'European citizenship';

...The potential to integrate European dimensions into their work with young people, particularly 'cascading' these capabilities to young people.

...Reflections on experiences and stimuli on how to deal with the topic of European citizenship, both in non-formal and formal learning environments;

...The skills and abilities necessary in order to set up a project on European citizenship with young people and the tools to benefit from the gained experience (increased visibility and evaluation possibilities);

...A clearer and extended knowledge of European youth programmes and the possibilities these programmes offer to support local projects for European citizenship;

...A network of contacts and potential partners in Europe.

Relevant programme elements / sessions

"Interactivity: Group Building"

Sharing experiences and realities of young people and citizenship across Europe

"Opening Night of the Citizen Cafe"

"Project Agora"

"The Role of Youth Policy"

A presentation on principles and practice of youth policies in Europe by Mr. Peter Lauritzen, Directorate of Youth and Sport, Council of Europe

"Homogeneity and Diversity"

Workgroups on national youth policies across Europe

"Identification of Quality Criteria"

"Workshops on conditions and possibilities for projects"

"Project Planning"

"Presentation of Projects"

Discussion & Outcomes

The participants defined a set of quality criteria that can be applied to youth activities on European Citizenship. Underneath you can find an edited overview of their input.

Participative, engaging and interactive learning environment

- ↪ Teamwork and co-operation to make the target group feel identified as community members (as a part of the process)
- ↪ Methods: good mixture, free choices for participants, active (physical and emotional), interactive, promoting positive group dynamics
- ↪ Have fun!
- ↪ Active participation of young people in all aspects of the projects

Process- and sustainable result oriented

- ↪ Results should be visible

- ↵ Process is more important than results
- ↵ Visible lasting results with a multiplying effect
- ↵ Implementation & Realisation: of seminar contents, as seminar objectives
- ↵ Practical results and outcomes and follow-up

Well-considered planning and (project) management procedures

- ↵ Efficient budget management
- ↵ A lot of money
- ↵ Planning: financial / organisational, aims & objectives realistic
- ↵ Preparation: > needs > aims > objectives > funds > action > evaluation > needs
- ↵ Flexibility in planning programme...implementation, to learn from participants and each other
- ↵ Professional Management + Trainers

Challenging and confronting realities present and visible in the process

- ↵ Diversity
- ↵ Break down barriers
- ↵ European awareness raising (Europe is not EU)

Reality as intrinsic motivation

- ↵ To start from the reality of young people, their dream, their expectations
- ↵ Combination of the interests of the target group with their needs
- ↵ Motivation of participants
- ↵ Objectives should meet needs of target group

Naturally, this is a non-exhaustive list, but the participants used it thoroughly when preparing their project proposals.

The most measurable outcome of this section has been the development of the different project proposals. All the project proposals feature a high degree of diversity in methods, target groups and activities. They are inspired by a wide range of social and cultural circumstances of young people in Europe and therefore they address very different objectives. The editor of this report suggests that you read them all very carefully.

Conclusions / Key Issues

At the very end of the training course, the participants were asked to reflect on the following question considering youth work for European Citizenship in general and the aims and objectives of this training course in particular:

"What should European institutions do to (better) promote European Citizenship with young people?"

Below you can find the unedited responses from the different working groups.

Group I

- ◆ Money available for local activities, not only international activities
- ◆ Flexible rules which allow the project to become alive
- ◆ Money available before the project starts (instead of afterwards)
- ◆ Offer training courses on local level, that focus on international work

Group II

- ◆ Non-discrimination (e.g. countries from different regions)
- ◆ De-institutionalise youth work
- ◆ De-formalise youth work
- ◆ De-centralise youth work
- ◆ Stop wasting money
- ◆ Get rid of 'red tape'
- ◆ Provide money before the project starts
- ◆ Lower suffrage age to 16

Group III

- ◆ More flexibility in the application process, no complicated forms
- ◆ Not so many unrealistic criteria, based on bureaucratic system rules
- ◆ Better allocation of money, instead of working with an already existing approved budget
- ◆ Increase the quantity & improve the quality of local co-ordinators in order to involve and include more young people at a local level
- ◆ Inclusion of all European Countries in order to respond to the ideological aims launched by the programmes
- ◆ Promote evaluation consultations that (really) include project co-ordinators, participants and youth workers
- ◆ European Citizenship: promotion of Europe, promotion of citizenship at all levels: local, national and European

Group IV

- ◆ Political procedures:
 - More direct youth consultation
 - Involve young people in decision making in all fields (environment, foreign policy)
 - Youth ministers in every country
- ◆ Education:
 - Citizenship in formal education
 - Promote intercultural exchanges and mobility (no visa restrictions)
 - Give money to youth initiatives

What is interesting to note in the above listing of items, is how much the results of the group work focus on the economic dimension of European Citizenship, which participants themselves had not found so important at the beginning of the training course. Few mention other measures than money-related. It is also probably due to the confrontation with the reality and transfer to practice (end of the

course, back to reality, etc.) syndrome.

But, taken all of the above and the earlier identified outcomes into account it becomes evident that youth work on European Citizenship is a very challenging and demanding field of work in the European continent.

For youth workers to provide young people with appropriate, satisfying and creative opportunities to participate as active citizens in their European context and environment, it is needed to have a large set of competencies in a wide range of issues. Youth workers should have extended competencies in understanding and working with citizenship, Europe, youth, intercultural learning, multicultural society, European institutions, funding programmes and project planning.

During this training course all of these topics were addressed and participants recognised and acknowledged how closely they are intertwined and connected.

Many answers were generated and provided from within the group of participants, but even more new questions were created and raised. And this is maybe one of the most important features of European citizenship: to continuously raise critical and reflective questions, because with every answer or solution, new questions and problems come to the foreground. That keeps our work exciting, that keeps our work challenging and that makes our work rewarding.

If youth workers stop wondering, stop questioning, stop approaching the uncertain, stop reflecting and stop learning, then how can we expect from young people all across this diverse and hybrid continent to engage with the cultures, structures and people around them who live and celebrate (in) Europe?

Good luck!

Transcripts

Howard Williamson
23.10.2001

Trends and Tensions in Young People's Socialisation

This presentation is intended to provide you with some signposts about youth, about Europe and about citizenship. I am going to offer some brief observations on a whole range of things that will provide you hopefully with a little bit of a conceptual and theoretical context in which some of the work that you do for the rest of the course can be positioned. I know that one of the big problems we face is the existence of a very big gap between this wonderful vision of the European project and the reality of a lot of young people's lives. The young people with whom you and I work. I would like to start with a couple of a little stories. The first one comes from an article that was published in the Financial Times on Friday, which is called "Anthrax and the Nice Agenda". Its opening sentence is: "European citizens are disenchanted, disgruntled. The public mood has it that the European Union is at best irrelevant, more often irritatingly intrusive. The Union will soon have a brand new currency. But what people ask, is the purpose of it all?" The article then goes on talking about September 11 and the need for multilateral activity on a range of fronts. But then it says, referring to the Summit Meeting in Gent, last Friday: "We have only to look to today's EU Summit in Gent to see where things could yet go awfully wrong. On the agenda is the debate on the future shapes of Europe, launched when the leaders met in Nice last December. The declared purpose of the process is to rebuild the European Union's credibility with its electorates, to give it democratic legitimacy and connect it with the concerns of ordinary citizens." How is this to be done? The article states: "In the supposed quest to make the Union legitimate and accountable, the leaders intend to spend the next few years talking about how to delineate EU and national 'competences', about the precise place in the treaties of a charter of fundamental rights, about whether the European Parliament should have a second chamber."

I find this hardly the stuff that inspires and certainly not the kind of stuff that inspires the young people with whom we work. The author of this article raises this as a major problem, it actually says that one of the problems is that the European Union thinks that it can make it self loved, through a series of treaties and for the most people incomprehensible constitutional fixes. Then the author of the article, Philip Stephens, argues that: "How is it Europe's citizens may ask themselves, that their political leaders are arguing about arcane constitutional niceties in a time of such crisis? I understand this as an argument for a much more transparent and democratic process within the European institutions, if people are really going start to engage with it and believe in it. I think this is one of our problems. Many of you will have your doubts about what it means to be a European. So it is hardly surprising that young people with whom you work have more doubts.

My second story is much more grounded. It comes from the position of the young people that I have worked with as a practitioner and through research. I remember going to the European Commission a few years ago because I had done a project on some European programmes. One of those projects was a returning-to-learning course for young mothers. I interviewed a group of six young mothers, about 20 years old. And I asked them: "What does Europe mean to you?" Most of them had no idea. One of them then said: "The money and the beef."

I reported this in Brussels and of course the Director of the Directorate-General XXII was quite horrified that Europe was putting all this money in these programmes and that people receiving the money did not understand what Europe was about. Although, this should be no surprise to us, it shows the challenges we have to work with.

My other story comes from my own youth club. On occasions, on Thursdays, I turn up at my youth centre wearing a tie. Some of the kids in my youth club ask: "Why are you wearing a tie?" And I say: "Well, I have been to Brussels." And they ask: "When did you go to Brussels?" And I say: "This morning." "You went to Brussels this morning", they ask full of surprise in their voices. "Why did you

go to Brussels?" I say: "Well, I had a meeting." Another question: "What was the meeting about?" "About young people." And then the critical question: "How much did your plane ticket cost?" And when I tell them that it cost about 600 UK Pounds for a three or four hour meeting, it confirms in their minds all the images of Europe that they receive from the television and from their parents and from other people in their lives. An image that the European Union institutions squander money, they throw public money away. It is a big bureaucracy that has no connection with their lives. They say: "Six hundred pounds? You can have a holiday in Benidorm for two weeks."

So there are those kind of big problems that we are up against. One of the purposes of this course is to familiarise you with the structures of Europe in a lot of detail. Because, only if you understand it, you are in a position to even start to take that forward to the young people with whom you work.

I was in a meeting at the National Assembly for Wales a few weeks ago. And the chief executive of one of the biggest youth organisations did not know the difference between the European Union and the Council of Europe. Perhaps we should not be surprised about this. How important is that to him in his daily work? But if the chief executive does not know the difference, then it is hardly surprising that most of his staff is completely unfamiliar with those kinds of distinctions. And therefore it is no surprise that the young people with whom they work are never really going to get a grasp of those kinds of distinctions.

This is my opening comment. There is a grand vision at the top. And, some concern about the democratic framework wherein that vision is being worked out. But there is a reality on the ground, that most of the young people with whom you work have very little interest in this idea of Europe. And yet, as we know, Europe does impinge on their lives in many ways and therefore it is important that good youth workers, as part of their practice, take messages about what it is to be member of a community of Europe to those young people, with whom they work.

As an autobiographical note I would like to refer you to an article, a profile, about me in the Guardian Newspaper, conducted somewhere in the middle of September. It describes me as a 'chronicler of the under-class'. I have spent most of my life working with young people, who are involved with drugs, involved with crime, excluded from school. So they are the very anti-thesis of a notion of citizenship. Much of your work will be with similar kinds of young people, who maybe not as extreme as the ones that I work with, but nonetheless they are young people presenting certain kinds of problems and challenges for society, but also experiencing lots of problems and challenges for themselves.

This is what I really want to talk about, which is the changing kind of context of young people's lives. Because here we are, promoting this idea of European citizenship, where in fact most of the trends point to an ever-increasing polarisation between young people. A polarisation between young people, who are integrated and engaged in their education, engaged in citizenship learning, if you like, through extra-curricular activities. And a growing proportion of young people who are cut off from the opportunities and experiences that might enable them to become the kind of citizens that we would like them to become. And that raises a second question. Who are we to tell young people how they should become?

This is a challenge for our youth work practice. Because part of our work is about talking we want to empower young people to be the people they want to become. And yet, politicians are telling us: we want you as youth workers in your various countries, to work with young people to turn them into certain kinds of people: people who are equipped with skills for the labour market and equipped with the competencies to participate in civil society. And that raises the first big question for you to think about, as a sort of underpinning framework during this training course. It is what I call the PIC & Mix – model. It is a very simple triangle.

One of our problems as youth workers is that we like to think that we relate primarily to young people with whom we work. We like to think that we inform that work by a set of principles around education, around empowerment, around equality. But increasingly we are expected to work on a

public policy agenda, and this is what I call the PIC & Mix – model. On the left-hand corner you've got the principles that guide our work. At the top you've got the pressures of politics and public policy. And the sadness for me in about youth work in a lot of European countries is how ignorant youth workers often are about the political pressures. They know them in a general sense, but they don't understand the public policy agenda that is driving the money towards you to work with young people. And then, at the right-hand corner are young people.

So you've got principles on the left, policy at the top and at the right-hand corner you've got young people. And many youth workers get trapped in one of these three corners. They get trapped in the left-hand corner because they believe that their principles are unchangeable. So they become so precious about their principles that they in fact get paralysed from acting. At the top some youth workers become trapped because they like to take public money and they simply deliver what the politicians want. And that is not what youth work is about. But nor is youth work about simply standing directly alongside young people and working on their agendas. And if we get trapped in any of those corners, we are disabled from actually working on a whole range of topics with young people. The skill of youth work is to keep true to your principles, while recognising the political pressures that are on us and still attempting to represent and advocate the aspirations of young people.

That is my first opening shot. Representing the views of young people to the policy field and work on a principled, practised agenda becomes increasingly important because of that polarisation that I am talking about. Most politicians have two different views of young people. First is the view of all those wonderfully integrated young people getting their vocational qualifications, doing voluntary service and doing extra volunteering activity. And the other view includes those 'demons' that are standing around on street corners getting drunk, taking drugs and committing crimes. Yet, we as youth workers have to think about that second group, how on earth are we actually going to try promote an idea of citizenship, not necessarily European citizenship, any form of citizenship, to those kind of young people while not treating them as the 'demons' of our society? This group of youngsters is a product of the social changes that have taken place in the last ten, fifteen or twenty years. And it is those social changes that are the core of what I want to talk to you about.

I just want to give you a little flavour because it is a very complicated story. Just a little set of ideas. The first set of ideas I have taken from a study done by Arjan Dieleman, from the Netherlands, in 1999.

Dieleman studied a number of European countries and looked at the research evidence about young people's lives. He came up with, what he calls, a high-contrast photograph. He talks about the 80/20 – society. That 80% of young people in the countries that he studied, which were primarily Western European countries, are reasonably well integrated, doing reasonably well and will probably be successful workers and citizens. But 20% are struggling very badly. Dieleman identified some of the reasons for that polarisation in the long report that he produced. I am not going to go through all these things. But there is a whole set of issues: economic questions about changing labour markets, flexible labour markets and globalisation. A set of issues about the prolongation of education which means that you have to stay in school and studying longer if you are going to equip yourself with the skills and resources that you actually need to function effectively in society. And of course some young people don't have the resources or the motivation to stay in that prolonged educational context. A whole set of issues around multiculturalism and 'pluralisation': the breakdown of religion, the collapse of family structures. Which means that it leaves a significant minority of young people increasingly vulnerable to forces beyond their control.

Hot of the press is a report by an Italian research institute, which is called the "State of young people in Europe". The reason for putting this up is really to just give you some headings to indicate certain key areas of change. Young people who historically dropped out of education at a relatively early age still found their place in the labour market until about twenty years ago. I know that there are massive differences between Western and Eastern Europeans. But these are sorts of general trends, general ideas. What happens now is that if you do not remain in education, if you do not remain in vocational

learning then you become disproportional vulnerable to the flexible labour market: low wages, part-time, casual temporary work. Many young people are finding it increasingly hard to get into the labour market if they do not have the academic and vocational competencies that are the gatekeeper to decent positions within the labour market. This is quite interesting, because it maybe something you want to work about. The report spends a lot of time on what it calls labour market, family and social transfers. What it is saying is that when vulnerable young people suffer from that vulnerability then who has the responsibility for trying to support them? Sometimes, in some of their countries, the labour market through a range of some kind of job creation programmes tries to keep young people somehow in the system. In others of their countries, the burden of responsibility for protecting vulnerable young people primarily lies with the family. And in some countries, particularly the Nordic countries, the responsibility is taken up by the state through systems of social protection and fairly generous social security provision.

Then there is a whole set of other kinds of issues that are affecting young people in different ways. The important message that I want you to take away with you this morning is that once you become vulnerable in one kind of way, let's say education and training, you tend to become vulnerable in a whole cluster of additional ways. So there is a kind of accumulation of disadvantage for a growing minority of young people in Europe, and conversely, a growing cluster of opportunities for a decreasing majority.

One of those areas of vulnerability is around health. Within the drugs culture for example, young people are unemployed, become more likely to engage with what sociologists call health-risk activities. So that they engage in more risky health behaviours: smoking, drinking, drug taking. But they are also more vulnerable to mental health problem for example, so that we find a growing number of these vulnerable young people suffering from psycho-social disorders. Young women suffering from eating disorders, young men committing suicide, much more than they ever did in the past. There exists a book, analysing world trends, and it talks about the fact that psychosocial disorders increase when young people feel socially dislocated. In other words, suicide, crime, eating disorders other kinds of mental illness are not a product of social disadvantage, as much as a product of social dislocation. That is a critical issue for you to think about when you are talking about citizenship, because citizenship is about how individuals feel connected to something.

I am describing a significant proportion of young people who do not really feel connected to anything. They are not connected to their families, they are not connected to education and labour markets. They certainly do not feel connected to community, either at the local level, the national level or the European level. You can see at the bottom of this chart that the report, after having done this very thorough analysis of all European countries, comes up with a set of recommendations about what European-level youth policy should be. The first one is European awareness and European citizenship. And increasingly we find politicians, academics and people involved with public policy talking all the time about European citizenship. I have been talking about vulnerability. I think that you need to think about citizenship as the positive side of a coin of which the negative side of that coin is social exclusion. So that social exclusion and citizenship are the positive and negative side of exactly the same story.

We should not have a problem with the young people who are heavily integrated at their local and national levels. They almost automatically and organically will become European citizens. In the sense that, if you are a successful kid doing quite well at school, you are probably a member of a youth organisation, you are probably quite interested in volunteering, you may have a political awareness, you probably travel, then you build an identity which is connected in some way to being part of Europe. So those young people are not really a particular challenge to us. The challenge is that much bigger number of ordinary kids and that small critical number of excluded young people who will never do any of those things. How on earth do we ever start to produce some identity; some sense of feeling that they belong to something called Europe?

I want to move on to a few ideas about citizenship. I was involved in something, in 1997, called the European Union's DGXXII Citizenship Study. You were not allowed to use the term European citizenship at that time, so this is quite an achievement, that in such short time we are now using this concept in a free and easy way. In 1997 the European Commission decided it wanted to discover the extent to which European funded youth programmes produced some kind of sense of citizenship with a European dimension. We looked at the European Voluntary Service programme, we looked at youth exchanges, we looked at a range of European initiatives, Erasmus programme and adult education programmes. We interviewed people who had participated in them, we interviewed funders and we interviewed organisations that provided these opportunities. And by large, most people did not really develop any additional sense of European citizenship beyond what they had before. It didn't really seem to make a lot of difference. But when we were trying to write a report for that, we started to think about what is this thing called citizenship. What are the dimensions of it? Very simplistically we felt there were three key dimensions. The first dimension is the feeling of belonging to something. It is about a sense of space and place and feeling an attachment to a community.

The first thing is to what extent can we persuade young people that they should feel part of a community of Europe. The second crucial thing is about space: we cannot persuade any young people that they should feel being part of Europe if they don't feel part of their local communities. So, we have to persuade local youth workers doing good work with young people in a small area, to think about how young people are connected to that community. Because many of these young people don't even feel part of their local communities, they certainly don't feel part of their national communities and therefore they are unlikely to feel being part of a community of Europe. We have to think about the spaces within which we try to talk about this idea of citizenship and belonging. We have to think about how we encourage young people to feel that they are part of those different communities. But 'feeling' is not enough.

I have had quite some discussions with different people about the importance of knowledge, for youth workers and for young people. Because clearly, if I feel involved, that is a start, but I also have to have the competencies and skills to actually be able to participate effectively. The knowledge of where to go, what to look for, who to go with, how to do it. You also need these kinds of skills at a different level. So we have got the feelings, the space and the knowledge.

This is a wonderful conception of citizenship that I drew on a blackboard in the European Commission in 1996. It is called the 'coffin'-model of citizenship. If European youth programmes are effective in promoting European citizenship, how do they do it? What are the obstacles? What are the facilitating characteristics? We started off with what I just talked about, the feelings and the motivation. The idea of the model is that you are a young person, an ordinary kid, in any of the European countries and you think: "Yes, I would like to be a European citizen." So you start crawling into this box. This box is the magic place that converts you from somebody who wants to be a European citizen into someone who is able to be a European citizen.

The philosophy is that you go through that box and you come out at the other end, full of the competencies, the cognitive stuff, the knowledge, the skills, being able to act as a European citizen. You know how to access resources and opportunities. Of course the problem is that the box isn't so easy to crawl through, because you have got these four factors in young people's lives that are impinging on their lives in a variety of ways. Even if you are quite a motivated young person, if you find that the economic opportunities are available to you are very limited, in other words, if you have not got a job. If you find that the political structures that you live within are completely uninteresting, which is a characteristic of many young people in Europe, they switched off from engaging with formal political processes. If your social and cultural agenda is very different from what we would like them to have, then the chances are that you get stuck in the coffin.

So my idea is that if you call it the 'coffin'-model' of citizenship, you can have lots of grand plans and bright ideas, but sooner or later, like all good coffins, you bury it. This visual representation is to say that if we are to produce and promote an idea of European citizenship, we have to make sure that

social, political, cultural and economic influences on young people encourage them to go into that direction. I have just been talking to you about many social, political, cultural and economic influences on some of the young people, in most of our societies, are operating in exactly the opposite direction. The question for you, as youth workers, is to what extent can you compensate, if at all, for some of those negative influences?

Here is just another thing for you to think about it. There is a word on top of that chart, which is 'life management'. Finnish youth researchers developed it. The argument was that in this time of massive change, such as globalisation, uncertain labour markets, and the need for education, the health-risk behaviour and the drug culture, we need to build young people's capacity for 'life management', in order to support them in moving towards employability and citizenship. The Finnish youth researchers describe 'life management' as the way in which young people have the determination, the confidence and the competence not to be tossed around by uncontrollable forces. In other words, they can be the kind of people who are active agents in their own lives. That seems to be absolutely central to the youth work agenda. That all our youth work, whether it is about citizenship or anything else, is about trying to support young people becoming more active agents in their own destinies.

My argument here is a different kind of argument than before, but maybe useful to introduce to you and reinforcing some of the points I mentioned to you earlier. If you look at this left-hand box: the sources of impact. The things that stir and influence young people's lives are some institutions, notably the school, families, cultures and communities, notably peer groups and the 'self'. The personal bit is very important. We can always find young people who, against the odds, have pulled themselves through and become the articulate, self-confident, engaged young people that perhaps we would like all young people to be. We trot them out at conferences all the time, what I call the professional presenters of their own pathologies. These are the kids who have gone through 5 years of being a drug addict, of being an armed robber and they come along at conferences and they talk about: "I used to be a real bad kid, but I have come through now." They are strong young people and many young people are not so strong. But sometimes, personal determination carries young people through, irrespective of other circumstances. But by and large, it doesn't.

The point of putting those four things up is that I want you to think about how each of those can work positively or negatively for young people. They can sometimes work in harmony or they can work in conflict. One of the things that you should know as youth workers is that you will often work with young people who are considered to be a major problem by schools or by police, but actually in their local neighbourhoods they are very well adjusted, they know how to get by. So that would be a case of where institutions don't seem to be working very positively for them, but where cultures and communities are of great influence on them, even though that is primarily a negative influence. Therefore, they are slipping further to the edge.

So the question is, how you as youth workers and as part of that institutional framework, can offer compensatory interventions in the lives of young people? Young people that don't have support from families, whose cultures and communities are pulling them into negative and destructive directions and who on a personal level can't pull themselves out of their troubled worlds. Thus, what should these transitory interventions establish? As you can see here, it is suggested to start with clear and engaging policies in order to 'bridge' or 'fill' the gap through providing support, information, guidance and intervention in order to: maximise participation in learning, minimise health risk behaviour, support desistance from offending and to promote 'active citizenship'.

The needed transitions in these young people's lives address a very wide context, varying from education and training, to labour market and leisure time. It needs to address their special needs, within the given circumstances and behaviour. You cannot simply focus on one element of this wide context. There exists a clear need for an integrated approach. Also, as youth worker, you should be prepared for negative perceptions of European Citizenship by young people. For example, when you promote volunteering opportunities for young people in the United Kingdom which might not be very rewarding because their prime concern is seeking a paid job. A more robust and direct approach might

be needed to intervene, but because of different political histories different degrees of reluctance or opposition to this among European governments (e.g. Eastern and Southern European vs. Western and Northern European governments) this is sometimes hard to identify. You can then make use of "the framework of 'Entitlement'".

This framework basically suggests that young people who *have* acquired the skills, competencies and confidence to engage successfully with both the labour market (economic independence) and civil society (active citizens), have done so through having had access to a range of opportunities and experiences, within which formal educational participation and achievement is central, but not exclusive. Other elements of this 'package of entitlement' would, in the modern world, include non-formal education, away from home experiences, youth exchanges, access to new information technologies, and so on. Many young people access virtually the complete package organically through supportive families, good schools and integrated communities. Some young people get none, or very little of it. It is those young people that we have to find ways of reaching out to, in order to both support their own personal life chances but also to ensure the social agenda around inclusion and citizenship. We need to reach out to them to offer them equivalent experiences and opportunities. Otherwise they become trapped in localism, prejudice, an absence of any kind of intercultural understanding, homophobia and xenophobia. They become the very opposite of the kind of active citizens we believe we should be 'producing'.

Should we then coerce young people to become active European citizens? Or not? Can we offer a choice for young people to become European citizens or not? For young people to become self-managing agents of their life, they need access to package of non-formal education opportunities. In some occasions it happens more natural, without intervention, e.g. visiting exotic restaurants, going out, holidays, but not everyone has equal access to these opportunities. All of this refers to an evident dilemma: "to force or not to force young people when without opportunities to grab what is being offered to them". Is this aligned with the non-formal education values? Talking about citizenship means starting with inclusion & participation.

Cesar Birzea
24.10.2001

Citizenship & Civil Society

This transcript has been translated from French to English by the editor of this report and therefore provides you with an edited and abridged version of the full input.

Today we talk about issues related to citizenship. This offers us a good opportunity to discuss, because now might be the time to clarify and to define what do we mean by citizenship. The definitions, that you brought, are very valid. I have studied them and you will find some of them back in my lecture. Also, the article of group A from the exercise Our Contribution reflects some of the issues. There are three main items I would like to talk about. First, about citizenship in general, second, about European citizenship more specifically and thirdly, about youth work as non-formal education for citizenship

Defining and understanding citizenship in general

About citizenship in general first: how to define it? What is it? For me it is one of those buzzwords that covers lots of social activities, varying from the left, the right and the centre, to industrial, post-modern, environmental activities. Because the word citizenship is such a buzzword we need to be on our guard and we should try using the term sensibly. Citizenship is a product of European culture. On the occasion of the World Education Conference in September, I had the opportunity to realise that the concept, as it is being used in Europe and North America, is very different from how it is used in other cultures in other parts of the world. For example in the United States there is a great emphasis on community life and families. In fact, in some languages the word does not even exist. When I was in Budapest, at the Central European University, where 32 countries were represented at the time, I could notice a big difference between all the political and cultural languages. In most of the Latin languages there exists a strong reference to the original meaning: a reference to the concept of being a *citizen* of a *city*.

In other languages, there is the same interpretation of belonging to something, but they don't refer to city but for example to the state, such as *Staatsbürgerschaft* in German. Here it gives an idea of belonging to a state. In Central Asian languages, the word is often used to refer to a perception of patriotism. It has a connotation with being obedient and complying with the rules. It contains a value judgement that obeying the law means good citizenship. But by and large the concept of citizenship remains a product of European culture.

Originally, the first time it was mentioned was in ancient Greece, in Athens. At that time the use of the word characterised firstly, a sense of belonging to an entity. Secondly, it referred to participation, association, and moments of assembly in order to take decisions. It indicated the political element of Greek society. And finally, the word citizenship was used to address and define the identity of people.

The Romans caused the further development and continuation of the use of the word citizenship. The Roman Empire as a supranational identity, was carried and supported by Roman law. They developed a legal perspective to the use of the word citizenship. Then there is some sort of black hole until the 18th century, when the word was again being introduced for the first time after the breakdown of the Roman Empire. It appeared in the French Declaration of Men and Citizen from 1789. And for the first time the concept of citizenship was linked to the issue of rights. In the aftermath of this declaration the different approaches to the rights of individuals became very evident. One could discover a very Republican tradition, but also recognise the different Greek, Roman and French influences. But all of them contained a liberal perspective on the role played by citizens as agents of change in time.

Secretary of State Marshall for the United States gave the word a new meaning in 1950. He put the word citizenship in a certain context, in the light of all the changes taking place in Eastern Europe. Second to that, the creation of the Council of Europe in 1949 had a major impact on its meaning. The

last major contribution to the debate about the term citizenship was made in 1994 during the deliberations on the Maastricht – treaty of the EU Member States. The state leaders discussed about the Europe, as being the European Union, developing towards a supranational identity, they envisaged a European identity.

In your handout [ed. see annex] you can read the definitions of citizenship phrased by Marshall, Habermas and Dahrendorf and others. You can see that there is no consensus between them. But all definitions refer to some common elements, for example: Rights and responsibilities, Status and identity and the civic aspect versus moral aspect. But in general one could say that all the different definitions have contributed to a maze of different understandings of the word citizenship. In your handout you will also find a table that shows that citizenship is multisided concept. In this table there are two more additional aspects to what I have already mentioned. First of all there is the legal and juridical status that is being carried out by state. This is for example expressed in the issuance of passports and travel documents. With regards to the topic of loyalty, one could speak of a contract between a state and its citizens. In this 'contract' the state recognises that citizens can benefit from their status as citizen of a specific country, but that the citizens also need to deliver something. For example, they can vote in elections but also have to comply with certain military obligations and fulfilling their duty. So, with the state on the one hand and the individual on the other there exists a specific political and legal status that entails certain rights and responsibilities that are granted to citizens.

Another side of the concept of citizenship is the social role of citizens. These two sides, legal and social, can co-exist, they are not mutually exclusive. The social side of citizenship means for example: identity, but then in a more flexible way than the legal identity with much more cultural variations. There are many differences on the individual level, that are not related to territory or belonging to a political entity. Citizens can also play social roles on other state territories. The social role is not linked to territory or origin.

Thus, citizenship is a concept with many faces. But all these faces are part of one and the same process. My first conclusion therefore is that the two aspects support one and other. Secondly, I would like to state a clear difference between granted citizenship and citizenship that is being built. What does that mean? People become citizens more than that they are citizens. It is not enough / sufficient to be born in a democracy. It is not something that you inherit or buy. It is something that you have to build. Sometimes, there are some people who are not citizens of a country in a legal perspective and yet, they participate more in public life than some persons that are born in that country, simply because they are not interested in participation. Another additional comment I would like to make is to highlight the difference between civility and civics. Civics refers to participation in public life. Civility means being civil, being polite. Civility has much more to do with behaviour, with how people live together. In my opinion, civics has more to do with political issues than with being part of society. Being civic does not necessarily mean that you are engaged in social life.

In 1999, we experienced two major celebrations. As well the United Nations' Declaration of Human Rights as the Council of Europe celebrated their 50th anniversary. One of the main questions as a result of this celebration was who is going to guarantee compliance with responsibilities of people? Would the same mechanism as for the Declaration of Human Rights apply? On the table in your handout you can find more about the relationship between rights and responsibilities. In fact, they refer to two different things. Rights have mainly got to do with legal norms, where responsibilities are more of a moral issue. Therefore it is very hard to put them **both** in a normative system, such as in a United Nations' Declaration. I consider it impossible to codify both of them in the same way. Several arguments for this are listed in the table.

There is one more other thing I would like to say about the relation between citizenship and Human Rights. Since the last decade, two different systems have been used in order to identify one's citizenship. On the one hand people use documents, papers, passports, such as during this morning's game, in order to cross borders, and to identify themselves. And also, there is the issue of territory. But

in fact, you can be citizen of country where you don't live, or travel or even live abroad. Some people have two nationalities, two different passports. Also let's remind ourselves how tragic consequences of claims for territory can be, such as in the Balkan wars. Governments try to conquer territory as much as possible, therefore many frontiers have been or still are unclear, although that is not the case with the former Soviet Union countries, where nobody questions the frontiers of these countries.

It is very tricky to justify citizenship as an issue of territory and formal documents. In most constitutions there are references made to human rights, as if human rights would guarantee citizenship. A set of rights granted by a state to their nationals. This situation can be questioned though, because sometimes Human Rights do not always guarantee citizenship. For example, think of all those people whose rights are violated, or even worse, people who do not have access to their rights. They are being considered second-hand citizens. They are being marginalised and sometimes even without a home. These people do not have access to their status of citizen because their situation does not meet a certain set of criteria. Different states approach this issue of recognition as citizen also differently. For example, in Slovenia you are born as a citizen. Where in Estonia it is the exact opposite, you are born as a non-citizen and have to sort of 'earn' it. In some countries language tests are conducted if you belong to a minority immigrant group and want to have access to citizenship.

So in short, you become citizen when you are granted certain rights. But in some situations you are not granted these rights, therefore you are not recognised as citizen, this is a vicious circle. Therefore Human Rights do not guarantee citizenship, as it is often understood. Recently the concept of Human Rights has changed a lot, we now also speak of social rights, human rights and cultural rights. Cultural rights are the focus of the Cultural Convention of the Council of Europe. All of this has caused quite a heated debate. There are quite some people who oppose the trend of continuously expanding Human Rights, and to add more and more elements to it.

I rather refer to the concept developed by Marshall in the 50's. This concept has been a very topical response to an evolution, a trend. Marshall distinguishes between social, civil and political rights. The problem is with how to understand social democracy. Some people are marginalised so that because they do not have a job they do not have certain rights, which would enable them to become full citizens. Here also lies the analysis by Marshall.

Marshall defines citizenship as active membership and the participation of individual citizens. Citizenship is a status, a set of rights granted to nationals of a country. This definition also says that responsibilities are included in everybody's rights. You always have to enjoy your rights and freedoms, but you must respect the rights and freedoms of others. You cannot be a citizen if you don't have a certain number of skills that citizens should have. Unfortunately lots of education systems do not focus enough on citizens' behaviour and civil systems. You have to act as a citizen on an everyday basis and on not from time to time. It is a continuous process.

European Citizenship

The other item I want to speak about is European Citizenship. We can analyse this concept along the same lines as before. What is the role of the European citizen? I think that we tend to mix up the two concepts of citizenship and European citizenship. When you refer to the political status of a European citizen, you refer to his or her status as described in the Maastricht Treaty, where there is a reference to five new rights. The right to have a home, the right to move freely in the EU Zone, the right to have legal counsel and diplomatic representation, the right to be elected to the EU parliament and the right to bring complaints to parliament and the right to be supported by an ombudsman.

These five rights respond to a synthesis of concepts, they are the rights and competencies of the Union and not the states alone anymore. European citizenship as an identity is therefore much more complicated. What Europe are we referring to: a geographical entity? A European culture? What do we mean with European identity? There is still a lot to be done. We need a focus on social action, on common projects. Yet, little attention is dedicated to legal concepts. A German NGO in the aftermath of a speech by Havel referred to four elements that constitute European citizenship.

First, they say that European countries do share some common values because a large part of Europe was united in some sort of way through the former existence of different empires. For example, the original influences and values of the Greek Empire can still be found in many different European countries. But also, the influences of other empires can still be found.

Second, the geographical perception of Europe has been expanding. It expanded little by little towards the centre, to the Balkans, then to the North, for example towards the Baltic States and recently towards the East, including the Caucasus. This common space with common values has been continuously enlarged on the basis of common historical concerns regarding inclusion they also refer to Europe as a civilisation, as a way of life with an embedded system of values, certain institutions and with a European mentality.

Third, there are some common values that build a European identity. But this is a bit complicated. The common values that this German NGO referred to are the ones promoted by the Council of Europe: Rule of Law, Human Rights and Pluralism. I am not saying that these are the only values. But a discussion on common values can be very controversial. Therefore, for now I only refer to Council of Europe values, because these are the only ones that almost all the countries in Europe support.

Fourth, one could speak of some shared and common responsibilities that apply to large European issues. For example, when wars break out or tend to break out, or when disadvantaged have to be helped or environmental care.

You have been asked to submit your definitions of citizenship. Only three of these definitions referred to legal aspects. All the others focussed on culture. According to me this is because you are more interested in European citizenship as a result of a process; a kind of citizenship that you can build up and construct.

Youth Work as non-formal education for citizenship

Now I am getting to the third and final part of my presentation. Your work is part of formal and non-formal education systems. Education for democracy and citizenship is not something that you teach, it is something you live and experience. What we often call European citizenship education, is first of all learning and as a result of that learning process certain specific behaviour. Second it is training on specific skills and third, it is about empowerment. The French understanding of empowerment, as enabling someone to carry his or her responsibilities is not satisfactory. Empowerment is synonym of the development of one's personality. Crucial in this regard is direct social action, direct communication and the work that you do at the grass-root local level. Activities in this field are not taught at university or elsewhere. The fact that you use non-verbal methods and informal communication makes it unique. All these elements are the cornerstones of European citizenship and youth work in that respect is very important.

In some of the workgroups that I have been, participants have identified three possible solutions, three proposals. First, people can be trained on the issue of European citizenship, some NGO's already do this work. Second are the emergence and development of civics partnerships, the possibility of working together and co-operating with youth NGO's in the field of European citizenship. I am, for example referring to the work of Badri Ahmed's organisation, where they meet representatives of certain ministries in Central and Eastern Europe and where they assist in adopting new curricula for civics class. This is really needed because some activities that before used to be extracurricular are now no longer included. A lot of teachers take time to explore what citizenship is about. And third, in some countries, there are educational teams being set up where civics teachers, youth workers and youth leaders co-operate. This what I consider to be really needed.

Peter Lauritzen
25.10.2001

Youth Policy

Due to a technical omission there is no full transcript of this input available, the text underneath has been constructed from written notes, with approval of the speaker.

In general three different roles are attached to youth policies: 1) capacity building, 2) empowerment and 3) advocacy. Building the capacities of youth, empowering youth and advocating (the rights of) youth to others.

Presently, many governments and institutions are involved with the development and implementation of youth policies. For example, the European Union will, most likely, adopt the White Paper on Youth Policy on November 21 2001, after it was prepared through several large participative consultations of young people and their organisations. The Council of Europe will discuss during the Conference of Youth Ministers in November 2002 the priorities of youth and education within the Council of Europe.

In general, a youth policy should be integrative and inclusive and it can be perceived as a contract between governments and young people. Starting from the commonplace that today's youth is tomorrow's future, one can safely state that youth policies are essential to prepare for the future. It can be seen as a sort of life insurance for the system in place and therefore it is usually understood that having no youth policy means a serious lack of planning for the future. Because youth policies should be inclusive they should also be ideologically neutral or at least open.

In this sense, "...you cannot not have a youth policy" ("You cannot not communicate" says Paul Watzlawick). Even though there exist enormous differences in Europe on this level, merely everyone has administrative procedures for youth and young people in place – to control them, to develop their potential, to provide opportunities for them, to make them loyal citizens or followers.

Thus, more specifically, a youth policy has three functions. The first function refers to modernisation of the nation state. Within the Council of Europe, the many of the 43 Member States are literally living in different times and try to pursue their own way towards modernity. For example, some countries prepare themselves actively for the knowledge society or for a post-modern service economy and therefore an ever-increasing space of the non-profit sector. Youth policies can then help working towards that kind of modernisation by creating time and space for the (youth) non-profit sector, and associative life to expand. However, other European countries struggle with unacceptable poverty levels or they have no or little tradition in imagining legitimate power outside the state apparatus at all. For them, youth policies can create a first basis, a step towards a new kind of modernity, allowing the dynamics of a free society to gain space.

The second function one can attach to youth policies is to strengthen civil society. You can distinguish three different understandings of civil society. The first one goes back to the philosophers of the Scottish enlightenment and has had a strong influence on the French revolution and the resulting concept of a secular state. This kind of society allows for private property, associations can be founded and will enjoy protection by the state. Common values are herein reduced to the minimum that the state needs to maintain it's functioning. In this understanding, civil society does not imply democracy, it is not bound to particular values. It is simply society minus state. The Council of Europe, and other European and international organisations, have changed this rather negative understanding radically around. They linked the concept of civil society to common and universal values, to Human Rights. In this second understanding, civil society organisations become vectors of democratic life, of the rights of the individual, of social justice and of the environment. Even though there still exist large debates in the European continent if we should speak therefore of citizenship in Europe or European citizenship, this second understanding of civil society defines its subject as a community of values.

The third understanding is most prominently represented and researched by Lester Salomon of the John Hopkins Centre of Civil Society Studies in Baltimore. In this understanding we are talking of civil society as the economy of the non-profit sector, the fastest growing sector in the world economy. It can be perceived and understood as an associative patchwork creating the necessary trust in order to establish business relations and thus be strongly connected to the development of the economy of a country. Today, Salomon argues, we witness a global development of the same sort.

If we put these three understandings of strengthening civil society into relation with the first function of youth policies and modernisation one can safely say that all these understandings exist parallel. One can observe that in many of the new member states of the Council of Europe, in Central, Eastern and South Eastern Europe there exists a kind of free mix of the understandings of civil society. In their contexts, the first understanding of civil society is the most common practice, but the community of values is referred to for political declarations and Sunday talks. The third understanding remains a kind of inaccessible vision. The reason for this situation of mixing has to do with the countries referred to here living practically in several modernity's at the same time – a double reality.

Hence, the third and last function of youth policies can serve this matter. It is the promotion of active citizenship. If one, wants to successfully contribute to civil society developments being spread equally across Europe, some very strong links have to be created. We need to make sure that countries work towards the values of the Council of Europe, which is equivalent to working for the principles of universal Human Rights, for equity and fairness and against any positions of religious, ethnic, national or cultural superiority. This can be considered a prerequisite to forming a sustainable social and economic order permitting citizenship. Only by accepting this bond between values and the social fabric there can be chance that creativity, entrepreneurship and solidarity will emerge in the civil society and thus create the basis for a growing economy. This means on the other hand that arguments like "first we build the economy, then we see how much we can afford in education and associative life" are outlived. Today, the relation between the level of general education and societal activity and the economic development can no longer be overlooked and this gives an enormous importance and responsibility to the associative movement as the main provider of non-formal education and a key player in educational reform.

Taking all of the above into account we can see that youth policies are strongly linked to non-formal education. Participation, democratic culture and the acceptance of minorities have to be learnt. Learning to be, acquiring life skills, develop individual quality in tune with social qualifications, defend an interest, advocate specific agenda's, form coalitions and teams, all of this makes the curriculum of non-formal learning. It is the educational approach of the associative movement ever since it appeared as a political subject. Therefore we can see that the contents of most youth policies focus on areas such as: fighting against gender and cultural discrimination, providing access to the labour market (employment issues), healthy life styles for young people and the creation of democratic and participative structures. All of these issues can be addressed through a wide range of approaches, such as democratic fora, interaction and involvement, training, research, setting up budgets, etc. And all of this can be done on all levels, through advising and/or co-ordinating bodies, from national to local. Most youth policies attempt to be innovative in their own way.

Alison Weston
26.10.2001

The European Union

I am going to talk about what the European Union is, particularly in terms of institutions and policies, what kind of organisation it is, what kind of role it plays in Europe today. I want to start from the question: "What is Europe?" Then I will talk about what the European Union has been, until now. In the end, I would like to come back to the question what Europe is, but a bit more in detail and focussing on the questions that the European Union is facing today.

So, what is Europe? Is it the European Union? Is it geographical Europe? If it is geographical Europe, where does it end? Is Europe based on a common heritage? Is that the definition of Europe? If the definition of Europe is a common heritage, what is that? Or perhaps the European Union is based on common values? A set of common values, is it some ideas about what we stand for in Europe and what we believe in?

Then I ask the question, what is not Europe? Is it a geographical distinction? Let's say, you are in Africa, therefore you are not in Europe. Is it a question based on political and economic systems? If you have a different kind of political structure, you cannot be European. Is it based on religion, race or ethnic distinctions? Is that the way we define what is Europe? Is it based on different cultural traditions? You are different from us, therefore you are not European. And then lastly, the question, anything else? Any other ways we can define what is not Europe?

What are the institutions that we have in Europe? I already said that I was going to concentrate mostly on the European Union. But there are other institutional arrangements in Europe. We heard a little bit already about the OSCE, the Organisation for Security and Co-operation in Europe. That has 55 member states, so also Central Asia and the United States and Canada. Then there is NATO, which has 19 member states, including United States and Canada. And there is of course the Council of Europe, 43 member states. And then the European Union with 15 member states. A lot of these institutions overlap. All the European Union member states are members of the Council of Europe. Not all the European Union member states are members of NATO. So there is a difference in the membership between the institutions that are important in Europe. From here, I want to concentrate really on the European Union because this is the most developed and most significant political body of all the institutions on the European continent.

So, what is the European Union? In Western Europe, Europe usually means the European Union. For Western Europeans, when they hear the word Europe, they think European Union, they think about Brussels, arguments about cucumbers, about bureaucrats, European Union policies and debates. But in fact, European Union is a very contested term, it is a very controversial idea. It comprises of two words, European and Union. We have already seen that the European Union is not all of Europe, so the European part of the title European Union is contested. The European Union has taken the idea of Europe and has applied it to something that is actually only Western Europe, and not even all of Western Europe. There are countries in Western Europe that are not a member of the European Union. They are Norway, Iceland and Switzerland. So the European idea of the European Union is questionable. The second word, Union, is it a Union? What do we mean by Union? It is certainly not a political union in the sense of a country, in the sense of the United States for example. It is nothing like that, it does not have an army and it does not have a police force. It does not have a government in the sense that we understand national governments in a country. So the idea of the Union is also quite contested, quite debatable, quite open for interpretation. So the European Union in its name contains already many questions about what that European Union is.

What it is, is a very unique kind of political organisation. Because within the European Union, it combines different ways of representing people and countries, different ways of making decisions. It is a mixture between co-operation among countries, among its member states, which they call intergovernmental co-operation. Co-operation between member states, talking together, co-operating

in quite a traditional way. The other element is what they call supranational. Which means that there is a level of government that is above the Member State. That there is legally binding decision-making above the level of the nation state. And that the laws made at the European level are binding for all the member states. So the European Union has this mixture between quite traditional co-operation between countries, something that you also see in many other international organisations, and then supranational decision-making, which is relatively unusual in other international organisations. In the European Union, supranational decision-making is much more highly developed and much more extensive and includes much more policy areas than any other kind of international organisation. And this makes the European Union completely unique. There is nothing else like the European Union anywhere in the world. There is no organisation that has this combination of decision-making structures.

What does the European Union do then with these structures and decision-making? What laws does it make? What policies does it have? The European Union biggest activity is in the economic sphere. It is in regulating the European single market, introducing legislation to make the market function better, regulating the way businesses behave, the way governments can control their citizens in the market place, regulating the way goods, services and people can travel within the European Union. So its biggest area is economic. But it also does other things. It does environmental law, it brings laws about health and safety, it has laws about discrimination, non-discrimination on the grounds of sex, on the grounds of race, religion, and so on. It brings in laws about competition policy, protecting competition between companies in the market. It acts as a single block, it acts together in international trade negotiations. So at the World Trade Organisation (WTO), you have the United States, the other countries of the world, and the European Union, speaking together with one voice. So in international trade, the European Union is very powerful, the European Union has a very strong voice on the world scene.

But in international politics it doesn't. At the United Nations, the members of the European Union sit separately. There is not a European Union – seat at the General Assembly of the United Nations. In other kinds of international organisations, for example NATO, European Union states, if they are members, are individual members. In other international, political discussions, the European Union countries act separately, they do not act together. So there is quite a big difference between the economic side of what the European Union can do, where the European Union is very highly developed and where it has very extensive powers and a very advanced level of decision-making. And the other areas, the political areas, the things that are sensitive to national sovereignty, to national identity, the things that people feel strongly about in their home countries, these things are still done very often by national member states separately. Or through intergovernmental co-operation, so by talking to each other, making agreements, but not making laws through the EU supranational decision-making system. So there is quite a difference between the kinds of things that the European Union can do.

It does not have an army, it is talking about some limited military force, but right now there is no European army. There is no European police force, there is no European official taxation office, which can raise taxes from the citizens of Europe directly. It does not have a whole range of other competencies and powers that national governments have. So there is a limit on what it can do. Its decision-making power is what I want to emphasise, its decision-making power in economic areas is strong, and its decision-making power in political areas is much weaker, much less developed. Why is it like this? Where does the European Union come from? Why is it a Union that concentrates on economic development? Why is it a Union that has developed strong powers at a supranational level, something completely new, a political organisation which we have never seen anywhere else in the world. Why has it developed like this? Why has it taken the shape that it has? The reason I ask these questions is because, if you want to understand the questions we face now in the European Union and how the European Union is dealing with the new situation in modern Europe, we have to understand why it started the way it did and why it has developed in the way that it has.

So to find the roots of the European integration process, you have to go back to the end of the Second World War, to 1945. 1945 is still relatively recent history. The end of the Second World War left Europe in ruins. We had 6 years of war, political structures had collapsed, European economic structures had collapsed, many of our cities were destroyed, many people were dead and many people were homeless. There was a real lack of trust between many countries, which had been fighting for 6 years. And there was a very strong feeling in Europe that it was necessary to find a new way forward in the European continent. But there were practical problems, one of them was economic reconstruction, we need to rebuild our economic structures, we need to get our economies going again, build houses, have jobs, start trading again, start buying food, start developing our economies. And there was also a need for political reconciliation, that is healing the wounds, that is finding a new political relationship that brings Europe together and tries to overcome the damage that we had done during the Second World War. And European unity was seen as a way forward, as a way to move away from the wars that we had: the First and Second World War. A way of moving forward towards a political environment where we would not have anymore wars.

And the first attempt was the set-up of the Council of Europe in 1949. This came from the congress of The Hague in 1948 when lots of political leaders came together to discuss the political future of Europe. We know that the Council of Europe has a lot of very interesting powers in areas in which it is involved in and these developed over the years, we know that the Council of Europe is very involved in education and media, and sports and culture, and environment. And many other issues that effect people's lives. But the most important thing for many people that the Council of Europe developed, the most important original step forward was in 1950, the European Convention on Human Rights. This convention was the first trans-national legally binding Human Rights regime in the world. It is still the most significant Human Rights regime anywhere on the planet. It is something I feel, we in Europe can be very proud of that we have this convention, with its own court based in Strasbourg, and its own legal system which all Council of Europe members must belong to. But the Council of Europe was based on traditional intergovernmental organisation, that means that it was based on co-operation between member states, the way most international organisations function. It did not have a level of decision-making that was above the level of the state. Some countries in Western Europe thought that it was necessary to develop further integration, to move forward from the Council of Europe, to try to find a new method that would be more ambitious.

The second attempt at European unity was the European Coal and Steel Community (ECSC). This was proposed in 1950 but it came into existence in 1952. That had six countries that joined: France, Germany, Italy, The Netherlands, Luxembourg and Belgium. Those were the six core founding members of what is today the European Union, so this is where the integration process that developed into the European Union began. This was followed in 1957 with the European Economic Community (EEC), with the Treaty of Rome. And the EEC again, took the same six member states and developed what they were doing much further into new policy areas. Both of these communities set a new type of integration, a new style, a new method, a new set of institutional arrangements that had not been seen anywhere else before. What was very important about them is that they combined economic, political and security motivations. This is really the key to understanding the shape of the European integration process.

Economic motivations were the reconstruction of the European continent, the European economy after the war. To strengthen the Western European economy in the face of what seen as a real threat from the Soviet Union. So if the Western European economy was strong, it would be more united against an external threat and to help make a place for the European economy on the world stage, in the world economic systems. So there were very strong economic motivations behind what they did. But there were also very powerful political motivations too. I mentioned them at the beginning, this idea of healing, repairing the damage, of building new relationships between countries that had been at war. The idea that new ways of politics had to be found. So if there was a disagreement between for example France and Germany, they could resolve these disagreements and differences through peaceful means, through talking to each other, through common institutions, through making laws together, instead of arguing which leads to fights.

To build a network of relationships across Europe, where all the countries would participate in, again Western Europe of course. So it would be impossible to break out from this network, so that countries would belong to a common organisation. And of course, these political and economic motivations were very strategic too. If you have a group of countries, which are united economically and politically, they are stronger, potentially more prosperous, they are more peaceful and stable, and able to resist any threats or instability on the outside border.

So the ideas behind this Coal and Steel Community and then this Economic Community were very complex. They had political, economic and strategic motivations. Why am I banging on about these three different kinds of motivations. The reason is that the way it was done, was through economic integration. So you still hear in many countries, particularly in my own country, United Kingdom, the European Union is all about economics, it has got nothing to do with politics, the whole thing is just about trade. It does not have any other implications. But from the beginning, it was clear that the economic integration in these two communities had much wider, much broader reasons behind it. If you want to see an example of that, if you would read the preamble, the first introductory part of the Treaty of Rome in 1957, it said: "The goal of the participating states is the ever closer union between the peoples of Europe." To me that does not sound like only economics, to me that sounds like a very big political goal too, something that is way beyond free trade and economic integration: an ever closer union between the peoples of Europe. But it was believed that political integration, political union, would be too difficult, that the public opinion would not accept giving up political control. But public opinion might accept economic integration, because economics isn't that exciting, it is not that sexy. You cannot get really over-excited about the coal industry, unless you are a coal miner of course. But people don't go out on the streets and say, we say no to supranational control of the coal industry. It does not have that kind of resonance. But political issues do have. It does not sound that interesting for the broad public. So the decision to start here in 1952 with integration in coal, steel and iron, and the decision in 1957 to move further with free trade area, with common markets, with economic integration, was very deliberate. It was not an accident, it was so that these political, economic and security goals could be tackled together through concentrating on one specific area of the economy.

Now, there are six countries in 1957 with the EEC. Over the years these treaties were amended and developed. And the community was also enlarged. In 1973 three more countries joined: United Kingdom, Denmark and Ireland. In 1981: Greece joined. In 1986: Portugal and Spain. And 1995, which was the last enlargement: Austria, Sweden and Finland. And the further political and economic development that took place in 1986, a new treaty: the Single European Act, which developed the economic integration of the European Community further. It brought new policies, it gave the European institutions new powers, and it gave European institutions the ability to make policies on a whole range of issues that affect your daily life in the European Union. Laws about transport, the environment, what kind of restrictions there is on food, laws about whether or not you can transport goods across state lines, laws about all sorts of economic co-operation areas. And this was a huge development of what had gone on in the European community before. And then in 1992, they went further. They came up with a new treaty, a treaty on the European Union; this is possibly the most unreadable treaty they produced so far. It is very long and it has a very complicated structure. But there was a reason for this. It was called the Treaty on the European Union for a reason. What is very striking about this treaty, on one hand it continued the traditional path of economic integration, but on the other hand it introduced a lot of new ideas about a political union too. This is why it was called the Treaty on the European Union.

This is where the European Union came into existence. Why do you think they did this in 1992? Why do you think they moved further than economic integration and started putting politics in, why so soon after the treaty of 1986? Between the Treaty of Rome in 1957 and the Single European Act in 1986, there is nearly 30 years, this one is already 6 years later. The answer is in 1989, the Berlin Wall was brought down and the political situation in Eastern Europe changed. Suddenly new questions were being asked in Western Europe that had not been asked before. Where is the European Community going? What is the future of the European Community? Suddenly, the eastern border of the Community disappeared. The Cold War was over, the division of Europe did not make much sense

after 1989. So if these countries in Central and Eastern Europe were no longer behind the Iron Curtain, what was the future of the European Community? Should the European Community give up and say our job is over? Should the European Community move forward to develop new political institutions? Should the European Union enlarge to these countries, these countries that were developing democratic systems again after 1989?

So in 1992 you can see the first effort to try to introduce a strong political element into what the European Community was doing. And they did develop a structure that had more political elements in it, than we had seen before. But it still remained very biased towards economic integration. Because the thing that the people remember about the Treaty of Maastricht is not the political side, but it introduced the single currency through the Economic Monetary Union (EMU). This is where the European single currency was sort of invented. So people remember the introduction of the single currency, which in fact is a very serious step forward for an economic co-operation project. But the political side of the Treaty on the European Union was still quite weak. In 1992 they had this Treaty, but that was not enough, they were not ready, they had not resolved the problems, they did not know what to do about enlargement, were we going to allow new countries to join, are going to go further into Central and Eastern Europe? What was the European Union going to do? How was it going to cope with these kinds of questions. So they decided another treaty was needed, in 1997 the Treaty of Amsterdam was signed. The other treaties had a thing that you could attach to them: Coal and Steel Community started the whole thing off, Economic Community lead to the common market, the Single European Act focussed on the development of the European single market, the Treaty on the European Union focussed on the single currency. But the Amsterdam Treaty did not really have a thing, it just had lots of small issues that were tackled and included in one treaty. They covered things that needed to be tidied up, things that needed to be reformed a little bit. A few new policy areas, new co-operation in employment and social affairs for example. But not very much that was very interesting. But the purpose of the Amsterdam Treaty was not fulfilled, the original purpose of the Amsterdam Treaty was to prepare the European Union for enlargement, was to allow the institutions of the European Union to take on new member states, to allow decision-making to be reformed, so that new countries from Central and Eastern Europe could join. But in Amsterdam the member states of the European Union could not agree, because these questions were about power and what the European Union stands for and what it will look like in the future.

So, they made a treaty, but also agreed to come back in a couple of years and have another go at trying to solve our problems. So in 2000 we had the latest attempt in Nice. The Treaty of Nice was the last treaty that has been signed, the treaty is supposed to reform the institutions so that the enlargement can happen. I am not going to talk about that here in detail, because it is quite complicated and technical. We can talk about it this afternoon in working groups, or even later on. But, the problem in Nice was that again in fact, they still didn't really resolve many of the underlying questions. And in fact, they have called another treaty reform process. And the European Union member states are again talking to each other about a new treaty, a new process that will reform the institutions in more fundamental kind of way.

That brings me to the last bit of this presentation. What are the issues today in the European Union? And I choose two big issues that I think are relevant here. There are of course other issues related to how the single currency work, what will the European Union be able to do in specific policy areas. But I think there are two big questions that are interesting for us here. One is enlargement, the enlargement of the European Union to new countries. And the second issue is political and economic development, going further with the political and economic development of the European Union.

In the situation of enlargement, there are now 13 applicant countries, which is quite a lot. Twelve of them are in negotiations. The thirteenth is Turkey, which is currently not negotiating to join. But there are now twelve countries in Central and Eastern Europe, but also in the Mediterranean, who are applying to join. The first countries of that group are expected to join within four or five years. They have not given a concrete date. The goal behind this enlargement brings us back to the original reasons for the construction of Europe in the first place. You have these political motivations, healing the

division, overcoming old differences, rebuilding political relationships. And then you have economic reconstruction. Helping to support the economic development, helping to promote economic prosperity across Europe. And then you have strategic questions, that a Europe which is united through common institutions, common policies, a Europe that is more prosperous, a Europe that talks to each other, that trades with each other, will be a more peaceful Europe. A more stable Europe.

So the ideas that were there in 1945 between France and Germany have not disappeared. Those ideas are still around in modern Europe. They are still ideas for the modern enlargement process. But the enlargement process raises many questions about political and economic reform. How do you reform the institutions to make them more efficient? How do you make this bigger European Union democratic? How do you make it accountable to the people in Europe? How do you make it accountable to the citizens of Europe? What kind of government can you have in Europe of 27 or even 30 countries? What should be the relationship between the countries at the European level?

And this brings us right back to the beginning again, to the question of what is Europe. Because for the Western Europeans, for many years, all these questions were not issues because the Cold War meant that we did not have to think about Eastern Europe. For Western Europeans the question of how far does the European Union go was not relevant, because the decision was made for us. Now these questions of how far does the European Union go are on the table again. What does it mean to be European? Coming back to this beginning question. What does it mean to be a member of the European Union? What will a European Union of 27 countries look like? What does it stand for? What does the European Union stand for, in Europe, and outside of Europe in the world? Is a trans-national democracy possible? Is it possible to have supranational decision-making across the whole continent, that is democratic and accountable? How can this big Europe, this big European Union, create structures that everybody can participate in? That includes people, that does not exclude people on the basis of different cultures and different races and different religions. And all these questions are on the table again, now in the contemporary Europe, in the context of enlargement. And political leaders of Europe have started the debate, what they call the post-Nice process, a debate about the future of Europe, a debate about how to develop the institutions of Europe, how to develop an enlarged Europe.

They have begun this debate, many people talk about a constitution for Europe. Developing a new kind of political structure. Something that looks more like a country than what we have now. Something that will make it clearer who is responsible, where the power is, how do you vote, where are the decisions made. There is a discussion about changing this treaty structure, about having a structure wherein the people of Europe can participate in the reform process of Europe. There is a discussion about federalism in the European context. Should a future European Union be a federal structure? Or should it be something that remains based on nation states? These questions are being put out into the arena. I have some copies of speeches that were made by the German foreign Minister, Joschka Fischer, the French President, Jacques Chirac and the British Prime Minister Tony Blair, last year as part of the debate before the Treaty of Nice. About their visions of where they think the European Union will go. It is very interesting because those three political leaders have very different visions of where they think the European project is going. Those are just three of the existing member states. You can bet that the other twelve of the existing member states also have very different ideas. And also very different ideas within the member states, not only between them. And this is also true in Central and Eastern Europe and in the Mediterranean, and elsewhere. So the future debate about Europe is now open. It is open for all of us to participate in, it is open for all of us to make our ideas known, and it is open for all of us to make our contributions. There is even a website on the European Union homepage where you can make your contribution about your views on the future of Europe. And, I am told that they actually read it. So this is where we are today in modern Europe. We come back right to the beginning where we started from: what is Europe? What is not Europe? I don't have the answers about what is Europe, and I don't think anybody has the answers to the questions that I raised about the future developments of Europe, but I think this is what is going to be very interesting for all of you and all of us, to be part of and to be watching and to try to find our future in.

Peter Lauritzen
28.10.2001

Intercultural Learning

I have been invited to introduce intercultural learning as an item here. I shall try to do this in such a way that at least the various notions that I am using are becoming very clear and that you can work with some of them afterwards.

I would like to refer back to a situation that I experienced almost two months ago in Istanbul, Turkey, where I was attending the celebration of the 30th anniversary of an organisation called the European Federation for Intercultural Learning (EFIL). The main speaker at this celebration, Roberto Ruffino, referred back to some experiences that he and I had together in our work. In fact, we did once do something together that I have never forgotten in my life. We organised a world-wide symposium on the question of common values for human kind. Are there common values for human kind? I remember that was a very difficult question, because even the preparatory team could not agree on a common value. The preparatory team members really came from everywhere, from South America, Asia, Europe and America. And the only thing that we could agree on was money or so. That was very shocking because we felt that we would come out with something really important, something really ethical.

However at this symposium there was an opening speaker from the Polish Academy of Science, Prof. Bogdan Suchodolski, a holocaust survivor. And he said at this symposium: "I saw educated doctors give deadly injections to children, I saw educated lawyers in command, I lived in barracks built by educated architects and I saw educated students in charge of running the death camp". With this quotation, I would like to say, right from the outset, that education is never neutral. It is never a-political and it never takes place outside any system. Fascists educate, democrats educate, Christians educate, Muslims educate, and therefore you are always in some educational group. And the values of your educational group always belong to some political context. However, in youth work there are people running around saying that what we are doing is a-political, that it is just a few tools, and that it is just a few instruments so that you feel happy. Don't believe them, because they also have an agenda and they want something from you. They only don't say it. And for that, they would be happy if you are happy, so that they can do what they think they should do.

In the case of this training course here, the political education and agenda is actually laid down, like in a contract. It is here in your daily programme. If you go through the aims and objectives of the course and the methodology that the organisers have described, you can read what they believe in. So I would say that the preparatory team that is working with you, myself and you as a group, we all work together, we all work on a concept of active democratic citizenship in Europe. And this concept is in our understanding an open concept and it is constantly under discussion. I mean that the concept of citizenship is subject to constant dialogue and therefore develops further. It is never closed in its development, but instead it builds on dialogue and on critical analysis of the reality. It is also based on symmetric communication, which means that although I am the speaker now, who takes your time to speak away, and I dominate this situation, this can be stopped at any time, and any of you can be the speaker. It can always be reversed. So anybody sending out a signal will also receive a signal. Anybody around this table is in the same position; there is nobody who has a higher position. This understanding is the paradigm of symmetric communication. I consider this kind of communication as a very important condition for democracy. The second important condition is the 'refusal of absolute truth'.

I am not beholding an absolute truth, and I don't believe that anyone of you does. This does not mean that you cannot have your convictions, your religion and your beliefs. But I don't believe that these convictions are absolute. I can even go as far as to say that who believes that he has the absolute truth is already beginning the next war. Because then of course, his absolute truth must also win and be organised world-wide. In fact, the way it is set out in the programme I think the objective relating to

this day says: "to enable participants to reflect upon and to address key values related to European citizenship, such as Human Rights, democracy, participation and intercultural respect". So I think that the task that is given to me, is to put all these concepts into a relation, and by doing this, creating the political frame wherein education and intercultural learning can be discussed further.

What does this have to do with Europe? Why work on European Citizenship? Why not work on Global Citizenship? What is the reason to actually start with Europe? I would say that I could still do with a text of Immanuel Kant, which I have read many years back. It is a text on eternal peace, ("Schrift zum ewigen Frieden"). In this text Kant describes the ideas of a peaceful world, the ideas how peace could govern the world. In the end he comes to the conclusion that this is unrealistic to do for the world at large, so we might as well start in Europe. So the idea of Europe is like a resigned concept; this is where we can do it, but the idea of peace is in fact meant globally. That is exactly the same response that I have to the question what is global and what is Europe? I don't see these in contradiction. I cannot think the global context or the European. I can only think the European context and the global context. And I can only think that the global context influences what happens in Europe. In that sense I understand Europe as inclusive and not exclusive and thus I refuse any ideas of a fortress of Europe. This fortress would be to define Europe in such a way that certain people can take part in it and others cannot.

All of this also suggests that the key notions that I would like to work with are notions such as human dignity. Human dignity is a notion that is shared by people from all religions and all backgrounds. It is in fact the only word that a delegation that came together after the Second World War in Paris as the founding group of UNESCO, could agree upon as a relevant concept: human dignity. And this is the starting point for me to say that there is such a thing as universal Human Rights. Because I believe that nobody wants his dignity to be violated. If you would actually go through a catalogue of Human Rights and read them out loud, it would be interesting to see whether there would be a single right that one of you would say, you can live without. Or that one of you would think certain people in this world should live without. Would you actually really say that Human Rights are a concept restricted to the Western world or to Europe? Would you say that your right that your body shall not to be hurt, violated or tortured, is something that is true for you, but not for others? And, what about the right for political expression, the right to marry or the right to associate?

I think it is not possible to really distinguish these. However, one may see that there are cultural and political differences in how we organise the concept of human rights. I have always been struck by the fact that there was a period in our history, about 800 B.C., that is being described as an axio-time [ed. axiology]. In this period there existed three societies which were not communicating with each other at all, but which still arrived at about the same set of values. These societies were the philosophers of the old Greece, the Persia of Zarathustra and the China of Confucius. If you look into the codes of conduct of these three societies, you would see that they are very similar. They have not been in communication and there is not one society that has taught the other to be like that. On that basis I would say that there are certain universal conditions and certain universal rights which make me, believe in a global concept. And out this, comes later, by deduction the European reality.

The next proposal I would like to make is for us not to mix up the concepts of Human Rights and democracy. Many people do that, they say these are identical. By this, you actually suggest a number of things. For instance, there are 1,2 billion Muslims living on this planet, 80% of them live in autocratic societies, in non-democratic states we would say. Now, would you say that these people are not enjoying Human Rights, or that they should not or cannot, because they are not living in democracies? I don't think this can be said. I often visit a very authoritarian state, a state that is really far away from democracy and I am speaking of Turkmenistan. But Turkmenistan is a very different country from Afghanistan and their reality is very different from the reality of the Taliban regime, which is only 100 km away from Aşgabat [ed. capital of Turkemenistan]. And they are a Muslim country too, almost exclusively. What do I see? I see a country, authoritarian, but in which women enjoy rights. They sit in the government, the boss of the National Bank is a woman, and they can do other things than just care for the family. They apply a big role in the education and the health care

system, they are active in commerce. They can make political and professional careers. I see a country where there is no high rate of young children dying, I see a country where people have enough to eat and to drink. This does not mean that the country does not count amongst the poorest in the world, but the extremes of poverty and misery are being avoided. I see a country that offers education to its people. And I believe that such criteria should be used first and that we should not run around the world with this idea of, do we have a democracy in front of us, or not? This statement can be a very formal thing, and what are you actually saying in the end of the day? You will end up with statements such as: "India is the biggest democracy of the world, because they have a parliament and elections and there are a billion people". But the reality of the people in the country, their human situation, their respect and their dignity are indicators that are much more important than the formal organisation of the government. And I would say therefore that it is an important thing to distinguish the concept of Human Rights and the concept of democracy. Which means of course that a democracy is defined by respecting Human Rights, but many Human Rights can exist outside the concept of democracy.

Next, what often is understood as the aggressiveness of Western countries or the Western Hemisphere with regards to Human Rights, might be a confusing misunderstanding. It could have to do with the idea that these countries have about property. Maybe, European, Americans and Canadians have a high-developed idea on individual property, which in that form is non-existing in other cultures. And that makes them so aggressive and that makes them eat up four-fifths of the world resources, that makes them exploiting the Third World and that makes them the dominant countries that they are. But it is not related to the content of Human Rights. It is related to the fact that they made richness, well being and individual property the God of our societies. And that is the real distinction between the developed and less-developed worlds. I do not think that it is related to denying the universality of Human Rights.

That makes it even more complicated for me to accept the concept of European values. I accept values in Europe. But I have my doubts that there are particular European values that others don't have. Again, that would be exclusive. However, of course there is a particular history and there is a history in Europe that has produced republican, democratic values, the French revolution, the revolutions of the 19th century, the revolutions that have produced the democratic traditions. There is, also, beginning in the 19th century, a tradition of social cohesion and solidarity. That has led to the situation that we have today, in Europe, facilities such as health care, old peoples care' and social security. This is very European, there are parts even of the highly developed world, where such provisions do not exist. In Europe there is also an emerging idea of nature protection and ecological thinking, about the best way to use natural resources. These things emerge in Europe, they are not in themselves exclusively European. But they make the European identity something transitory to some extent. However, once again, my point is, that values in Europe can not be discussed as something contradictory to the idea of universal values or a global society.

I will approach the intercultural issue from two ends, one end is the global perspective, which I just discussed, and the other end of the debate is the situation of the nation state. The nation state, which has created the basis for legitimisation of identity and for loyalty. The nation state, the space for democracy so to speak, takes heavy beatings in our days. The nation state changes nature and becomes in fact weaker and weaker. In some parts of Europe we have seen a deterioration of the nation state which has developed against the principles of a heterogeneous, multi-religious and multicultural state. Such as you have seen in Southeast Europe, where the deterioration of the idea of a nation ended in the concept of a homogenous state, if not an ethnic state, took place. This soon led to the idea of ethnic cleansing. Another deterioration is the financial and 'colonial' effects of globalisation. Does a national economy still exist? Do you really believe that a nation state can handle items such as unemployment or a structural crisis of an industrial branch on its own? I don't think so, I think this is gone. The big financial markets and the way in which capital can be used in economic operations, are global operations in nature. And most of these operations are made with decision-makers outside the nation state. I would actually say that the concept of national economy is dead. There are no national economies anymore. And that is of course a big difficulty for the nation state in its old understanding, if there is no economic reality behind it anymore. Even, the concept of the territorial army seems to be

gone. Today our fear is related to international terrorism. Our fear is related to aggressions, which are not expressing themselves in the declaration of war, or by a particular army coming from a particular territory, against which we can defend ourselves with an army. In fact most of us are probably asking ourselves, what are the expensive armies that we have good for? Because they do not correspond to the fears that we have now, which might be related to chemical and biological warfare, or any other form of terrorist attacks.

And finally, there is also the success of European integration. Supra-nationality is for many countries, members of the European Union, superseding the nation state, which is no longer the place for far reaching political decisions in all areas covered by the treaties. A famous figure is that for member countries of the European Union, 80% of the relevant decisions are already taken in Brussels, and no longer in the nation state themselves.

If you take these points together, which are very contradictory in their nature, then you would see that it is rather difficult in the meantime, to work with political education because there is no congruence between the organisation of the nation state and the organisation of political and economic power any more (if there has ever been). It is on the background of this observation, which I could also complement with another sociological observation, that I will talk of intercultural learning and its contents. Saskia Sassen has made this observation in her studies about the work and private life reality of women in the world. She actually describes that you may take women in Canada, United States, South America or Asia and you would always see the same thing. You would see people spending between one to two hours in cars in order to arrive at the workplace, so you see the reality of commuting. You would see people sitting behind computers with the same software that Bill Gates has invented for them, working according to this software. You would see people living in practically the same houses, when you are visiting people in, for example Turkey or Thailand, and when they take you home, you see by and large the same way the houses are decorated. And you would have the same time schedule. On Saturdays everybody goes to the supermarket buying food and so on. I could continue like this. There is a certain universality in daily life, which is according to Sassen best expressed in the daily life of women. But I think we could just as much make the comparison for most men, which is such that the reality of your life does no longer carry national traces. There is in that sense, for example, not really a Swedish, Danish or an Italian life style for a bank employee. There is a life style of a bank employee, which has the same conditions across the borders.

So, I have come to the conclusion that the nation state is increasingly diminishing. Then why do you always see people in the media representing the nation state and emphasising that the principle of nations is extremely important, for example in the Council of Europe through our member countries? So far democracy is mainly a national process; a corresponding European legitimacy through the European Parliament does not yet exist despite European elections. Also, our legal systems, maintenance of law and order are a national domain. And the media are not international or European, because they have no 'European people' to turn to (yet?). The media remain national and therefore they report back all realities into a national idea and a national system of interpretation. And it is this difficulty we have to overcome in intercultural and European education, that we have to work for a reality that is not and cannot be properly mirrored in the media.

What would be the principles of intercultural learning that accept the global conditions which are practised in Europe, the trans-national conditions of Europe, and which is trying to replace the slowly deteriorating nation states, with another concept? First of all I would say that intercultural learning should not be confused with some of the multicultural concepts which have as a name, to become integrated into a dominant culture. That debate is going on everywhere. Young Turks who should accept, when they live in Germany, to be integrated into the German culture and to speak German, young North-Africans who should speak French in order to be integrated in the French society, and so forth. I believe it makes sense, that when you are living in a country, you should also be able to express yourself in the language that is shared with the people who live in that country. I don't think that is a big problem and I would not call it intercultural learning. I would call this culture learning, like acculturation, in the sense of being able to cope with another culture. But intercultural learning

has as a main concept, a very complicated one, which in fact in these days is very much in danger. It is the principle of *tolerance of ambiguity*.

Who likes to be ambiguous? I don't think many people do. People like to be clear, they would like to say this, and would not like to say, "this and this and this and this". At least, I would like to be. Ambiguous is even in fact a bad word, isn't it? For example, when people say that this person has an ambiguous character and an ambiguous way of going about things. Still I would claim tolerance of ambiguity in the sense that, when I speak to somebody, I believe that the values and the culture represented by that person opposite of me, are just as important as mine, just like I indicated before when I spoke about symmetric communication. Even if I have my convictions, the convictions expressed by the person opposite of me have the same value. In other words, I don't believe that I can be a missionary of my ideas who will, through the force of these ideas, submit other people. I simply go into a dialogue, and I don't know what comes in that dialogue, I actually risk myself. I take the risk to be exposed to the opinions of other people, which can change my own opinions. I enter into a process, and I don't know what will be the outcome. Tolerance of ambiguity is not like, if I take the Christian idea, going out in this world and teach all the people the word of the Lord. That is exactly the opposite. It is not to go out in this world and teach the word. It is to go and listen and accept the other and show how this process of communication will interfere with your own making, with your own culture. And try to see how far you can go. It is not an invitation to lose your values. It is an invitation to expose your values to the values of others. I hope this happens in such a training course, I know it happens during such courses. So you are in the middle of such a process.

But tolerance of ambiguity means that the closed opinions that people might have as a necessary result of their education are being put at risk. That you actually go into a situation of insecurity. So I speak of ambiguity and insecurity. Another value that is linked to the concept of intercultural learning is *empathy*. In this case empathy would be that you develop the capacity to think alongside the same value systems as the people being with you. I express it occasionally this way, it is an Indian proverb: "Never say anything about your neighbour, before you have walked in his shoes for one moon". Actually, you may even turn this into an exercise and ask all of you to get up and get into the middle and just try on the shoe of your neighbour and walk in it. And then you will feel this cannot work, because it is a different shoe and it is a different size, and you will suffer. And this suffering, this experience of otherness, and what develops from it, this idea of doing things with this other person together, one could call in educational terms: *empathy*. And empathy needs to be developed in order to do things together. And then there are two values you are certainly more acquainted with, such as *solidarity*. So the capacity to agree on a number of things that you want to do together, to actually accept to act within a group according to the values of the community. And finally, there is *creativity*, individual creativity.

We at the Council of Europe, when organising a few years back the campaign against racism, we united it in the expression: "All different, all equal". That is, in the learning process you will have to see that there are always elements of equality and of difference. And you cannot separate them. In other words, never discuss difference, without trying to pinpoint the element of unity. And never generalise without trying to see the difference. I am making this very explicit, because in the present situation, after the 11th of September, and the growing awareness of international terrorism, the American President, Mr. Bush, has invited me to give up these values. Because he said, "there can be no two sides, you have to choose, you have to be on my side". And he even speaks of a crusade that has to be undertaken. Crusades, which went on for centuries and cost the lives of 20 million people for the truth of the crusaders. They have left a memory in North Africa and in the near East, where they took place and marked until today, in the most dangerous and horrible way, the perception of Christianity. I would not like to have that again and I don't want to be on crusade and I don't want to choose sides. I want to practice tolerance of ambiguity. I want to see what is right for myself and I want to have a critical and distant viewpoint and then take my own decisions. I feel very strongly that the principles of intercultural learning and the principles of intercultural youth work are put to a heavy test because of the political conditions that we face these days. And it is not easy for any of you, active in this area, but it is all the more necessary to keep up the principles of this type of learning.

Your own group is in many ways reflecting everything that I am talking about. In fact, that is also the philosophy of this course. Actually, European citizenship is not a concept outside this room, not concepts thought up and sitting in some books, but it is right in the middle of this room. It is what you can produce, it goes as far as what you can produce. And in that sense, you are yourselves, as this group, you are anticipating a model of what a European society could look like. What you cannot produce, you cannot expect of this future to be and to offer to you. And what you will produce you might realistically try to expect and to be. So, you are it, you are a European community in a certain way. And in the way how you communicate and how you discuss, you construct a reality which bypasses the lost reality of the nation state and which goes into the basic principles of a new European and international community. That is a learning process and as I said in my other lecture, for me participation and learning are very largely identical. So by learning about this reality, you are actually participating and creating. And that is how I see this course and that's how I see you and my interaction with you. And that's how I think one should work on European citizenship. Not like an abstract concept, but as an intercultural reality, which you can produce yourself.

[Mr. Lauritzen provided a few additional comments and reflections in response to a variety of questions, please find his comments below.]

The first time I came across cultural difference, was when I met the family of my Bavarian fiancée. I come from the very North of Germany, I was born in the town of Flensburg and I have a Danish name, so I had learnt as a kid already to always see things Danish and German. And I always have lived at borders. Also now, I live in a town on the border, Strasbourg. My studies were in Munich, Bavaria, but then again, I always had the proximity of Austria on my mind and I am always used to the fact that there is another nationality or another group around, either in me or in my family. Therefore, I always have problems with people who are very sure of their own culture, who often come from the centre, where I consider myself to come from the periphery. So I have a problem with Berlin, or with Paris or with Rome, because most people there are so sure of themselves, because they dominate from the capitals so to speak, how others have to think. At least that is the way I feel it. That is a cultural problem that I find in many European countries. And I belong, as I said, to these periphery – people, and without saying anything personal about my relation to this girl, but her family refused me totally because I was a “Prussian” and somebody from the North and therefore a challenge to their Bavarian lifestyles. So I lived my first real hard experience of exclusion and refusal within my own nationality.

About the reflection that was made on the use of the word tolerance, I agree to that reflection. But I did not speak about tolerance as a concept. I spoke about tolerance of ambiguity. So in the centre of this expression is ambiguity and that ambiguity should be tolerated, should be permitted if you like. I could also say permission of ambiguity. Tolerance invites to take a distance, in the English connotation you speak of to tolerate something, so you let it happen and therefore it does not appeal to you to become personally active on this matter, so you are not necessarily concerned. It is a complicated concept because we have our difficulties with using the word tolerance, but we are very clear when we speak of intolerance. So we seem to know more about the opposite. Intolerant behaviour is something that we can identify. But to take a tolerant attitude to something is indeed also very often an invitation not to care. There are a lot of people who work on anti-racism issues who try to identify better concepts, active citizenship is for example one of them. Ambiguity does not mean to be a relativist, it is not an invitation to be culturally indifferent. In such as a process as I have now collectively with you, I expose my thinking, which is constructivist in the philosophical sense. Philosophers who are constructivists refuse the existence of truth and objectivity, so do I. They introduce other items that need to be constructed, empirically and historically in a concrete political context. So the job that I have to do is to use terms and different ways of speaking with you, which can be understood inter-subjectively between you and I. They are open terms and concepts.

This job of constructing the terms of inter-subjective understanding I cannot learn from any book, even the Bible, the Talmud or the Koran, but I have to do this job each and every time from scratch when I talk to somebody and therefore I come out of such a discussion as what I am. I come out as the Human Rights – person that I am, as the convinced European that I am, as the Nordic Protestant that I am, all my values and my culture appear, because I am a product of a certain personal history. I expose myself and my ideas to somebody else, in such a way, that at some point, the thinking of somebody else might actually influence me, mainly because I take the risk of admitting to insecurity.

This is relatively important to be connected to the concept of symmetry in communication, because the symmetry will of course demand that the person opposite me, or you as a group, or individuals, will do the same. I demand reciprocity. If you/ they don't, if you/they are closed, the intercultural dialogue fails. If I would be speaking to a dogmatic person, and that person does not leave his/her position, there is not much that I can do, because there is nothing to develop, there is no openness and the approach of ambiguity fails. So I have to learn to introduce it in such a way that it can function. This symmetry of communication also points to something else. Maybe it goes to far, but it comes from the German philosopher Jürgen Habermas. He says that the communication process is only valid if it can produce a new knowledge for a subsequent theory or a subsequent fresh look at the reality. So the result must be that something new can grow out of this kind of communication. It is a process; it is not

static. The value of this symmetric, ambiguous type of communication is to be measured in terms of what it produces, in terms of new ideas, developments and social change.

European citizenship, at best, would grow out of such communication.

László Földi
29.10.2001

Youth Programme of the European Union

I would like to start with asking you a few questions in plenary. Please raise your hand if your answer to the question is 'yes'. First of all I would like to ask you who has heard about the European Youth Programme of the European Union? Next question, who has used the European Youth Programme for any of their activities? Who received funds from the European Youth Programme?

A lot of you might already know what I will talk about, but I think it is still really important to have some basic information and also some details that might interest those who know the programme already. In the workshop later there will be the possibility to really discuss very practical and small questions concerning the programme.

You have received in front of you a paper of which one side is red and the other side is green. Before I go into some details of the Youth Programme and the aims and objectives of the Youth Programme of the European Union, I would like to tell you seven examples of international youth projects. I ask you to use the red and green coloured papers to indicate if you would decide to support this international youth project or not. So, imagine that you are a member of the selection committee, and that you only have this information available.

Number 1: A group of young people who are constructing a website wants to make their website available in English so that other young people in other countries can also read it. Would you support this as an international youth project?

Number 2: Some school decides to have a chat discussion on the Internet about drug prevention with students from a partner school in another country. Again, would you support this as an international youth project?

Number 3: A group of young people invites lecturers to speak about the European Union and the European youth issues. They also invite young people from other countries to listen to these lectures.

Number 4: Four youth workers meet in Amsterdam in order to develop a youth project for their young people and their local community.

Number 5: A huge festival of about 300 young participants is organised in Sevilla on arts.

Number 6: The municipal mayor of a Swedish town organises a conference about European youth policy and invites a lot of experts from around Europe.

Number 7: A teacher takes her class to Kiev, in order to learn more about the history of the city and they also visit a school in Kiev.

This exercise is really a good imitation of the meeting of the selection committee in any of the countries that are deciding upon the support of the Youth Programme. We never agree on anything, and we always have lots of discussions. We could continue this exercise, if we would have time, to really see what the different pro's and contra's there are about the different situations like this. I really remind you that those people, who decide in this competition, because there is always competition when you distribute funds to certain projects, have to decide on basis of a certain amount of information that you give on paper. So that it is why it is really important what you put down in your application and how you do it, because that could really be the key success factor.

The aims and objectives of the European Union Youth Programme are three key directions. One of them is non-formal learning. I use non-formal learning instead of non-formal education because it

concentrates mainly on the young person's process that he or she experiences in such a situation. The Youth Programme gives a chance and possibility for young people to develop their own skills, attitudes and knowledge about certain things that interest them.

The European Union decided to focus on an age group between 15 and 25. We can debate it, we can discuss it, whether it is good or not. But this is the rule that was decided by the European Parliament, that the European Union considers young people between these ages. Who is older is considered not relevant for this programme and who is younger is considered a child.

The second important field into which it is trying to develop expertise is European diversity. Behind this there is intercultural situations and intercultural learning, developing tolerance between young people. This is a key success factor for the creation of a more coherent European Union.

And the third one is European Citizenship, which starts from the notion of the European Union member states, but also there is a + symbol here, because these community programmes, such as the European Youth Programme, the Socrates Programme and the Leonardo Programme also try to open up for associated countries, as well as for countries who are not associated and not member states of the European Union. This is based on democratic development, which aims at the future of European Union. It is also important that if the creation of Europe is in progress, then the citizens of Europe have to know their possibilities and chances in their environment. These are the three main lines in which the Youth Programme is trying to fit itself. And in which it is trying to find overlap: non-formal education, intercultural learning and citizenship.

Up to now you have been discussing the criteria for a project, then you were also looking into the criteria of a youth project, also focussing on citizenship education, and also you touched the area of intercultural learning. Now, the combination of all of this would really help you to understand the frame of the European Youth Programme.

How the European Youth Programme is evaluating its projects has six viewpoints, when we assess the projects that have been submitted to the National Agencies and to the central office of the European Commission in Brussels. The first one is *involvement*. We try to look for, we try to seek the chances and the possibilities of the project for young people how much it is initiated by them and how much they are involved the realisation of the project. That is a basic criteria that you also brought up this morning.

The second one is *specificity*. The project has well defined aims and objectives. Which means that it is clear in its goals, it knows what it wants to achieve and it knows how it will achieve it.

Number three is *realistic*. The project needs to be based on realistic needs of young people.

Four is the *evaluation process*. Its results are measurable, which means that from the project description you can decide what kind of outcomes you can get when the project is finished. And you can also get a hint how the project organisers will know that they achieved what they wanted to achieve. Do they plan on using quantitative figures to prove that they achieved something or will they qualitative measures?

Next is natural, with which we mean *honest and modest*. Honest in a way that it is well structured in the real setting of the community and that it is not aiming primarily to get money but that it has long-term achievements and aims and objectives. Modest in a way that it is calculating finances and realities in a coherent and understandable way.

Finally, is *innovative*. We feel that this is very important because there is a certain competition. And the project has to prove that it is an added value, a special situation, a special case, so that after the realisation of the project there is something new into the life of the community. That something will be

solved at the end of the project, so that it really gives some kind of new perspective for the community.

This is in general the kind of criteria that we look for. You can find them in each selection committee and in each assessment procedure of the National Agencies and also with the centralised projects. This is a kind of common understanding that we all share between the agencies and with Brussels.

There are five main actions under the programme, which give you a tool for fulfilling your own aims, your own project. The first one is **youth exchange programmes**, that is group exchange programmes, which create a chance for young people to meet each other to have an encounter, to exchange ideas and experience on a certain topic.

Voluntary Service is action two, which is a certain period of time for young people to stay and to live and to experience in another country, and also to host a volunteer from another country and another culture: to add something to the local community work and life.

Youth Initiatives and Future Capital: youth initiatives are local projects run by young people, with a long-term focus, which create some kind of value in the local community and which also add certain values to this community. Future Capital is for those people who participated as volunteers in one of the projects and when they come home to their sending organisation or to their sending community, then they have the chance to invest all those experiences and knowledge and skills that they learned during the voluntary service into the society and into the community from which they left.

Support Measures is the fifth action, which is to support all the different activities under the youth programme, which gives you possibility for organising conferences, seminars, training programmes, information material. All kinds of things that somehow contribute to the development of the quality and quantity of youth projects.

Very briefly some key figures, some formal criteria for when and how you can do a **youth exchange programme**. The number of involved participants has to be between 16 and 60. The age of participants needs to be between 15 and 25. The amount of programme days between 6 and 21. EU Member States, programme countries and third countries can participate.

For the **Voluntary Service**, the young persons' age needs to be between 18 and 25. This is above 15 because of the responsibility reasons and legal regulations because of European Union and its Member States. It can be 3 – 12 months. It can be a sending or a hosting project. It must have an intercultural dimension also. It is very important to have a mentoring system and a mentoring process for the volunteers, to have somebody who is really paying attention to the personality and the personal development of the volunteer. And it has created the possibility of returning the profit that has been gained during the voluntary process and this brings us to the Future Capital.

Youth Initiatives has two parts, one of them is the **Group Initiatives**, which is a local project of young people, age between 15 and 25. It has to be long-term project and it must have a European dimension. European dimension in itself is a very subjective approach, but it has to be well described and well proven why the project considers that action as a European project. **Future Capital** for individual volunteers returning from their Voluntary Service. It must create the chance on returning, to bring back the learned aspects of the programme.

Support Measures are projects that are supporting the other actions and the development of the Youth Programme as a whole on quality and quantitative basis. And it is focussing on youth workers and youth leaders and all those experts and multipliers who are dealing with young people and whose work is somehow linked to youth work or working with young people. Types of activities that can be supported: seminars, conferences, training, preparation meetings and information materials.

The deadlines are very important when you plan to submit a project to the Youth Programme. You have to know which deadline focuses on which period of time. The only information that you have to remember is that each deadline is connected to a certain period of time when the project has to start. If the project starts out of this time, then you cannot submit the application at that deadline, but you will have to find your actual, relevant deadline. There are some countries, actually one country which is not working with deadlines, that is Great Britain. All the rest do.

Some important information about generally the granting system of the Youth Programme. Bilateral and trilateral projects, which means projects involving two or three countries are financed by both National Agencies, the one who is supporting the hosting part of the project and also those two are supporting the sending part of the project. So in each country you have to submit an application for that project.

Concerning multilateral projects which involve more than three countries, you always have to submit the application to the hosting national agency, concerning all the costs for the project. Also the travel costs of those who are coming to that country. It never happens that one project is supported 100% by the European Youth Programme, so you have to keep this in mind when you plan the project. Most of the time you receive 80% of the grant before the project, and 20% of the grant after the project when you have finished the final report. There are two possibilities, one is the centralised funds and one is the decentralised funds. If the project involves more than five or six countries, you have to submit the application to the central office of the European Youth Programme in Brussels.

Which are the countries that are eligible, who use the Youth Programme as a tool for the youth development? They are the 15 member states of the European Union, the three EFTA-countries (Norway, Liechtenstein and Iceland) and the associated countries, who have a contract already with the European Union about its accession and about its participation in different action programmes of the European Union. And the European Union and its regulation consider all the other countries, third countries. Which means that also countries in the Mediterranean region, in South America and also other European countries, which are not listed above, can also participate in the programme, but in third countries, you will not find a national agency. Except for the Mediterranean countries where you will at least find a contact person that would be responsible for distributing information and consulting for the youth projects.

I really advise you, when using the Youth Programme as a tool for your own project, to consult with either the National Agency, or a representative about your project, because maybe you can get some nice advice, some clarification, you can really get information about practicalities, so that you don't get into a situation where you don't get funds because of misunderstandings or some kind of rule that you did not consider so important. It is a very good step if you ask for some help before you submit the application form, even if you are a regular application writer.

Rui Gomes
29.10.2001

The Council of Europe

Council of Europe Youth Directorate: Governing Structure

Within the Youth Directorate, the **Steering Committee for Youth (CDEJ)** comprising senior civil servants from Council of Europe member states and Contracting Parties to the Cultural Convention is responsible for:

- Promoting intergovernmental co-operation and serving as a framework for the examination of national youth policies with a view to joint action on issues concerning the situation of young people in society;
- Stimulating exchanges of information, documentation and experience;
- Preparing and taking follow-up action on the conferences of ministers responsible for youth;
- Advising the Committee of Ministers on the means of ensuring an appropriate follow-up to suggestions of common interest arising from the European Youth Centres (EYC) and European Youth Foundation's (EYF) programmes;
- Co-operating with the Governing Board and Advisory Committee of the EYCs and EYF in its field of competence as well as with other steering or *ad hoc* committees in the implementation of common projects.
- Finally, after the adoption by the Committee of Ministers of Recommendation (95) 18 on youth mobility in Europe, it was also entrusted, within its terms of reference, to encourage youth mobility in Europe, particularly attempting to eliminate or reduce obstacles to mobility.

Priorities of the Youth Directorate

The following priorities of the Youth Sector of the Directorate of Youth and Sport were established for the period 2000 to 2002 within the framework of the priorities and objectives set out for the Council of Europe and in particular the Directorate General IV:

- Non-formal education
- Youth participation
- Human Rights Education
- South East Europe

The European Youth Centres

The **European Youth Centres (EYCs)** in **Strasbourg** and **Budapest** are international training and meeting centres with residential facilities where a team of educational advisors provides educational and technical assistance in the preparation, running and follow-up of youth activities.

With their meetings rooms equipped for simultaneous interpretation, libraries, audio-visual and computer facilities, they constitute a flexible and modern working environment for international activities. The European Youth Centres run an annual programme of 40 to 50 activities in close co-operation with non-governmental youth organisations (NGYOs). These organisations, some 40 of which co-operate regularly with the EYCs, represent a wide diversity of interests: party political, socio-educational and religious youth groups, rural youth movements, trade union and young workers' organisations, children's organisations and environmental networks. The main activities are Study Sessions, Training Courses and Activities in Central and Eastern Europe.

Organisations that are interested in holding an activity in co-operation with one of the European Youth Centres should first look at the set of **criteria** to see if they are eligible to apply. Each year the EYCs produces numerous progress reports on their activities. The specialised **library** in the Strasbourg EYC is able to produce bibliographies and documentary back up for the EYCs and the EYF's programmes.

The European Youth Foundation

The European Youth Foundation (EYF) is a fund established by the Council of Europe to provide

financial support to international youth activities. It has an annual budget of approximately 2.5 million Euro. Since 1973, more than 200 000 young people, most of them nationals of Council of Europe member states, have taken part in EYF-supported activities. In particular, the EYF seeks to promote voluntary youth work across Europe. Since its inception, it has distributed some 170 million French francs to support international meetings - seminars, conferences, camps - organised by international non-governmental youth organisations (INGYOs), the production of publications, information material and the administrative costs of INGYOs. In recent years, the main topics of the activities supported by the EYF have been the building of Europe, youth work, minorities, the environment and a number of political issues. From 1995 on special attention has been paid to promoting solidarity and tolerance in Europe as part of the Council of Europe's Campaign against Racism, Xenophobia, anti-Semitism and Intolerance.

Five basic rules govern the distribution of the Foundation's resources:

- 1) Applicants must represent either an international non-governmental youth organisation with branches in at least four member states of the Council of Europe, or a national youth organisation co-operating with at least three other national organisations from different member states.
- 2) No more than one third of the participants in any project supported by the Foundation should be of the same nationality and no more than one quarter may be over the age of 30.
- 3) As a general rule, any eligible project takes place in one (or more) member states of the Council of Europe.
- 4) Participants and organisers must make a significant financial contribution towards the activity themselves.
- 5) Five per cent of the Foundation's budget is devoted to the activities of young people not belonging to traditional organisations but actively supported by national or local authorities. These activities should also respect the above conditions.

The Solidarity Fund

The **Council of Europe** and the **International Union of Railways** (UIC) joined forces in 1995 to set up a fund for the mobility of disadvantaged young people. For every **Inter Rail Card** sold, one EURO will be donated to the funding of projects involving Europe's young and least well off, enabling them to attend international activities, taking them on journeys of cross-cultural contact and discovery. The fund caters solely for young people from underprivileged backgrounds or economically underdeveloped areas and is intended to cover the rail travel of these young people participating in international educational activities. It does not assist tourist travel. To qualify for assistance, projects must involve at least two countries and a minimum of ten people travelling together. The Solidarity Fund for Youth Mobility plans to support some 30 to 40 youth projects in 2002.

Project Proposals

The following project proposals are the result of the group work done during the training course on the development of projects on European Citizenship for Youth Work. This group work was started through the Project Agora's and further continued on the last two days of the course. The project proposals were presented and evaluated on the last day of the training course.

<h3>Training Course for Pupils on Projects against Discrimination</h3>

1. Title

Training Course for Pupils on Projects against Discrimination

2. Co-ordination

2.1 Name of participants

Sergiu Tomsa, Külvi Noor, Sean McDermott and Antje Ruppert

2.2 Names of partner organisation

PEIPSI CTC (Estonia)

National Youth Council of Moldova

Milton Keynes Youth Forum

ESTA Europe Institute, Bocholt, Germany

3. Place and time

3.1 When will your project be held?

4th to 10th of August, 2003

3.2 Where will it take place?

Europa-Institute Bocholt, Germany

4. Background of the project

4.1 What is the social context (social, cultural, territorial) of your project?

Local and regional secondary schools of different types already associated with the institutions we work with

4.2 Profile of the young people or target group/s of your project (age, social-cultural profile, number, origin, link with organisations, etc.).

15+: school students from different types of secondary schools existing in the participating countries
max. 32: 8 from each country: max 2 from each school

4.3 In which way does the project correspond to the priorities of your organisations?

- non-formal, political education
- citizen education : civil society, human rights

4.4 What motivates you to run this project?

Intercultural preparation teamwork getting to know more about the different regions of Europe:
"New" approach to youth work: self-reliant, "autonomous" work starting from the planning phase on
i.e. experimental situation for all team members

5. Aims

5.1 What is the aim of your project?

To raise awareness of discrimination in daily life and encourage young people's participation in anti-discrimination projects in their school and community

5.2 What is the project for?

See above

6. Objectives

6.1 What are the concrete objectives of your project?

To build up a group of young people in each participating country

- contact school and youth projects to promote the ideas
- meet with students to interact
- knowledge for young people on:
 - civil society intercultural learning
 - Skills: intercultural group work and awareness of discrimination mechanisms

6.2 What do you expect to achieve?

- To build up and reinforce the participant's own concept and awareness of discrimination and the values that go with a tolerant, liberal way of approaching new people and situations:
- To help them develop a self-reliant, positive attitude towards speaking and standing up for their beliefs and interests
- To enable them to go home and start active work on anti-discrimination projects and to eventually encourage other young people to start their own projects: to promote the TCs objectives and to counsel other pupil-projects themselves

7. Contents and activities

7.1 What are the themes or issues addressed? How will European citizenship be addressed?

Discrimination and tolerance

- Communication and conflict-resolution
- Civil society and democratic values
- European citizenship
- Participation i.e. young people actively involved and program planning and implementation

7.2 Which activities are parts of the project?

- **In the preparation**
 - Preparatory meetings (2, 3 if possible)
 - Promotion of the TC in our local Schools:
 - presentation, discussion, interviews on what school students themselves expect of such a course
- **In the implementation**
 - training on 7.1
 - consultation for the participants
 - exercises to connect physical/emotional experiences with cognitive knowledge on values and morals
- **In the evaluation and follow-up**
 - young people's feedback (questionnaire, report)
 - documentation of the TC
 - multiplying effect of the project
 - follow up local activities, including counselling and evaluation

8. Methodology and approach

8.1 In which does the methodology promote European citizenship?

- peer education plus hierarchical approach (WE tell YOU)
- interactive methods of working
- facilitate ways to become active
- starting from young people's sphere of interest (i.e. schools, communities)
- encouraging young people to develop and speak for their interest and demand representation
- intercultural exchange in their daily social life and experience

8.2 What is the role of young people in the project?

- we offer, they shape
- We facilitate, they decide on if and what they do
- We provide input (ideas, methods, counselling, experiences), they do, too

8.3 Which methods do you plan to use?

- Mixed group-work: self reliance > learning how to do team work itself
- Peer-education > presentation of projects by pupils already active
- Participant-oriented > (limited) influence on programme design; reflection on expectations; interviews on interest, knowledge, situation

8.4 Concerning intercultural learning...

- report and question each other about the school system and emotional experiences in their schools (intercultural evenings/presentations)
- looking at personal experiences, feelings, opinions
- learn and experience prejudice and stereotypes as the basis of discrimination

9. Calendar of the project

9.1 What is the calendar of the project, from preparation to evaluation (list the timing for the main activities)

As many preparatory meetings as we can finance;

First one:	spring 2002
Second one:	autumn 2002
Course:	4th-10th August 2003
Evaluation:	1. Right after the training course 2. After the first period of local follow-up activity, connected with counselling on their concrete problems and experiences

9.2 How will you share the tasks in the team? Who is/are the co-ordinator(s)

- Fixed and equal responsibilities
- Antje Rupert is the co-ordinator

10. Next...What will the next step after the course?

1st preparatory meeting in spring 2002 with fixed tasks to do until then

11. Means of communication

E-mail address sharing of all information in an e-groups sort of way

Young People's Participation in Society – Citizenship and Young Europeans

Title

Young People's Participation in Society – Citizenship and Young Europeans

Co-ordination**Name of participants**

Vusal Verdiyev, Alexandre Lavrinenko, Sonia Kostadinova, Agnes Villemur, Chrysafo Arvaniti, Bernard Borg, Amelia Oei, Natalia Estrelo, Esperanza Barranco, Jaime Noguera, Bengt Soderlind and Sean McDermott.

Names of partner organisation

«Bridge to the Future» Youth Union, CAJRG, AEJS-CM-Bulgaria, MCC, ESYN, YEU, CCSEB, Benalmadena Youth Council YC, Municipality of Ornskoldsvik and Milton Keynes Council.

Place and time**When will your project be held?**

23rd of February – 03rd of March 2002

Where will it take place?

Germany (Düsseldorf)

Aims of the meeting

1. to explore the situations of the relationship between the youth and the state in different countries and also at the European level
2. to reflect the ideas about youngsters participation in the society, about individual freedom, justice and in the decision making processes
3. to exchange knowledge and ideas about how far or close does youth and state stands, theoretically and practically and how can youngsters work on these issues
4. to explore and value diversity as a reality and a resource for the future of citizenship and also for the future of youngsters role in society
5. the participants will pass on the knowledge that they will acquire during the event to their organisations and communities upon they return

Main programme elements, their contents / working methods**Programme elements and content:**

The terms related with the theme

-citizenship, nationalism, individual, society, membership, values, group identity and their relation within each other

Information about the relations between youth and citizenship

-the situation in different countries
-the situation at European level

The role of youngsters

-the issues that youngster should contribute to
-the situation in different countries, similarities/differences
-in which ways can youngsters play their role?

The elements that effect the participation of youngsters in the society
-the role of the community (by means of values)
-the role of education
-the role of the state

Working methods:

- ✓ Brainstorming and group discussion of the theme
- ✓ Outside experts and trainers
- ✓ Field trips
- ✓ Simulation and role play
- ✓ Workshops

Please briefly describe the purpose of this meeting in your organisation's short or long-term programme

- Increasing awareness about citizenship and also about the important role of the participation of youngsters in society
- Reflecting on a better approach towards diversity
- Evaluating the outcome and the needs of youngsters concerning the theme, organising a youth exchange for two weeks and dealing with the topic with an improved approach

Preparation of the meeting (*number of preparatory meetings, venue, number of participants and their country of residence, preparatory documents, etc.*)

There will be regular meetings by the host group to prepare the basis of the practical work. For the theme/programme preparation an international core team, composed by several persons coming from various organisations, will be formed, which will meet in December 2001, in Portugal. Four persons will form the international core team: a German, a Turkish, a Portuguese and a Lithuanian, which also will meet a few days before the beginning of the event in Germany with the local group.

In those meetings the Participant's Handbook will be prepared, which will include the goals and programme of the event and other information, so that the participants can prepare themselves for the theme and to the methods that will be held in the seminar.

Follow-up to the meeting (*other than a report*)

A brochure will be published, and the outcome of this meeting will be shared within our partners and also with other youth organisations.

Preparation team will have a follow up meeting in May 2002 and evaluate the event and devise future strategies about how to deal with this theme on our future activities.

The outcome of this meeting will contribute as a steppingstone for a bigger youth exchange, which will take place in Poland in August 2002.

Participants

Total number: 30

Age range: between 18 and 28

Profile of the participants and recruitment procedure

The participants are expected to be active in their organisations and they should have a special interest on the topic. From every country there will be only a small group of participants. The national leaders will have the responsibility of selecting the participants. They will ensure that the participants are chosen from a balanced cross-section of society (students, workers, different social backgrounds, etc.)

The information about the meeting will be presented in the web site of the partners, where an online application will also be available. Information will also be spread online to the leaders of the partner's organisations for them to disseminate it within their communities

Type of lecturers/experts to be invited

Expert working on the European citizenship

Expert working with the migrants about the citizenship phenomenon

Representative of a youth organisation whom is working with the participation of youngsters in society

Formation sur la citoyenneté européenne

David Régnier

Introduction

Je n'arrive décidément pas à remplir le formulaire de projet... Pourtant, cela me semble important de faire le lien entre ce que j'ai appris cette semaine avec le travail que je vais continuer à faire avec les jeunes, d'exprimer ce que j'ai appris et avec quoi je repars.

A propos de «citoyenneté européenne»

Personnellement, cette formation a été très intéressante, de par son contenu bien sur, mais aussi par toutes les rencontres que j'ai pu y faire. Nous avons parlé d'Europe, de citoyenneté, de la jeunesse. Cela nous a permis de réfléchir ensemble à ce que pour nous signifie tous ces concepts, d'approfondir, de confronter nos idées, nos impressions.

Par exemple, j'en ressors avec le fort sentiment que l'Europe va très vite. Budapest en est la preuve. C'est une ville très moderne, très européenne, très riche. J'étais allé en Tchécoslovaquie il y a presque 10 ans, et j'ai été frappé de voir la différence. Aujourd'hui, Budapest ressemble bien plus à Paris qu'à Prague d'il y a 10 ans. De même, tous les jeunes ici sont familiers avec l'informatique et Internet, qu'ils viennent d'Europe de l'Ouest ou de l'Est. Enfin, j'ai appris par exemple que 12 pays sont candidats à rejoindre l'union européenne, et que 4 d'entre eux pourraient le faire d'ici 4 à 5 ans. La Slovaquie a semble t il atteint le niveau économique du Portugal !

Toutes ces impressions se superposent avec le sentiment que dans cette construction européenne, nous oublions des gens. Ce sont tous ces jeunes qui pendant le rassemblement européen que j'ai organisé en août dernier, nous avons clairement dit combien leur réalité était éloignée de toutes ces instances européennes. C'est Sergiu qui raconte : « depuis que la Roumanie est candidat à l'UE, nous avons besoin d'un visa pour traverser la frontière. L'Europe nous isole plus qu'elle nous aide ».

Cette formation a beaucoup été à l'image de ce décalage. Nous avons développé de nombreux concepts, nous avons intellectualisé beaucoup ce qu'est pour nous la citoyenneté européenne. Mais j'en ressors avec le sentiment que nous sommes aussi très loin de la réalité des jeunes (en tout cas de certains jeunes). Que signifie citoyenneté pour un jeune qui ne sait ni lire ni écrire ? Que signifie l'Europe pour quelqu'un qui n'est jamais sorti de sa ville ?

L'Europe est de plus en plus synonyme d'opportunités pour les jeunes : mobilité, échanges interculturels, service volontaire, nouveaux outils de communication... Tous les jeunes présents à la formation avons voyagé dans 5 ou 10 pays d'Europe, nous parlons 2, 3, 4 langues, nous avons fait pour la plupart des études à l'étranger... Nous avons tous un sentiment d'identité européenne, d'appartenance à une histoire et une culture commune. Je sais que ce n'est pas le cas de tous les jeunes en Europe. Et cela me paraît de plus en plus important de donner à tous ces jeunes l'accès à ces nouvelles opportunités. Plus certains vont vite, plus nous risquons d'accentuer les décalages. On ne pourra pas ralentir le processus de la construction européenne, mais c'est à nous de raccrocher tous ceux pour qui c'est inaccessible !!!!

Voilà, je ne crois pas que ces considérations vont révolutionner mon travail avec les jeunes. Mais c'est vrai que cette formation m'a permis de mettre des mots sur ce que je ressentais déjà. Pour moi, la citoyenneté est l'idée de la participation de tous dans la vie sociale et politique, et l'Europe symbolise le désir de s'ouvrir à d'autres cultures, la volonté de voir plus loin que les frontières de son pays. C'est quelque chose qui rejoint tout à fait mes motivations en tant que volontaire, et que je veux partager dans mon travail quotidien avec les jeunes !

Vers de nouveaux projets...

Plusieurs choses m'empêchent de trouver ma place dans la conception de nouveaux projets. D'une part, peu des participants ont les soucis de travailler avec des jeunes « défavorisés ». Pour beaucoup d'association, le but est de permettre à des jeunes de voyager, d'en rencontrer d'autres de cultures différentes. Naturellement, il faut être déjà pas mal dynamique pour y participer. D'autre part, l'idée même de concevoir des projets entre nous me paraît contraire à l'idée de « faire avec ». J'ai fait part de cette question à tout le groupe, je crois que certains ont bien compris, mais je sais aussi que pour beaucoup, l'idée est encore très loin de faire son chemin.

Comme je l'ai déjà évoqué, plutôt que de faire de nouveaux projets pour inclure la citoyenneté européenne dans mon travail, je préfère l'inclure dans tout ce que je fais au jour le jour, et ainsi partir de la réalité et des attentes des jeunes.

Cette semaine m'a tout de même permis de comprendre certaines choses quant à la réalité de mon travail au quotidien dans mon organisation. Je travaille dans un centre d'accueil et de rencontre pour les jeunes, dans la campagne en banlieue de Paris. Ce centre est un outil génial, mais depuis quelques années, il perd de son sens parce que notre association est de moins en moins présente dans les quartiers.

En discutant avec certains participants, en particulier avec Isabelle, je me suis dit qu'il y a énormément d'associations en Europe qui sont en contact avec des jeunes qui ont vraiment une vie difficile. Elle m'a parlé de jeunes pour qui partir en SVE était vraiment un défi. Cela m'a fait dire que nous pourrions aller à la rencontre de ces associations (step by step est en lien avec tout un réseau de partenaires par exemples), et nous présenter pratiquement en disant : « voilà, nous avons un centre super pour les jeunes, nous voudrions qu'il puisse servir pour permettre la rencontre entre des jeunes de tous milieux, nous sommes ouverts à toute proposition, pour des week-end, pour des chantiers, pour des rencontres... à vous de nous faire des propositions ». Par exemple, step by step organise des sessions de préparation pour les jeunes, pour apprendre à les connaître et trouver avec eux un projet qui leur convienne. Pourquoi ne pas le faire dans notre centre??? Souvent, ils ne se sentent pas de proposer un projet de 6 mois à un jeune. Ils cherchent donc à lui trouver un chantier de quelques semaines, pour qu'il sente des choses, pour qu'il avance dans son projet. Pourquoi ne pas proposer nos chantiers???? Isabelle m'a aussi parlé de 2 autres associations qui travaillent dans le même sens, avec des méthodes et des priorités différentes : pourquoi ne pas les contacter???

Je pourrais continuer la liste de mes questions. Badri et son association sont également en lien avec beaucoup de jeunes des cités. Et lui aussi m'a dit qu'ils savent combien c'est important pour les jeunes de pouvoir en rencontrer d'autres, de réaliser qu'ils font partie d'un projet plus large. Mais je sais que « stop la violence » n'a pas de centre comme le notre à sa disposition !

Tout cela n'empêche pas que je ressens le besoin de faire moi-même l'expérience d'aller à la rencontre de jeunes, de réaliser des choses localement avec eux, avant de pouvoir travailler avec d'autres associations. Je crois que c'est assez égoïste, que c'est quelque chose que j'ai besoin de vivre très personnellement.

En prenant l'exemple de cette formation, je sens qu' ATD Quart Monde a tout de même vraiment une manière de penser qui n'est pas commune, et que nous avons beaucoup à apporter à d'autres associations. J'ai l'impression d'avoir passé mes 10 jours à faire le rabat joie, celui qui remet sans arrêt sur la table « il ne faut pas laisser des jeunes sur le bord de la route, que vaut la citoyenneté si elle n'est pas accessible à tous? », et un tas de questions comme celle là. J'ai essayé de faire vivre des jeunes défavorisés que j'ai rencontré depuis un an, mais je sens bien que je suis très limité, que je suis bien peu formé, nourri, expérimenté, pour me faire le porte-parole de tous les jeunes exclus et laissé pour compte d'Europe. J'ai besoin de plus savoir ce qu'ils vivent, leurs besoins et leurs rêves pour faire ce pont.

Je sens que j'ai semé des graines tout au long de cette formation. Plusieurs personnes sont venues me voir pour me dire « j'aime bien ta façon de voir les choses, je sens que tu travailles avec des jeunes que nous n'atteignons pas ». Tout à l'heure, Amélia est venue me dire, « tu sais, j'aimerais vraiment que nous reparlions du fossé dont tu parles, entre ce que nous disons de la citoyenneté européenne et ce que ça représente pour les jeunes que tu connais ». Tous mes efforts ne sont pas vains, et ça me donne vraiment confiance dans le fait que nous devons continuer. Mais face à ces participants, je n'ai

dans la tête qu'une dizaine de jeunes qui ont la vie dure. Et encore, je ne les connais que par une semaine partagée dans notre centre. J'ai besoin de plus pour faire avancer d'autres associations, pour répondre à leurs questions, pour avoir du poids, pour être représentant de quelque chose.

Mais je sens tout de même que le partenariat avec d'autres associations pourrait vraiment être un moyen de continuer dans notre centre. Je crois qu'à mon retour j'aurais envie de me mettre à la recherche d'associations qui localement sont en lien avec des jeunes vraiment pauvres. De notre côté, nous avons des outils et des compétences à leur apporter.

Europolis

1. Title

Europolis

2. Co-ordination

2.1 Name of participants

Marios Georgiades, Larisa Zmaher, Jaime Noguera, Agnieszka Pawlik, Anastasiya Trotska, Charlotte van Hees, Agota Illyes and Irfan Polimac.

2.2 Names of partner organisation

- Semper Avanti : Poland
- Debate Club Odesa : Ukraine
- International Relief Friendship Foundation Slovenia : Slovenia
- Dutch Centre for Political Participation : Netherlands
- Benalmadena Youth Council: Spain
- Youth National Agency of Cyprus: Cyprus
- Association for Community Colleges: European organisation
- Youth Initiative: Bosnia

3. Place and time

3.1 When will your project be held?

January 2003 until February 2004

3.2 Where will it take place?

The preparatory stage will take place in the partaking countries, the actual project takes place in Spain.

4. Background of the project

4.1 What is the social context (social, cultural, territorial) of your project?

The concept of European identity is ambivalent, with different meanings and importance. Consequently perspectives of European citizenship are different from country to country. European citizenship has different understandings and is often even misunderstood.

European identity will be fully developed with the active participation of all its citizens, including youth. Presently we see most young people as inactive citizens on European level. Most of this state is a consequence of lacking information on idea of integrated Europe, its institutions, their purpose and mutual relations. Most effective instrument to improve awareness is experiential learning on regarded issues in real European multicultural environment.

This project is about young citizens' participation on European level, and it will learn young Europeans more on the way they will be able to shape their future.

4.2 Profile of the young people or target group/s of your project (age, social-cultural profile, number, origin, link with organisations, etc.)

- Age : 16-20 years old
- Profile: motivated youth, willing to participate in this project for a longer period of time.
- Mixed sex, equal numbers,
- Number: seven from each country, in total 40-50 participants.
- Reflection of our societies
- Not affiliated to an organisation yet.

4.3 In which way does the project correspond to the priorities of your organisations?

One of our organisations' main priorities is to work with young people and to stimulate their active participation in (European) society.

4.4 What motivates you to run this project?

Working with young people, make people be interested in something beyond football and alcohol, empower them, to share ideas, enable personal development, experience new methods.

5. Aims

5.1 What is the aim of your project?

To increase the awareness of young people from 16-20 years old with regard to European citizenship by organising an European simulation game.

5.2 What is the project for?

We do this project in order to increase knowledge of young people in the partner countries about European policy in order to establish or increase a European identity.

6. Objectives

6.1 What are the concrete objectives of your project?

- To establish long-term communication between the seven partner organisations / partaking youths from seven countries.
- Increase the knowledge of the partaking youths with regard to:
 - European institutions
 - European policy
 - civil and political participation possibilities
 - intercultural learning and exchange
 - international and European relations
- Strengthen individual relations among young Europeans

6.2 What do you expect to achieve?

The young people that participate will add knowledge, views and experiences to our local communities and organisations.

7. Contents and activities

7.1 What are the themes or issues addressed? How will European citizenship be addressed?

- European institutions: European Union, Council of Europe
- 3D democracy: democracy on local, national and European level
- Youth participation
- Cultural diversity within Europe

7.2 Which activities are parts of the project?

In the preparation

Preparation of target group:

1. Select the youth in each country
2. Educate youth in democracy on local, national and European level
3. Educate youth on participation
4. Educate youth on diversity within Europe
5. Play a simulation game in each country

To establish long-term communication between the partner organisations / partaking youths.

1. web-site

2. mailing list

Preparation of simulation game

1. meeting of preparation team to construct the programme and structure of the game
2. write the materials, such as the manual
3. dividing tasks, appointing facilitators

Preparation of organisational aspects

1. Arrange accommodation
2. Travel
3. Publicise the project in partaking countries

- In the implementation

The actual exchange

1. Getting to know each other
2. Contextualisation
3. Group formation
4. The actual simulation game
5. Evaluation
6. Follow-up agreements

- In the evaluation and follow-up

Each country will have own follow-up activities according to own context.

8. Methodology and approach

8.1 How does the methodology promote European citizenship?

Through establishing networks between youths from different countries.

By educating youths on European institutions, participation possibilities, and European policy. Motivate them to be active within their own community after the project is over.

8.2 What is the role of young people in the project?

- Take into account the suggestions of young people by starting to gather their needs within the framework of the project, by a midterm evaluation at the end of the simulation game and an end term evaluation after the follow-up activities have been implemented.
- Active participation in simulation game.
- They will evaluate the project
- They will decide on their own follow-up activities.
- The organisation team consists mainly of young people between 17-25.

8.3 Which methods do you plan to use ?

Simulation game, role games, brainstorming, discussion groups, interactive lectures, intercultural entertainment.

8.4 Concerning intercultural learning...

In preparation phase each group of youths will prepare their way of expressing their cultural identity (-ies). The simulation game is related to intercultural topics, the game will show the different existing views on these topics.

9. Calendar of the project

9.1 What is the calendar of the project, from the preparation to the evaluation (please list the timing for the main activities)

Project proposal: hand in April 2002

Preparation phase: January 2003 – December 2004

Implementation phase: end October / November 2003
Evaluation and follow-up phase: first part 2004

9.2 How will you share the tasks in the team? Who is/are the co-ordinator(s)

- Hosting and co-ordinating country: Spain: Ceulag Mollina-Malaga
- All partners are responsible for the preparation in own country
- All partners will evaluate together
- Association for Community Colleges: advisor
- Game facilitator: Andrew from Poland

10. Next...What will the next step after the course?

All participants give feedback in their organisation and find support.

Translate the project plan in own languages and feed back to youth organisations, (local) community.

Jaime will give feedback on 5th December to other team members.

Local Communities – Inhabitants of the Global Village

Title

Local Communities – Inhabitants of the Global Village

Co-ordination

Name of participants

Vusal Verdiyev, Alexandre Lavrinenko, Sonia Kostadinova, Agnes Villemur, Chrysafo Arvaniti, Bernard Borg, Amelia Oei, Natalia Estrelo, Esperanza Barranco, Jaime Noguera, Bengt Soderlind, Sean McDermott.

Names of partner organisation

«Bridge to the Future» Youth Union, CAJRG, AEJS-CM-Bulgaria, MCC, ESYN, YEU, CCSEB, Benalmadena Youth CouncilYC, Municipality of Ornskoldsvik, Milton Keynes Council.

Place and time

When will your project be held?

02. – 18. August 2002

Where will it take place?

Poland (Kraków, Zakopane)

Aims of the meeting

1. To explore the definition of “local community” in uniting Europe and what is its place in the “global village”;
2. To try to find answers to what extent local communities can protect their culture and maintain traditional, often very modest, way of life and to what extent they could adapt to incoming changes;
3. To examine how much local communities and integrating Europe are interacting each other. What do they have to propose? How can they mutually benefit from the process? Which scenario is the most possible: unification, preservation, conflict?;
4. To reflect ideas about youngsters’ participation in everyday life of a local community and to discover how they cope with contradictory attitudes in modern communities: from local to global, from modesty to fashionable way of life;
5. To promote attractive ways to enable and stimulate young people to fully participate in the life of their village and region, to try to give them skills and tools to help them play an active part in organising and running local affairs;
6. To raise awareness and introduce participants to everyday reality of local community and cultural minority by spending one week in polish mountaineers village;
7. To create a more flexible attitude to the context of cultural diversity in society.

Main programme elements, their contents / working methods

Programme elements and content:

1. Group dynamics and intercultural learning approaches

2. The terminology related to the theme: community, local community, local identity, global village, globalisation, unification of needs, tradition, religion, culture, values, roots
3. Information about local communities
 - What factors determine “local community”: geography, historical and cultural heritage, language, way of life, religion?
 - The situation in different countries. Is it easy to determine at least one strong “local community” in every country where participants are coming from?
 - Are local communities from one country similar to others from different countries by things they do? (ex. mountaineers, fishermen etc.)
4. The role of youngsters in local community
 - Is the traditional way of life still attractive for them?
 - Will it be possible to regain confidence in their cultural references and at the same time feel a global responsibility and sense of belonging, as citizens of Europe, of the world?
 - How can they use tradition and strength of local identity in their life and for their own purposes?
 - What kind of skills do we need to play an active role in our local community which tools are useful – information technologies, access to the Internet, etc.?

Working methods:

1. Ice-breaking games
2. Brainstorming and group discussion on the theme
3. External experts and trainers
4. Visits
 - a. To Krakow: to explore how tradition, folklore, historical heritage of Poland and modern world can be combined;
 - b. To the mountains: to feel the spirit and find the same inspiration that mountaineers use in their art and everyday life.
5. Simulation and role plays
6. Workshops
7. Co-operation with local folkloristic artists
8. Active participation in everyday life of people who are living in the place where the project will be held

The participants will be divided into groups of 8 – 10 persons of different countries. These groups, called “villages”, will work on the theme by discussing the visits and lectures and by presenting their results in plenary sessions.

Please briefly describe the purpose of the meeting in your organisation’s short and long-term programme

- To raise awareness about local identity and also about the important role of participation of youngsters in the local community as well as on the European dimension;
- To develop good relations between youngsters and local society, promoting workshops together;

- To motivate the organisations to work with their own local communities upon they return, to have multiplier effect;
- To help the participants to acquire skills and experience to run activities beneficial for their community and also for Europe.

Preparation of the meeting (*number of preparatory meetings, venue, number of participants and their country of residence, preparatory documents etc.*)

This meeting will be the continuation (follow up) of the seminar, which is going to be held in February 2002, in Düsseldorf under the theme: “Young People’s Participation in the Society - Citizenship and Young Europeans”. There will be regular meetings, organised by the host group, to prepare the basis of the practical work.

The preparation of the theme work and the free time activities related with the topic as well as the technical aspects will be co-ordinated by an international “core” team composed by six persons coming from Germany, Portugal, Lithuania, Cyprus, Turkey and Poland. For the first time, the team will meet in Düsseldorf in February 2002, and for the second time, in Poland in June. Another international meeting will be held in August 2002 to train the responsible facilitators for the working groups.

In these preparation meetings the International Core Team will prepare two handbooks. The Participant’s Handbook, which will include the goals and programme of the event and useful information, so that the participants can prepare themselves; and the Village Leader’s Handbook, which will include the theme’s contents and the methods that will be used during activity, to prepare the facilitators of the working groups for the event.

Follow-up to the meeting (other than a report)

- A brochure will be published, having the outcomes of this activity and it will be shared with all the partners and also with other youth organisations;
- Preparation team will have a follow up meeting in September 2002 and evaluate the meeting and construct future strategies about how to deal with this theme in the future;
- During the activity, we will develop a project, which will be implemented by all partners of this youth exchange. Project will concern making activities in local community after coming back. We expect to present results during a seminar in February 2003;
- A document, with short description of what we have done during the event, will be sent to all participants and the results will be published on the website.

Participants: 60

Age range: 18 - 28

Profile of the participants and recruitment procedure

Profile of the participants:

- Members of the partner’s organisations whom are between 18 – 28 years old;
- Be committed to actively contribute to the success of the activities and able to attend the event for its full duration;
- Gender-balance will be taken into consideration.

Participants are expected to be active in their organisations and they should have a special interest in the topic. The number of participants from each country is limited in order to ensure a homogenous group. The national leaders will have the responsibility of selecting participants. They will ensure that participants are chosen from balanced cross-section of society (students, workers, different social

backgrounds, etc.). Priority will be given to Representatives of local communities from the participating countries.

Recruitment procedure:

- The information about the meeting will be presented on the website of the organisation, where online application will also be possible;
- Information will also be spread to the leaders of the partners online for them to disseminate it within their communities.

Type of lecturers/experts to be invited

1. Experts working on local communities.
2. Expert working with folkloristic issues.
3. Mountaineers which use folklore as a tool for their work, art and earning money.

Multimedia Intercultural Youth Exchange

1. Title

Multimedia Intercultural Youth Exchange

2. Co-ordination

2.1 Name of participants

Lisa Bacialli- Italy

Esperanza Barranco Montero- Spain

2.2 Names of partner organisation

Veb Academia Europea, Florence. Italy.

Concejalía de Juventud del Ayuntamiento de Santibañez el Bajo, Spain.

3. Place and time

3.1 When will your project be held?

In Florence, Italy (from 1 to 10 of July)

In Santibañez el Bajo, Spain (from 1 to 10 of September)

4. Background of the project

4.1 What is the social context (social, cultural, territorial) of your project?

The social context- Youth disadvantaged and not only

Cultural- low- middle class

Territorial- local and rural

4.2 Profile of the young people or target group/s of your project (age, social-cultural profile, number, origins, link with organisations, etc.).

Age: 15 – 20

Social cultural profile: disadvantaged and not only

Number: between 8 to 10 for each group

Origin: Italian, Spanish and foreigners youth

Link with the organisation: I work with them in another project Brian Interactionet of my organisation

4.3 In which way does the project correspond to the priorities of your organisations?

The exchange is an important ways to be actives and take part the youth in order to develop an active role at local, regional, national and international level, and a feel of European Citizen.

4.4 What motivates you to run this project?

I am involved in this project because the exchange projects are the aim of Brian. It is in order to develop friendships and get conscious about the value of cultural differences but also to get aware of the important of taking and active part in European society.

5. Aims

5.1 What is the aim of your project?

An international exchange between Spanish youth with Italian youth.

5.2 What is the project for?

I do this project in order to:

- The Spanish and Italian integration in the politic, social and economic areas of EU, entails new commitments and directions in actions focused in youth particularly in the socio-cultural aspect where they are involved deep transformations.
- To incorporate the active participation of youth in the new phenomenon that aer making the economic and social trajectories in our surroundings: globalisation, information society, multiculturalism and intercultural, new technologies... since they would be constants on our society of the 21st century.

6. Objectives

6.1 What are the concrete objectives of your project?

- To achieve the citizenship by the intercultural exchange
- To achieve the participation of youth in the society (all levels)

6.2 What do you expect to achieve?

- To promote cultural links among people for the follow-up of the project
- To maintain relationship and international co-operation on matters concerning young people
- To promote exchanges between young people at national and international level
- To motive young people to be active agent in theirs cities and to share to the rest of the young people in their cities theirs experiences that they have done (intercultural aspect and multimedia skills; use this knowledge to use it for over personal needs or/ and to be active and creative)
- To motive young people to know the differences cultures in Europe
- To exchange needs and opportunities that youth have in other countries

7. Contents and activities

7.1 What are the themes or issues addressed? How will European citizenship be addressed?

The learning of multimedia instruments contribute to young people to be active and creative, and it is important for develop theirs news skills, because this knowledge are necessary in this advantage society.

Laboratories, debates and intercultural games are needed to establish friendships and intercultural learning in order to feel a European citizen.

7.2 Which activities are parts of the project?

- *In the preparation*

- Involve Spanish youth group in the Brian Chat (www.brianet.org) in the Italian youth group
- Have continuous contacts between our organizations about the results of the Chat
- To prepare the laboratories with youth about the activities that will be done in the exchanges
- Look for the accommodation, the classrooms, the trainers, materials and multimedia instruments...

- *In the implementation*

- Intercultural games
- Laboratories of: dance, music, cook, arts and crafts
- Multimedia laboratories: web cam, digital camera, digital recording, internet, construction of web page...
- Debates about:
 - o The idea of citizenship
 - o Needs of different people in different countries
 - o Resources information of The European Union

- *In the evaluation and follow-up*

Workshops, debates and non-formal evaluation.

8. Methodology and approach

8.1 In which does the methodology promote European citizenship?

The active participation is granted the survival of the democracy and it is also to tried to give and answers to the youth demands and also that ones made by the society where they live.

8.2 What is the role of young people in the project?

An active participation in all the process and in all the project development until the evaluation and the follow up.

8.3 Which methods do you plan to use?

"Learning by doing"

8.4 Concerning intercultural learning...

- Popular traditions: Games, dances, food, music
- Youth background (fashion...)
- Multimedia Instruments

9. Calendar of the project

9.1 What is the calendar of the project, from the preparation to the evaluation (please list the timing for the main activities)

See attachment

9.2 How will you share the tasks in the team? Who is/are the coordinator(s)?

We will work with professional trainers team for the preparation and the implementation of the project.

Coordinators: Lisa Bacialli and Esperanza Barranco Montero

10. Next... What will the next step after the course?

Continue contacts by E-mails, Chats and for the development of our Web Page.

RESOURCES:

- Youth European Program: Action 1
- Sponsors: computers shop, banks...

Apprentissage de la Citoyenneté Européenne Par les Arts

1. Titre

ACEPA, Apprentissage de la Citoyenneté Européenne Par les Arts

2. Coordination

2.1 Nom des participants

Agnes Villemure /France/
Agnieszka Pawlik /Pologne/
Giuliana Montefusco /Italie/
Sonia Kostadinova /Bulgarie/
Aleksandre Lavrinenko /Belarussie/

2.2 Nom des associations partenaires

F.M.C.C. /France/
SEMPER AVANTI /Pologne/
SERVICE CIVIL INTERNATIONAL /Italie/
TATOUS /Bulgarie/
ASDEMO /Belarussie/

3. Lieu / Période

3.1 Quand votre projet doit-il se dérouler ?

Juin 2003

3.2 Où doit-il avoir lieu?

Sofia, Bulgarie

4. Contexte du projet

4.1 Dans quelle réalité (sociale, culturelle, territorial) s'inscrit votre projet ?

- * Besoin de communication
- * Développement de la motivation des jeunes dans la vie collective

4.2 Profil des jeunes ou destinataires des votre projet (âge, profil socioculturel, nombre, origine, lien avec les organisations, etc

- * 30 jeunes total (6 participants par pays)
- * age entre 15 et 25 ans
- * origine des pays participants a ce projet

4.3 En quoi est-ce que le projet correspond aux priorités de vos organisations?

- Les objectifs des associations sont tournés vers la participation active des jeunes et leurs motivations
- Elargissement de leurs horizons culturels
- Apprentissage a la citoyenneté pour un développement local

4.4 Qu'est-ce qui vous intéresse dans ce projet?

- L'apprentissage a la citoyenneté
- Le rapprochement des jeunes autour d'un même thème
- Enrichissement culturel

- Compréhension mutuelle

5. Intention (Buts)

5.1 Quelle est le but de votre projet?

- To increase the awareness of young people with regard to European citizenship.
- Coopération et apprentissage multilatéral sur la citoyenneté

5.2 Pour quoi ce projet?

- Faire tomber les barrières culturelles et de communication
- Développer la motivation et l'implication des jeunes au niveau local

6. Objectifs

6.1 Quels sont les objectifs concrets de votre projet?

- Représentation finale devant les habitants du pays d'accueil
- Echange culturels (soirées a thèmes)
- 10 jours pour apprentissage a la citoyenneté
- Faire connaissance

6.2 Qu'est que vous espérez atteindre?

- Découverte des autres pays et de leurs cultures
- Développer une atmosphère amicale, positive et productive au sein des 5 pays
- Promouvoir un dialogue commun par le biais des arts (danse, chant, théâtre)
- Promouvoir l'art. comme un moyen démocratique de communication

7. Contenus et activités

7.1 Quels sont les sujets abordés dans votre projet ? En quoi contribuent-ils à promouvoir la citoyenneté européenne ?

- 1 + Les arts en "laboratoire"
 - + La citoyenneté européenne
- 2 + Les arts sont un moyen de compréhension
 - + On est différent mais ensemble on peut créer quelque chose
 - + La réunion de différentes parties de l'Europe (sud, est....)

7.2 Quelles sont les activités prévues dans le cadre de votre projet?

Pour la préparation:

- ◆ Répartition des tâches entre les coordinateurs
- ◆ Composer le groupe de participants de façon équilibrée (nombre, « spécialise »..)
- ◆ Préparation préliminaire des groupes = donner des compétences qui leurs permettent de s'orienter dans la future rencontre
- ◆ Demandes des subventions (niveaux international et local)
- ◆ Règlement de la logistique (hébergement, transport, nourriture....)
- ◆ Intégrer les habitants du pays d'accueil

Pour la réalisation:

- ◆ arts « laboratoires »
- ◆ discussions, ateliers, jeux...sur le thème de la citoyenneté européenne
- ◆ découverte du pays d'accueil
- ◆ soirées nationales
- ◆ animation de rue
- ◆ invitation de la presse locale

Pour l'évaluation et les suites à donner

- ◆ Rapport établi par les participants (vidéo, radio, tv etc)
- ◆ Discussions

8. Méthodologie et approche pédagogique

8.1 En quoi contribuent-elles à promouvoir la citoyenneté européenne?

- ateliers = moyens d'expressions
- discussions en groupes = tout le monde participe et donne son avis
- jeux de la simulation = façon pédagogique et "reposante" d'aborder un thème

8.2 Quelle est la place des jeunes concernés par le projet?

- certaine autonomie, créativité
- recherche de financements au niveau local, partenaires
- mise en place d'actions commerciales
- "intégrer" des jeunes qui ne sont pas partie intégrante du projet

8.3 Quelles méthodes pensez-vous utiliser?

- discussions
- concensus

8.4 Par rapport à l'apprentissage interculturel...

- des ateliers

9. Programmation du projet

9.1 Quel est l'échéancier du projet, de la préparation à l'évaluation (veuillez lister le calendrier des activités principales) ?

Novembre 2001	établir le programme (participants)
Janvier 2002	coordination permanente par e-mail
Avril 2002	1-er Rencontre en Pologne (coordination)
Juin 2002	projet final
Octobre 2002	demande financement européen (financement local)
Janvier 2003	transport, hébergement, service de visa (Belarussie), responsabilité
Juin 2003	Bulgarie

9.2 Comment allez-vous vous répartir les tâches dans l'équipe ? Qui est/sonbt les coordinateurs ?

* Répartir des taches

coordinateurs de chaque pays participants encheq = Bulgarie (pays d'accueil)

- niveau local=
 - chaque coordinateur est responsable d'implique les participants au projet, doit prendre en compte leurs motivations et intérêts
 - chaque coordinateur doit trouver des partenances locaux
 - rester en contact avec les autres coordinateurs
 - responsabilité du metteur en scène / professionnel qui va travailler avec des jeunes/ - (Bulgarie)
- niveau international=
 - coordinateur en chef
 - * hébergement
 - * nourriture

* logistique

* metteur en scène

- financement international (demande de subvention)

10. A suivre.... Quel sera la prochaine étape concrète après le stage?

- Création d'un site web par les jeunes
- Des autres rencontres dans un autre pays participant

From Vikings to Greeks

1. Title

From Vikings to Greeks

2. Co-ordination

2.1 Name of participants

Anna Gulevskaya,
Alexander Lavrinenko,
Sonia Kostadinova,
Kulvi Noor
Chrysafo Arvaniti
Bengt Soderlind

2.2. Name of partner organisation

Association of Ukrainian Guides
Regional Department of Youth Affair
Ministry of Youth and Sport
Peipsi Centre for Transboundary Co-operation
National Youth Council of Hellas
Municipality of Ornskolsvik

3. Place and time

3.1 When will your project be held?

01.02.2002- 31.12.2002

3.2 Where it will take place?

Greece, Bulgaria, Ukraine, Belarus, Estonia and Sweden

4. Background of the project

4.1. What is the social context of your project?

a) Historical background

The idea of the project is based on real historical background from IX-X century. There was a famous at that time water trade way "From Viking to Greeks", one end of which was in Scandinavia and second one in Greece. It crossed the territory of modern Baltic States, Belarus, Ukraine, and Bulgaria. The central point of this way was Kiev, capital of the state existed at that time Kiev Russ. This way was a "crossroad" of many cultures, which have made big input to the development of nations.

b) Current situation

Today all countries mentioned above have complete different economical, political and social situation, but they still have common history. And that why it is seems useful to use common historical and cultural roots for opening of minds of young people: development of new contacts, relationships, braking barriers and building democratic citizenship by studying of the past and development of own future values.

4.2 Profile of the young people or target group(s)

The main participants of the project will be 60 young people age 18-25 (25 mail and 35 female), 10 people per country, members of organisations involving in the project or volunteers of these organisations.

4.3. In which way does the project correspondent to the priorities of your organisations?

One of the main objectives of activities of each organisation involving in the project is creation of conditions for young people to develop themselves as responsible citizens on local, national and international levels through active involving.

4.4. What motivates you to run this project?

As leaders of our organisations we would like to help young people to create opportunities for active participation in local and international levels, intercultural learning, self education and peer education and thus build own citizenship identity.

5. Aims

5.1. What is the aim of your project?

The aim of the project is to create possibilities for young people from different countries of Europe to develop their vision, values and standards of European citizenship based on common historical and cultural roots.

5.2. What is project for?

This project is directed on:

- Building of intercultural bridges between young people of 6 European countries which differ by current economical and social background, but have common historical and cultural roots,
- Development of young people as responsible citizens of Europe through facilitation the acquisition of knowledge and experience.

6. Objectives

6.1. What are the concrete objectives of your project?

1. To establish international planning team of the project (1 person per country) and 6 local planning teams with young people.
2. To establish 6 local youth citizenship studios on the base of each organisation aimed to conduct local grass-roots activities among young people on historical and cultural education, intercultural learning, social activities with citizenship dimension.
3. To organise a meeting of international planning team in April for 4 days in Sweden.
4. To run international exchange which will have different stages in different countries during 21 days.
5. To organise Forum “Historical roots as a base for modern European Citizenship” were representatives of all 6 countries would participate in Kiev, Ukraine.
6. To evaluate the results of local youth citizenship studios activities and activities running during the exchange period.
7. To develop and publish the informational pack on results of project.

6.2 What do you expect to achieve?

At the end of the project the following outcomes are expected:

1. The contacts between young people and youth organisations of Greece, Bulgaria, Ukraine, Belarus, Estonia and Sweden will be established.
2. The work of 6 local youth citizenship studios will be organised in each country. The activity of the studios will help to educate around 200 young people in citizenship issues, in behaving and acting as a responsible citizens through self development and self education programs, active participation in local projects, involvement in decision making processes and intercultural learning activities.

3. The international exchange will help young people from 6 countries with different economical and social background to develop own skills in mutual understanding, and in acting for more justice, equality, freedom, dignity, rights, peace and democracy.
4. The informational pack as methodological recourse of activities developed by studios and young people during exchange will be published.
5. The experience gained by young people during the project realisation will help them independently organise new projects based on the established contacts and developed skills.

7.Contents and activities

7.1 What are the themes or issues addressed? How will European citizenship be addressed?

- Cultural, economical, political and social diversity of different countries
- Intercultural learning
- Decision making process
- Project development
- Human rights and global education

7.2 Which activities are parts of the project?

-In preparation

- 1) Establishment of 1 international planning team and 6 local planning team with young people.
- 2) Establishment of 6 youth citizenship studios. Development of programs of each studio activity. To run studios.
- 3) Organising of meetings of local planning teams and young people on joint development of the programs of studios and exchanges.
- 4) Preparation of 6 groups of young people for participation in exchange.
- 5) To organise meeting of international planning team in April in Sweden.
- 6) To develop a program of exchanges in different countries.
- 7) To develop a program of joint Forum “Historical roots as a base for modern European Citizenship” in Kiev.
- 8) To develop evaluation tools of the project.

-In the implementation

The main part of the project – international exchange will be conducted by the following scheme:

- 1) Ukrainian team is divided on two parts, and one part fly to Greece, another to Sweden. Two groups of young people start their journey at the same time: one from Sweden (Swedish participants + 5 Ukrainians) on the South, and another one from Greece (Greeks participants + 5 Ukrainians) to the North.
- 2) The group from Sweden arrives to Estonia, meets with Estonians team and they conduct together events for young people, representatives of youth organisations during three days. Then by the bus both group from Sweden and Estonia go to Belarus, meet Belarussian team and run joint activities there.
- 3) The group from Greece comes to Bulgaria, meets with Bulgarian team and they conduct together events for young people, representatives of youth organisations during 4 days.
- 4) Both groups from North and South meet together in Ukraine, Kiev. They organise Forum “Historical roots as a base for modern European Citizenship” (during 8 dates), which includes different types of activities: training, seminars, theatre performance, exhibition, and interactive activities.
- 5) After Forum all participants go home by buses the same way.

-In the evaluation and follow-up

- 1) Evaluation meetings of local planning team together with teams of young people, which took part in exchange.
- 2) Evaluation meeting of the international planning team
- 3) Work of young people on summarising of their activities in studios and during exchanges.

- 4) Preparation and publishing of informational pack on results of the project.
- 5) Checking and support of new national and international contacts established during the project on different levels (between young people, leaders of organisations etc.) and assisting in development of new project running by young people themselves.

8. Methodology and approach

8.1 In which does the methodology promote European citizenship?

8.2 What is the role of young people in the project?

- Young people will take participation in all stages of the project.
- On preparatory stage they will be involve in the local planning teams, they will develop the programs of youth citizenship studios activity, run studios, and they will be responsible for preparation of activities for exchanges.
- During exchange they will be responsible for organising of activities for local youth in different countries.
- On evaluation stage they will summarise their activities in studios and during exchanges and will be involve in the preparation of the informational pack.

8.3 Which methods do you plan to use?

The methods that are going to be used on different stages of the project are following:

- Within youth citizenship studios: games, intercultural learning activities, research, grass-roots activities, debates, peer education, community projects, seminars, workshops, training, theatre etc.
- Within exchanges: round tables, sport competition, music performance, street theatre, workshops, debates, exhibitions, information exchange, production of newsletters and diary, creation of posters etc.
- Within evaluation period: interviews, questionnaires, analyse of programs, publishing of informational pack.

8.4 Concerning intercultural learning....

Individual tasks, confrontation, simulation activities, problem solving activities.

9. Calendar of the project

N	Stage	Activity	Date
1.	Preparatory stage	Establishment of international and local planning teams	Beginning of February, 2002
		Organising and running of activities of local youth citizenship studios	February-July, 2002
		Local groups preparation for exchanges	March-July, 2002
		Meeting of international planning team in Sweden	April, 2002
2.	Exchange	Start of exchange	27 July, 2002
		End of exchange	17 August, 2002
3.	Evaluation stage	Interview, questioners	August-September, 2002
		Evaluation meetings of planning teams	September-October 2002
		Summarising of materials and publishing of informational pack	September-December, 2002

9.2. How will you share the tasks in the team? Who is/are the co-ordinator(s)?

The tasks will be divided inside international team, the contact persons see 2.1.

10. Next...

We are going to submit:

- 1) Application form to national agency of youth programs asking for support for first planning meeting (1 November 2001)
- 2) Talking with people at home about possible ways of participation in the project.
- 3) Application form to European Union Youth program for all exchange (1 February, 2002)
- 4) Running of the project!

Annexes

- A. Understandings of European Citizenship
- B. Definitions of European Citizenship from participants (in mother tongue)
- C. Poems about European Citizenship developed during "Interactivity: Group Building"
- D. Instruction Sheets for "Our Contribution" - exercise
- E. Participants' article written during "Our Contribution"
- F. Hand-outs from Mr. Williamson's input on "Trends and Tensions..."
- G. Hand-outs from Mr. Birzea's input on "Citizenship & Civil Society"
- H. Hand-out from Intercultural Learning Workshop
- I. Handouts from Ms. Weston's input on "Values and Facts regarding the History of..."
- J. Hand-outs from Mr. Földi's input on "European Youth Policies and Programmes"
- K. Final Programme Table
- L. Useful sites to consult on the Internet
- M. List of Participants

A. Understandings of European Citizenship

European citizenship is respect for and acceptance of all cultural, social ethnic traditions and values.

European citizenship is the possession of an active and vital position, which would assist in the development of a democratic, tolerant, cultural society.

European citizenship is a common identity, keeping national specificities at the same time.

European citizenship is the community of people that live in Europe and are connected through the same aims.

European citizenship is to love your own country while still appreciating what other nations have created.

European citizenship is knowing what Europe is all about.

European citizenship is a framework of common values.

European citizenship means to understand all European countries, to be conscious of all the different cultural identities as well as being conscious of our common identity.

European citizenship represents a state of fact, a way of life for all people in Europe.

European citizenship is a way to creatively combine and promote the cultural differences that exist in our continent.

European citizenship is patriotism and the pride to be European.

European citizenship is a space where everybody can live in happiness, without borders and without war.

European citizenship is first of all linked with the concepts of identity and – given the cultural, ethnic and linguistic variety of Europe – with the notion of diversity.

European citizenship involves learning about cultural diversity, because there is no hierarchy of cultures.

European citizenship means equal rights and opportunities, sharing common values and the practice of a “moral code”.

European citizenship is a cultural construction.

European citizenship implies that every citizen is called to act as a “communication bridge” and to take initiatives.

European citizenship is, right now, more of a feeling than a clear concept.

European citizenship does not exist. You can only be a citizen of our world.

European citizenship is the feeling of belonging to one big family.

European citizenship is an active sense of common duty.

European citizenship is an invitation for the population to become active.

European citizenship describes the awareness of the people of this continent to share common values.

European citizenship is defined by the Treaty of Maastricht.

European citizenship has a cultural, a political, an ethical and a pragmatic dimension.

European citizenship is the best interpretation of and the best way to deal with our cultural differences.

European citizenship means that we must embrace our similarities and our differences.

European citizenship is part of a multicultural society that includes values such as human rights, democracy, intercultural understanding and respect.

European citizenship means to belief in human dignity.

European citizenship has first been introduced by the European Union treaty.

European citizenship is a tricky concept, because it is more than just a legal abstraction. It is also a very personal feeling, a feeling of belonging to a space – not only a political one, but also a cultural space.

European citizenship is far away from our being and thinking.

European citizenship is a project proposed by the Council of Europe and the European Commission.

European citizenship means to be active in live in your local community, and at least interested in state and European facts and problems.

European citizenship is the basis for the political power of the European Union.

European citizenship is a natural result and outcome of European integration.

European citizenship is a law term only. To give it some sense we need to create some kind of European public dialogue.

B. Definitions of European Citizenship from participants (in mother tongue)

Anastascia - Ukraine

Citizenship – permanent juridical connection between person and Ukrainian state, which displays in the mutual rights and duties.

Antje - Germany

Citizen of the state vs. member of the state: citizen (Staatsbürger) is a political term concerning the duties of a member of society, meaning every citizen should participate actively in the community/. Whereas member of state (Staatsangehöriger) is a legal term meaning he or she has got a German passport and entitled to all rights he has concerning participation, representation, protection etc.

Marios - Cyprus

My own interpretation in a few words of citizenship is the right that every person can gain enjoying the services provided such as education and medical, to be entitled of the rights offered in a democratic country such as the right to vote, freedom of speech, to undertake responsibilities and fulfil his/her obligations as stated through the laws of the country he/she lives in.

Chrysafo - Greece

Citizenship: a) Nationality b) rights and duties of people being resident in own country.

Larissa - Slovenia

Citizenship is a reciprocal relationship between the individual and the state. So on the one the one side is the political belonging and other side is the legislative relation of the two.

Drzavljanstvo je vzajemen odnos med posameznikom in drzavo. Torej na eni strani gre za politicno pripadnost, na drugi strani pa za pravno razmerje med drzavo in posameznikom.

Natalia - Portugal

Quality of the citizen, including all the rights, mostly political, recognised by the State to a person that lives on its territory. It is important for the persons as it constitute his juridical fundamental and primary status – the matrix from where occur his rights and duties face to the State.

The idea of citizenship suggests the assemblage of co-operation, reciprocity's and participation's attitudes of a national community, in order to keep and reinforce the meaning of identity, cohesion and continuity of this community. It suggests the existence of a geographical context with defined borders, a history and a cultural and linguistic common culture.

Qualidade de cidadão, abrangendo o conjunto de direitos essencialmente políticos reconhecidos pelo Estado a uma pessoa que vive no seu território. É importante para os indivíduos, pois constitui o seu estatuto jurídico fundamental e primário – a matriz de onde decorrem os seus direitos e obrigações face ao Estado.

A ideia de cidadania sugere o conjunto de atitudes de cooperação, de reciprocidade e de participação numa comunidade nacional, tendo em vista manter e reforçar o sentido de identidade, de coesão e continuidade dessa comunidade. Sugere a existência de um contexto geográfico com fronteiras definidas, uma história e uma identidade cultural e linguística comuns.

Agota - Hungary

Allampolgarsag: a polgar allamhoz fuzodo viszonyat meghatarozo status.

Citizenship – The status, which defines the relationship of the citizen with the state.

Giuliana - Italy

Citizenship is the status of the citizen

La cittadinanza e' lo status di cittadino.

The belonging of the individual to a community that is organised in the form of State

Sean - United Kingdom

Global Citizenship definition:

An awareness of, and interest in the wider world, its interdependence and some sense of being a world citizen; an understanding of the causes of poverty/inequality; someone who sees the need for greater equity in terms of health, education, security, democracy and has respect for diversity; a willingness to act for justice and to achieve change for the better; the ability to think critically/argue effectively.

Citizenship involves *three elements: civil, political and social*. The civil element is composed of the rights necessary for individual freedom. The political element involves the right to participate in the exercise of political power. The social element involves the range of rights to welfare, security and to live the life of a civilised being according to the standards prevailing in the society.

(Adapted from T.H. Marshall's *Citizenship and Social Class*)

Citizenship gives pupils the knowledge, skills and understanding to play an effective role in society at local, national and international levels. It helps them to become informed, thoughtful and responsible citizens who are aware of their duties and rights. It promotes their spiritual, moral, social and cultural development, making them more self-confident and responsible both in and beyond the classroom. It encourages pupils to play a helpful part in the life of their schools, neighbourhoods, communities and the wider world. It also encourages learning about the economy and democratic institutions and values; respect for different national, religious and ethnic identities; and develops students' ability to reflect on issues and take part in discussions.

(The National Curriculum for England)

Vusal - Azerbaijan

Article 52. Right to Citizenship.

A Person having political and judicial relation to the Azerbaijan Republic as well as mutual rights and obligations shall be a Citizen of the Azerbaijan Republic. A Person born a Citizen of the Azerbaijan

Republic shall be a Citizen of the Azerbaijan Republic. A person whose one parent is a Citizen of the Azerbaijan Republic shall be a citizen of the Azerbaijan Republic.

Article 53. Guarantee of the Citizenship Right.

A Citizen of the Azerbaijan Republic can under no circumstances be deprived of his/her citizenship of the Azerbaijan Republic.

A Citizen of the Azerbaijan Republic can under no circumstances be driven away from the Azerbaijan Republic or extradited to a foreign State.

The Azerbaijan Republic shall ensure the legal defence of Citizens of the Azerbaijan Republic who reside temporarily or permanently in abroad and shall protect them.

Article 72. Principal Obligations of Citizens.

Every Person shall bear responsibilities to the State and the society, which directly arise from his rights and freedoms.

Every Person must observe the Constitution and the Laws of the Azerbaijan Republic, respect rights

and freedoms of other people, execute determined by Law other responsibilities. Ignorance of the Law shall not relieve a Person of his/her responsibility.

Charlotte - The Netherlands

Not one given by government, use different ones, mostly related to rights and obligations / duties.

Dictionary: Staatsburger, iemand die burgerrechten in een staat heeft.

Citizen: someone who owns citizens' rights in a state.

Burger: - inhabitant of a community
 - also (ham)burger

Parliament sees the citizen as a consumer and a participant in society.

Bengt - Sweden

Citizenship according to Swedish Law (short version)

By birth if:

The mother is Swedish citizen

The father is Swedish citizen and the child is born in Sweden

The father is Swedish citizen and married to the mother of the child

The father is dead but Swedish citizen and the child is born in Sweden

The father is dead but Swedish citizen and married to the mother of the child

By adoption:

A child who has not been 12 years old and adopted by a Swedish citizen if the child is adopted in Sweden, Denmark, Finland, Island or in Norway

The child is adopted by foreign decision that's been proved in Sweden

By Marriage:

If a Swedish man marriage a foreign woman and they have children born before and they are not 18 years old citizen.

By entrance:

A child who are not 18 and are born abroad and are not Swedish citizen but who the father is can get Swedish citizenship if the father makes a entrance of wishing before the child is 18 years old. The child has to approve of that if it is 12 years old and has a foreign citizenship

By application:

A foreign can be granted Swedish citizenship if:

The can prove their ID

Are 18 years old

Have a permanent permission to stay in Sweden

Have their home in Sweden

Espe / Jaime - Spain

El concepto de ciudadanía sintetiza el conjunto de principios, valores, actitudes y modos de conducta a través de los cuales las personas se reconocen como pertenecientes a un grupo humano ubicado en un espacio geografico social, y que poseen derechos politicos y derechos civiles.

The concept of citizenship synthesises the assembly of principles, values, attitudes and ways of conduct which the people recognise themselves like pertaining to a geographic located human group in a social space, and which they have political and civil rights.

Pertenencia a un grupo etno-territorial, que recurre a elementos subjetivos y de conciencia para establecer esta pertenencia y el deseo de la misma.

To belong to an ethnic-territorial group, that uses subjective elements and of conscience to establish this belonging and the desire of it.

Agnieszka - Poland

Obywatelstwo- stosunek prawny łączący jednostkę z państwem. Składają się nań prawa przynależne jednostce oraz jej obowiązki wobec państwa. Sposób nabycia i utraty o. oraz treść wypełniających je obowiązków jest sprawą wewnętrzną każdego państwa. W niektórych krajach zagadnienie o. normowane jest w konstytucjach (np. w RFN). W Polsce kwestię tę reguluje ustawa z 15.02.1962 o obywatelstwie polskim. Istnieją dwa zasadnicze sposoby nabycia o.: **z mocy prawa** oraz w **wyniku decyzji**. Pierwszym z nich jest nabycie o. przez urodzenie. Stosowane są tu dwa rozwiązania. W myśl pierwszego z nich określanego mianem **prawa do ziemi** (*ius soli*) kryterium decydującym jest miejsce urodzenia. Dziecko zrodzone na terytorium danego państwa automatycznie nabywa jego o. Rozwiązaniem drugim jest **zasada krwi** (*ius sanguinis*), w myśl której dziecko nabywa obywatelstwo rodziców, bez względu na miejsce jego urodzenia. Nabycie o. w wyniku decyzji występuje również w dwóch wariantach. Pierwszy to decyzja organu państwowego **o uznaniu o.** (nadanie o.), po spełnieniu przez daną osobę określonych przez państwo warunków (np. zamieszkiwanie na terytorium państwa przez określony okres). Ten sposób nabycia o. nazywa się **naturalizacją**. Wariantem drugim jest decyzja osoby zainteresowanej nabyciem o. Sytuacja taka występuje w przypadku zawarcia związku małżeńskiego z obywatelem innego państwa lub w przypadku konieczności dokonania wyboru między równocześnie przysługującym jednostce o. dwóch państw (tzw. **opcja**). Ten ostatni przypadek jest związany z powszechnie przyjmowaną zasadą wyłączności o. w myśl której jednostka nie może równocześnie powoływać się na prawa wynikające z podwójnego obywatelstwa. Utrata o. następuje w wyniku działania zainteresowanej jednostki (zrzeczenie się o.) lub działania państwa (pozbawienie o.). Z nabyciem o. (niezależnie w jakiej formie) wiążą się określone konsekwencje. Należy do nich przede wszystkim fakt uzyskania praw politycznych i cywilnych- po osiągnięciu wymaganego wieku- oraz socjalno- ekonomicznych. Z drugiej strony, jednostka zostaje poddana władzy danego państwa- jego prawom i decyzjom jego organów. Oznacza to, że obywatel **zobowiązany jest do pewnych zachowań** (świadczeń), traktowanych jako „wymuszone” poparcie dla systemu politycznego. Należą do nich np. obowiązek nauki, płacenia podatków czy odbycia służby wojskowej. W praktyce politycznej najistotniejszą kwestią jest to, czy rozkład praw i obowiązków jest równomierny czy też niejednakowo obciąża poszczególne grupy obywateli. Współcześnie przyjmuje się, że zrównanie jednostek w prawach i obowiązkach i brak grupowych przywilejów politycznych stanowi wyróżnik systemu demokratycznego i wchodzi w skład tzw. proceduralnego minimum demokracji. Dotyczy to zwłaszcza praw wyborczych, limitowanych jedynie cenzusem wieku. Podział obywateli na różne kategorie, cechujący państwa starożytne, monarchie feudalne oraz wczesną fazę rozwoju kapitalizmu- jest dzisiaj uważany za sprzeczny ze standardami demokracji.

(Leksykon politologii, Uniwersytet Wrocławski)

Obywatelstwo- przynależność państwowa osoby fizycznej, łącząca się z uprawnieniami i osoby fizycznej łącząca się z uprawnieniami i obowiązkami, z których podstawowe są zwykle zawarte w konstytucjach (prawa, wolności i obowiązki jednostki); prawne uregulowanie o. jest sprawą wewnętrzną państwa. Istnieją dwa systemy określania o.: tzw. prawo do ziemi (*ius soli*), wg którego o obywatelstwie decyduje miejsce urodzenia (np. w Wielkiej Brytanii), i tzw. prawo krwi (*ius sanguinis*), wg którego o o. dziecka decyduje o. rodziców lub jednego z nich; są też systemy mieszane. Zagadnienia obywatelstwa polskiego reguluje ustawa z 1962. Prawo polskie nie dopuszcza posiadania równocześnie obywatelstwa polskiego i o. innego państwa. Nabycie o. polskiego następuje przez urodzenie (gdy rodzice dziecka mają o. polskie a drugie nie ma żadnego bądź jest ono nieznane; gdy rodzice są nieznani, o nieokreślonym o. lub bez o., a dziecko znaleziono lub urodziło się w Polsce; gdy jedno z rodziców ma obywatelstwo polskie, a drugie innego państwa, rodzicom przysługuje prawo wyboru o. dziecka), przez nadanie (cudzoziemcowi mieszkającemu w Polsce co najmniej 5 lat, na jego wniosek) oraz przez uznanie (wobec osoby pochodzenia polskiego, która nie ma żadnego o. na jej wniosek). Obywatel polski może nabyć o. obce za zezwoleniem władz polskich, przy czym traci o.

polskie. Zawarcie związku małżeńskiego z obywatelem obcym nie ma wpływu na o. małżonka-obywatela polskiego. Obywatel polski może zostać pozbawiony o. polskiego jeśli przebywa za granicą i zaistniała jedna z następujących okoliczności: naruszył obowiązek wierności wobec Polski, działał na szkodę żywotnych interesów Polski, nielegalnie opuścił obszar kraju po 9 V 1945, odmówił powrotu do Polski na wezwanie właściwego organu państwowego, uchyla się od wykonania obowiązku wojskowego przewidzianego przez prawo polskie, został skazany za granicą za przestępstwo stanowiące zbrodnię pospolitą również w rozumieniu prawa polskiego lub jest recydywistą; organem właściwym do orzekania o pozbawieniu o. jest prezydent.
(Encyklopedia PWN)

France

La citoyenneté c'est la participation active à l'évolution de la vie et de la cité. (participer au réaménagement de son quartier, à la mobilisation pour l'ouverture de classe supplémentaires dans mon école, etc.) C'est un lien ou un rapport politique entre l'individu et la société. Lien ou rapport interactif.

Citoyenneté: qualité de citoyen, obtenue par filiation, par naturalisation ou par option.

Bulgaria

Le citoyen de la République de Bulgarie est chaque personne physique qui respecte les droits et les obligations présentés par l'Etat.

Moldova

Cetatenia reprezinta capacitatea unei persoane de a avea drepturi, libertati si responsabilitati morale, civile si politice pentru a se integra in viata societatii intru consolidarea si dezvoltarea acesteia.

Belarus

Citoyenneté c'est l'appartenance de droit d'un homme a un Etat concret.

Estonia

Kodakondsus on isiku ja riigi vaheline suhe, mille kaudu määratakse poolte vastastikused õigused ja kohustused. Kodanik on seega teatud riigi kodakondsuses olev isik. Reeglina omandatakse kodakondsus sünniga. Kuid kodakondsuse võib saada ka erilise õigusliku aktiga ehk naturalisatsiooni korras. Naturalisatsioon on välismaalasele või kodakondsuseta isikuie kodakondsuse andmine tema avalduse või perekonnaseisu alusel. Naturalisatsiooniks on vajalik seaduses kindlaks määratud eeltingimuste täitmine.

Interdependency (.....creates the future)

I would like a beautiful future for everyone!

"Drinks"

Let's go for a drink and a chat!

Good for socialising

Peut-on se passer de boissons?

L'eau

Drunk like \$@#

I told you, don't drink so much

"Gaps"

The "Wall" is down, but still something is wrong

There are gaps in our lives to grow up in our future

There are gaps in the wealth

and the quality of life

and also the rights and benefits enjoyed by the

different people in the

different communities

There are gaps between people

we aim to overcome them safely!

There are "gaps", but there are also "bridges"

La communication est nécessaire pour qu'il n'y ait pas de "fossés" entre les personnes.

D. Instruction Sheets for "Our Contribution" - exercise

INSTRUCTION FOR GROUP A

1. Your task is to provide information on this training course (topic, challenges, group of participants, etc.) for the magazine of youth workers "Springboard" (published by Mobilitás Youth Information Service in Hungarian, English and French). You have been invited to publish an article or interviews, practical information, etc. in an attractive way. The editorial board of 'Springboard' has its meeting preparing the next issue at 12.30 p.m. this afternoon in Mobilitás Youth Service. They would be happy to have your article for the first reading but they need 12 copies of the written text either in French or in English.
2. Your place to work during the exercise is room A and the Citizen Café. This place should be protected and kept in right conditions. There always has to be at least one participant of the group guarding the objects you have (furniture, technical equipment, given materials other requisites of the place) in your working room. Your place is separated from Groups B by a border line (the plants).
3. You are having A4 paper, flipchart and pens.
4. You have to set up a regulation in the first 30 minutes: how will be your group and individual decisions made, who is allowed to enter into your place, under which conditions. The relevant information should be put to your border lines in order to make it known by people not belonging to your group.
5. You have a limited chance to contact the other groups: you can visit them at their places three times (one group) as a maximum and the visits in one place all together can not be longer than 30 minutes.
6. The members of the group may leave and join another group but nobody should step out of the exercise before the end of it.
7. People with the sign 'Neutral People' can come into your place but they are not allowed to contribute to your work in any way (they are independent observers or in duty for logistic conditions).

INSTRUCTION FOR GROUP B

1. Your task is:
 - ◆ to set up a clear and democratic communication and negotiation system for the 2 other groups since they have no possibilities to communicate with each other in person and develop an agreement on it. The regulation of negotiations should include the way, place and time limit of negotiation; selection process, size and rights of delegations; rules of decision-making process, etc.)
 - ◆ to make a report on their negotiation processes
 - ◆ to present your report on negotiations with visual support to the large group at the end of the exercise.
2. You are having flipchart boards, paper, transparents, pens.
3. Your place to work during the exercise is the foyer separated from Group A and C by border lines (plants). This place should be protected and kept in right conditions. There always has to be at least one participant of the group guarding your borders and objects. .
4. You have to set up a regulation: how will be your group and individual decisions made, who is allowed to enter into your place, under which conditions.
5. No one can pass your territory before you agree on the above mentioned regulation. Nobody can pass your territory without your permission. Written information about the rules should be put to your border lines in order to make them known by people not belonging to your group.
6. You have a limited chance to contact the other groups: you can visit them at their places three times (one group) as a maximum and the visits in one place all together can not be longer than 20 minutes.
7. The members of the group may leave the group and join another group but nobody should step out of the exercise before the end of it.
8. People with the sign 'Neutral People' can come into your place but they are not allowed to contribute to your work in any way (they are independent observers or in duty for logistic conditions).

INSTRUCTION FOR GROUP C

1. Your task is to prepare an interactive performance with the title: 'If we could play the guitar...' on some challenges youth workers may most probably face while working on a youth project related to European Citizenship. The style of this performance is up to you (can be a short theatre play, pantomime, musical event, etc.) but at least one musical instrument should be used during the performance. You will present this play at 12.00 in the Citizen Café.
2. Your place to work during the exercise is from the tv corner to room D including the computer room, copy machine as well. This place should be protected and kept in right conditions. There always has to be at least one participant of the group guarding your facilities and border line. Your place is separated from Groups B by a border line (the plants).
3. You have to set up a regulation in the first 30 minutes: how will be your group and individual decisions made, who is allowed to enter into your place, under which conditions. The relevant information on this regulation should be put to your border line in order to make it known by people not belonging to your group.
4. You have a limited chance to contact the others: you can visit them at their places three times (one group) as a maximum and the visits in one place all together can not be longer than 30 minutes.
8. The members of the group may leave and join another group but nobody should step out of the exercise before the end of it.
9. People with the sign 'Neutral People' can come into your place but they are not allowed to contribute to your work in any way (they are independent observers or in duty for logistic or documentation tasks).

INSTRUCTION FOR THE EXERCISE

1. 3 groups are working on very interesting different tasks on the 4th floor (Group A in the room A and the Citizen Café, Group B in the foyer and Group C at the end of the corridor or in room D). Well, you are not part of any of these groups at this moment but you have an opportunity to join freely one of them.
2. Approach the groups and collect information about their work and group life in order to make a choice: which group you would like to join. You can go to visit them not earlier than 20 minutes from the beginning of the exercise since they are busy with some preparation now. When visiting or joining a group you have to follow their requests.
3. When you become a member of a group please follow the objectives, instructions and rules they have.
4. You may leave the group later and join another one but you shouldn't step out of the exercise before the end of it.
5. People with the sign 'Neutral People' can come into your place but they are not allowed to contribute to your work in any way (they are independent observers or in duty for logistic or documentation tasks).

QUESTIONS FOR THE OBSERVERS

1. How did the group start to work?
2. How was the work and the group organised?
3. Did everybody have a role? Was there anybody excluded and if yes, what was the reason of it?
4. How was the decision making process? Did the group change the rules of their work and group life and if yes, for what reasons?
5. How was the atmosphere during the group work? Was there any conflict in the group and if yes, how was it solved?
6. How did the group try to approach the other groups?
7. How did the group react to being approached by the 'foreigners'?
8. How did the group react to being approached by the other groups?
9. How was the communication and co-operation with the other groups?
10. Any other observation:

E. Participants' article written during "Our Contribution"

Once upon a time in this world, in Europe, in Hungary, and even more precisely, in Budapest there was a building called the European Youth Centre Budapest. During one and a half week many different people, from just as many different nationalities came to meet each other at this building in order to discuss the topic of European Citizenship. They shared their experiences, their knowledge, and their ideas and attempted to understand, to clarify and to construct the concept of European Citizenship.

One our reporters went there to meet them and to conduct an interview with some of them.

Who are they and what does their work comprise of?

They are all citizens of Europe and all of them work with youth in a large variety of organisations and institutions.

How did they organise their working days?

Every day a different theme was addressed and discussed in small groups and in plenary, for example the themes youth, citizenship, etc. But they also participated in experiential activities and some entertaining games. In the evening there was an opportunity to relax at the Citizen's Cafe, by having a drink, listening to music, dance, play some social games and to continue some of the discussions.

What methodology did they use?

They made use of theoretical concepts that were addressed through lectures and literature. And they used a very pragmatic approach by having discussions, exchanges of knowledge and experiences, and experiential activities, such as simulation games.

What are the aims and objectives of their training?

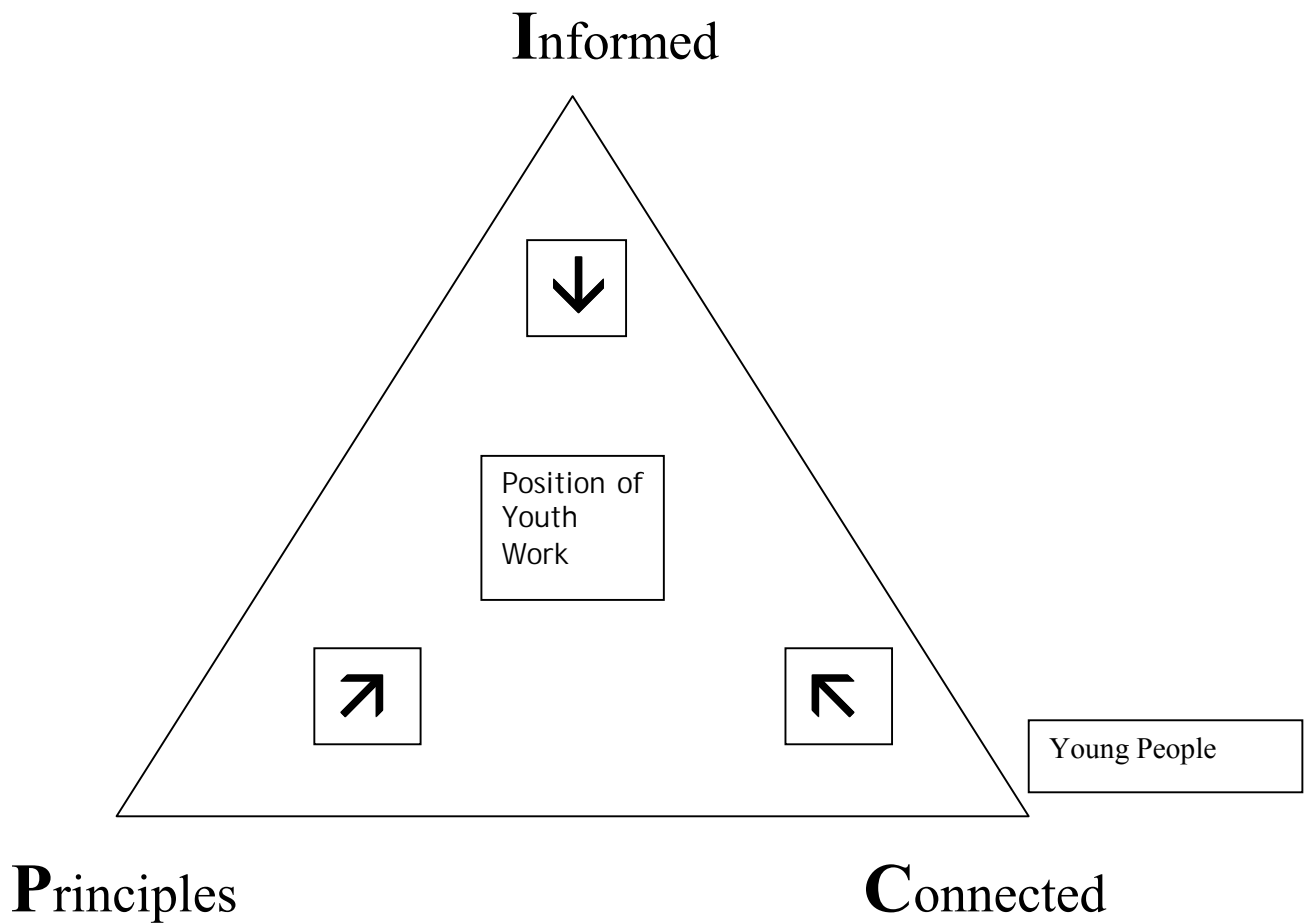
First of all, to enrich the knowledge of the participants and their understandings of Europe. Second, to allow them to reflect on the questions about European Citizenship and to formulate some fundamental values to it. Third, to help the participants developing their competencies and their attitudes in order to reflect on the needs for intercultural learning in the multicultural society. And finally, to familiarise themselves with the history and the current mission and actions of the European institutions.

What are the essential topics that they will address?

Marginalised youth, the difficulties of training, the lack of communication and information, the values behind Europe and (European) citizenship and the trends and tensions in the lives of youth.

It has become clear to the reporter how engaged and determined these participants are. The editorial desk wishes them lots of luck for the future of their work.

PUBLIC POLICY FOR YOUNG PEOPLE



“PIC & MIX”

A 'HIGH CONTRAST' PHOTOGRAPH: THE 80/20 CONTEXT FOR YOU

- From national industry to global services
 - Ageing and falling birth rates
 - Prolonged education
 - Variations in forms of living together
 - Multiculturalisation
 - Pluralisation of culture
 - Flexibilisation of work
 - Variations in the life-course
 - Individualisation
 - Technology and society
- Shrinkage and reorganisation of the welfare state
 - Secularisation of mortality
 - Relative deprivation

Implications for (at least!):

EDUCATION

FAMILY SUPPORT

LEISURE

LABOUR MARKET

LIFE MANAGEMENT

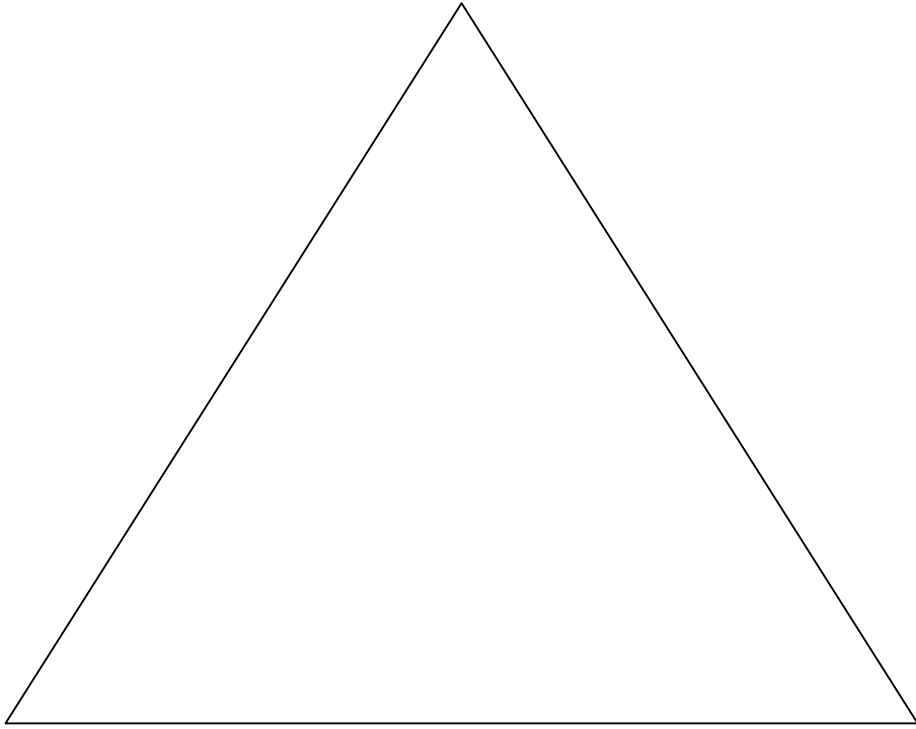
When the future lies ahead... On individualisation, trust and integration of youth in various EC countries,
Arjan Dieleman, November 1999 (first draft/translation)

STATE OF YOUNG PEOPLE & YOUTH POLICY IN EUROPE

Preliminary problematic – defining ‘youth’ and defining ‘youth policy’

Education and Training	The importance of learning Persisting inequalities Discouraging early school leaving Improving the quality of schooling Linking education/training and the labour market Extending education to immigrants Gender issues Extra – curricular overload European educational exchange programmes
<i>Youth and the labour market</i>	<i>A worsening position?</i> Policies for improving employment prospects Reducing the costs of youth labour Reducing the “rigidity” of employment protection Supply side measures Raising ‘employability’ Reducing aggregate unemployment Addressing gender disparities
	<ul style="list-style-type: none">• <i>Labour market, family and social transfers</i>
Well-being, Health, values	Fertility Gender roles Importance of the family Tolerance Health risks
Participation	Formal organisations Sporting activities Voluntary youth work Youth councils (and new alternatives) Political participation
European dimension	Localism Linguistic participation Media
<i>Recommendations for European-level youth policy</i>	European awareness and European citizenship Participation Cooperation between EU and National Structures Mobility Knowledge of foreign languages Visiting foreign countries/youth exchanges Studying and working abroad

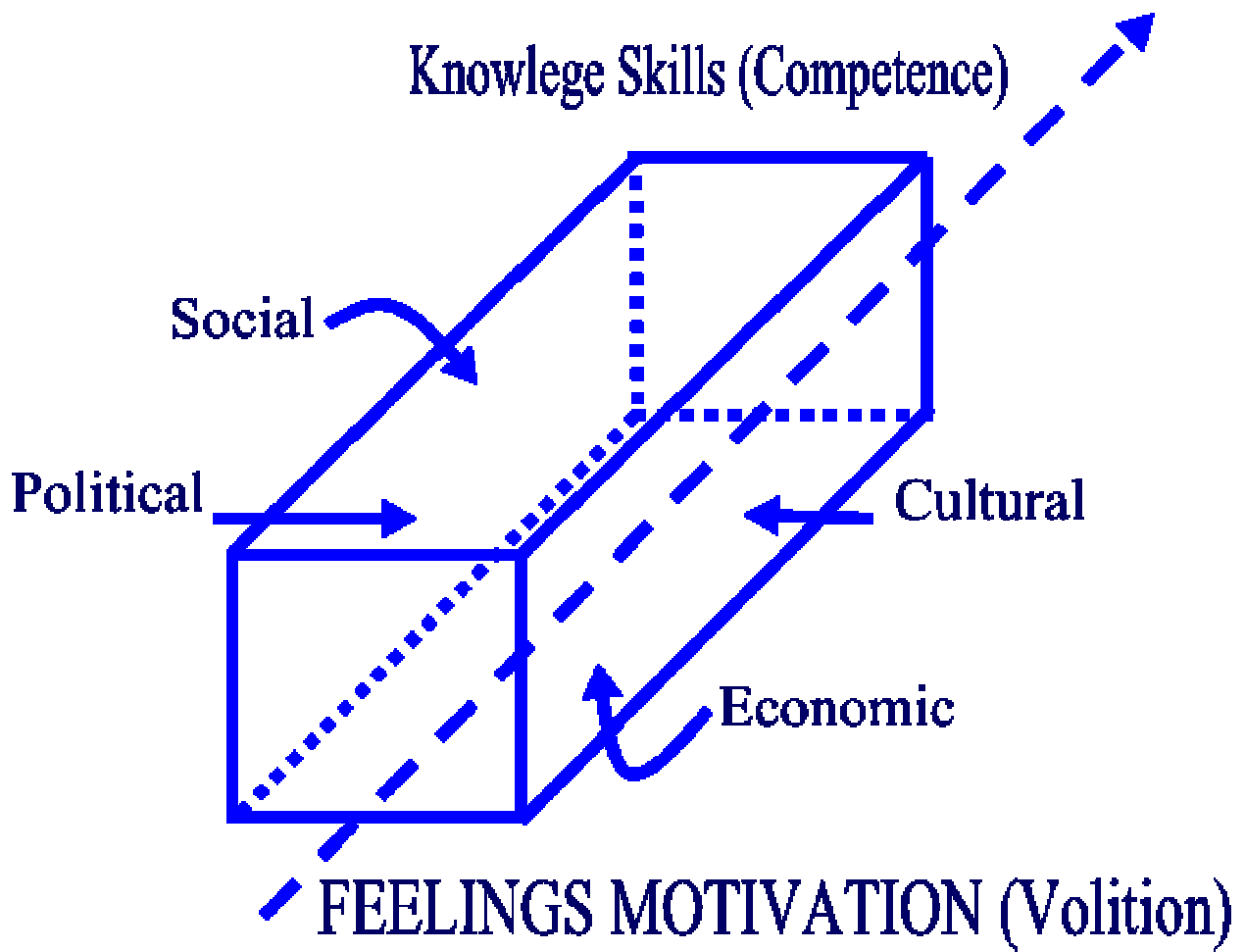
AFFECTIVE



COGNITIVE

SPATIAL

Dimensions of Citizenship



PATHWAYS TO 'CITIZENSHIP' CONTEXTS AND INFLUENCES

YOUTH TRANSITIONS

Individualised
(‘Car Journeys’)

Prolonged

Complex
(Economic, housing, personal)

Reversible

Opportunity *and* Risk

Citizenship *and* Exclusion

A 60/20/20 society?

Classifying the ‘disengaged’

THE POLICY CHALLENGE

Engendering a capacity for ‘life management’

<u>Sources of impact</u>
Institutions
Family
Cultures/Communities
Personal

Contexts of transaction
Education/training/labour market
Leisure
Special needs
Circumstances/Behaviours

Policy needs to ‘bridge’ or ‘fill’ the gap – through support, information, guidance, intervention – in order to:

- Maximise participation in learning
- Minimise health risk behaviour
- Support desistance from offending
- Promote ‘active citizenship’

“Extending Entitlement”
Supporting young people in Wales

The framework of ‘entitlement’

- Education and training**
- Opportunities for achievement**
- Access to new technologies**
- Specialist advice and guidance**
- Personal information, advice and support**
- Advice on health, housing and benefits**
- Opportunities for participation**
- Recreation and social opportunities**
- Sports, arts and outdoor experiences**
- Youth exchanges and international experiences**

G. Hand-outs from Mr. Birzea's input on "Citizenship & Civil Society"

Definitions of citizenship

- «Citizenship is a status bestowed on all those who are full members of the community. All who possess the status are equal with respect to the rights and duties with which the status is endowed. There are not universal principles that determine what those rights and duties shall be, but societies in which citizenship is a developing institution create an image of ideal citizenship against which achievement can be directed... Citizenship requires a direct sense of community membership based on loyalty to a civilisation which is a common possession. It is a loyalty of free men endowed with rights and protected by a common law” (Marshall).
- “Citizenship is not just a certain status, defined by a set of rights and responsibilities. It is also an identity, an expression of one’s membership in a political community” (Kymlicka and Norman).
- “Citizenship is the involvement in public affairs by those who had the rights of citizens” (Barbalet).
- “Citizenship is a complex and multidimensional concept. It consists of legal, cultural, social and political elements, and provides citizens with defined rights and obligations, a sense of identity, and social bonds” (Ichilov).
- “Citizenship concerns the political relations between the individuals and the state” (Janowitz).
- “Citizenship is the peaceful struggle through a public sphere which is ‘dialogical’” (Habermas).
- “Citizenship concerns the legalities of entitlements and their political expression in democratic polities” (Turner).
- “Citizenship is a non-economic concept which involves the practice of both fundamental or civil rights and enabling rights (political and social rights)” (Dahrendorf).
- “Citizenship is the practice of a moral code – a code that has concern for the interests of others – grounded in personal self-development and voluntary co-operation rather than the repressive compulsive power of the State intervention” (Hayek).

Citizenship as a **status** and **role**

First of all, citizenship is a **juridical and political status**:

- It is the set of rights and liberties that the State grants its citizens;
- It is a civic contract between the State and the individual, as a subject of the right;
- Includes legal rules that define membership of a political body;
- Sees citizenship as the internal face of nationality (citizenship is certified by passports);
- Involves a balance between rights and responsibilities;
- Ensures access to public life and civic participation.

In the second place, citizenship is a **social role**:

- Citizenship is one of the identities of an individual;
- It is context-related, in the sense that it can have a simultaneously diverse content depending on the political community it refers to (Regional, National, European or World citizenship);
- It presupposes certain competencies or a civic literacy that make it possible to effectively exercise their citizen status;
- It dissociates citizenship from belonging to a particular territory.

Relationships between rights and responsibilities

- Responsibilities are not a counterbalance or the symmetrical opposite of rights; each of the two is based on a different reasoning: this is a relationship between statutory juridical norms (rights) and moral norms (responsibilities).
- Democratic citizenship emphasises the rights and the obligation of States to respect them.
- Pronouncing a right intrinsically entails the moral consequence of respecting it, consequently responsibilities, through the clause of mutual restriction: the right of one individual is limited by the similar of other individuals.
- Responsibilities are so abstract and diffuse that they cannot be limited to a particular right; there are not stable pairs of rights-responsibilities as a relationship from cause to effect.

Three components of democratic citizenship (Marshall)

- ❑ The **civil component** of citizenship is composed of the rights necessary for individual freedom (liberty of the person, freedom of speech, thought and faith, the right to property, equality under the law, ect.); the institution mostly associated with civil rights is the rule of law and a system of courts.

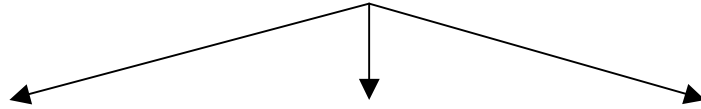
- ❑ The **political component** consists of the right to participate in the exercise of political power, as a member of a body invested with political authority or as an elector of the members of such a body; political rights are associated with parliamentary institutions.


- ❑ The **social component** represents the right to the prevailing standard of life and the social heritage of society; social or welfare rights ensure equal access to what are considered to be basic social-economic provisions such as education, health, care, housing, and a minimum level of income.

Citizenship is the active membership and participation of individuals entitled of rights and responsibilities and having the capacity to influence the politics.

H. Hand-out from Intercultural Learning Workshop

INTERCULTURAL LEARNING



Political and Social level	Educational level	Methodological level
<ul style="list-style-type: none">• Equality of opportunities• Respect of cultural diversity• Overcoming ethnocentrism• Basis for European co-operation and integration	<ul style="list-style-type: none">• Raising awareness on cultural diversity• Understanding stereotype and prejudice• Cultural awareness• Interaction and social integration...	<ul style="list-style-type: none">• Equal opportunities in learning processes• Autonomy and creativity• Experiential learning• Holistic approaches• Emotional or attitudinal development 

What is Europe?

- + The European Union?
- + Geographical Europe?
 - + If so, where does geographical Europe end?
- + A common European heritage?
 - + If so, what is that?
- + A common set of values?
 - + What might they be?
- + Anything else?

What is not Europe?

- + Geographical distinction?
- + Political and economic systems?
- + Religious or ethnic or racial distinctions?
- + Different cultural traditions?
- + Anything else?

What is the European Union?

+ Is it 'European'?

+ Is it a union?

+ Unique kind of political organisation:

Cooperation between and among member states, but also legally binding decision-making at a level, which transcends the individual state

+ Supranational and Intergovernmental

+ What does it do?

+ What doesn't it do?

Where did the EU come from?

- + Post World War II Europe
 - need for economic reconstruction
 - need for political reconciliation

- + First attempt: Council of Europe 1949
 - + followed Congress of Hague 1948
 - + European Convention on Human Rights 1950
 - + traditional intergovernmental system

- + Second attempt: European Coal and Steel Community 1952
 - + Six countries: France, Germany, Italy, Netherlands, Belgium, Luxembourg

- + Followed by European Economic Community 1957 (Treaty of Rome)
 - + developed economic integration further
 - + same Six countries

- + ECSC and EEC: set new pattern and type of integration
 - + economic-political-security motivations combined
 - + new type of political institutions

- + Enlargement:
 - + 1973 UK, Denmark, Ireland
 - + 1981 Greece
 - + 1986 Spain, Portugal

- + 1995 Austria, Sweden, Finland

- + Further political and economic development
 - + 1986 Single European Act
 - + 1992 Treaty on European Union (Maastricht Treaty)
 - + 1997 Amsterdam Treaty
 - + 2000 Treaty of Nice

What is a youth project?

- INVOLVING initiated and realised by young people
- SPECIFIC has well defined aims and objectives
- REALISTIC is built on realistic needs
- EVALUATED its results are measurable
- NATURAL honest and modest
- INNOVATIVE built on creative and new ideas

Framework of the YOUTH Programme

- Youth Exchange Programmes
- Voluntary Service
- Youth Initiatives and Future Capital
- Support Measures

Youth Exchange

- 16-60 young people aged 15-25
- 6-21 programme days
- EU member states, programme countries, third countries
- Sending or hosting project
- 2, 3 or more countries
- Intercultural dimension

Voluntary Service

- Young person aged 18-25
- 3-12 month voluntary work abroad
- Sending or hosting project
- Intercultural dimension
- Mentoring
- Return profit to sending community (Future Capital)

Youth Initiative

Group Initiative:

- Group of local young people aged 15-25
- Long term project
- European dimension

Future Capital:

- Individual project for returning volunteers
- Returning profit to the sending community

Support Measures

- Projects supporting the other actions
- Quality and quantity
- For youth workers and youth leaders

Types of activities

Seminar, conference, training, preparation, information material

Deadline of submission

- 1st FEBRUARY
(01.05 – 30.09)
- 1st APRIL
(01.07 – 30.11)
- 1st JUNE
(01.09 – 30.01)
- 1st SEPTEMBER
(01.12 – 30.04)
- 1st NOVEMBER
(01.02 – 30.06)

Granting System

- Bilateral and trilateral projects are financed by both sending and hosting national agencies
- Multilateral projects are financed by the hosting country's national agency
- No project is supported 100%
- Most of the time 80% of the grant before the project, 20% after the final report
- Centralised and decentralised funds

Eligible Countries

- **15 member states** (Great Britain, Ireland, Sweden, Finland, Denmark, Germany, France, Austria, Italy, Spain, Portugal, Greece, Belgium, the Netherlands, Luxembourg)
- **EFTA countries** (Norway, Liechtenstein, Iceland)
- **Associated countries** (Estonia, Latvia, Lithuania, Poland, Czech Republic, Slovakia, Hungary, Slovenia, Rumania, Bulgaria, Malta, Cyprus)
- **Third countries** (other European countries, Mediterranean countries, South American countries)

K. Final Programme Table

Day 1: Monday, 22 October

09.30	Welcome & Introduction
11.00	Coffee Break
11.30	My Citizenship
13.00	Lunch
14.30	Interactivity: Group Building
16.00	Coffee Break
16.30	Interactivity: Group Building c'tued
18.00	Closing of the day
20.30	Opening Night of the Citizen Café

Day 2: Tuesday, 23 October

09.30	Welcome, programme of the day
09.45	Trends and Tensions in Young People's Socialisation
11.00	Coffee Break
11.30	Key issues regarding Trends and Tensions
13.00	Lunch
14.30	Presentations of key issues, plenary discussion
16.00	Coffee Break
16.30	Project Agora 1
18.00	Closing of the day

Day 3: Wednesday, 24 October

09.30	Welcome, programme of the day
09.45	"Our Contribution" – exercise
11.00	Coffee Break
11.30	Debriefing of "Our Contribution"
13.00	Lunch
14.30	Plenary discussion on the outcomes of "Our Contribution"
16.00	Coffee Break
16.30	Citizenship & Civil Society
18.15	Closing of the day

Day 4: Thursday, 25 October

09.30	Welcome, programme of the day
09.45	The Role of Youth Policy
11.00	Coffee Break
11.30	Homogeneity and Diversity
13.00	Lunch
14.30	Presentations from working groups, plenary discussion
16.00	Coffee Break
16.30	Project Agora 2
18.15	Closing of the day

Day 5: Friday, 26 October

09.30	Welcome, programme of the day
09.45	Perceptions and Realities of Europe
11.00	Coffee Break
11.30	Values and Facts regarding the History of European integration
13.00	Lunch
14.30	The European Union and The Council of Europe – workshops
16.00	Coffee Break

16.30 Mid-Term Evaluation
18.15 Closing of the day

Day 6: Saturday, 27 October

Free day

Day 7: Sunday, 28 October

09.30 Welcome, programme of the day
10.00 Intercultural Learning as a condition for European Citizenship
11.00 Coffee Break
11.30 Plenary discussion on Intercultural Learning
13.00 Lunch
14.30 Workshops on Intercultural Learning
16.00 Coffee Break
16.30 Workshops c'tued
18.00 Closing of the day
Project Agora 3
21.00 Project Presentations

Day 8: Monday, 29 October

09.30 Welcome, programme of the day
09.45 Quality Criteria
11.00 Coffee Break
11.30 European Youth Policies and Programmes
13.00 Lunch
14.30 Workshops on conditions and possibilities for projects
Consultancy with prep team members and resource persons
18.15 Closing of the day

Day 9: Tuesday, 30 October

09.30 Welcome, programme of the day
09.45 Arrangement of project groups
10.00 Group Work on Projects
13.00 Lunch
14.30 Group Work c'tued
18.15 Closing of the day

Day 10: Wednesday, 31 October

09.30 Welcome, programme of the day
09.45 Project Presentations
13.00 Lunch
14.30 Conclusions
16.00 Coffee Break
16.30 Evaluation
17.30 Closing Ceremony
18.30 End of training course

L. Useful sites to consult on the Internet

About...European Citizenship

Education for Democratic Citizenship is a project of the Council of Europe. The Internet site has plenty of political and educational references, examples of previous projects and much more:

<http://culture.coe.fr/postsummit/citizenship/>

The Citizenship Foundation (United Kingdom) website:

<http://www.citfou.org.uk/>

The Institute for Citizenship (UK):

<http://www.citizen.org.uk/>

An article titled Cultural Citizenship and the Creation of European Identity by Juan Delgado-Moreira at the site of the Electronic Journal of Sociology:

<http://www.sociology.org/content/vol002.003/delgado.html>

Speak out! on European Citizenship

<http://www.citizen.org.uk/speakout/>

Part of the Grand-Place Europe website, self-defined as “The most European place in Europe”

<http://www.eurplace.org/diba/citta/>

The European Court of Human Rights

<http://www.echr.coe.int/>

About...Research & Youth Policy

Eurobarometer

Surveys 113 and 114 of Eurobarometer. Although limited to the countries of the Union, very useful as references. Number 114 (Young Europeans) is not always available on line, you may write to Eurobarometer and ask them to send it to you.

<http://europa.eu.int/comm/dg10/epo/eb/surveys.html>

White Paper of the European Union

For information about the process and key issues in the White Paper on Youth Policy and the European Youth Forum’s work on it, please consult:

<http://www.youthforum.org/start/whitepaper/whitepaper.htm>

Council of Europe – Directorate of Youth and Sport

Documents and useful links about research on young people in Europe:

<http://www.coe.fr/youth/english/research.htm>

Links to non-governmental youth organisations, youth ministries and other relevant institutions dealing with youth policy:

<http://www.coe.fr/youth/english/links.htm>

Texts and policy documents produced by European Youth Ministers Conferences:

<http://www.coe.fr/youth/english/intergovernmental/mjnE.htm>

Internet texts on the national youth policy reviews of the Council of Europe:

<http://www.coe.fr/youth/english/intergovernmental/policyreviews/presentation.htm>

About...European Institutions

European Commission

The web site of the European Commission unit on youth
<http://europa.eu.int/comm/education/youth.html>

Council of Europe

<http://www.coe.int>

European Union

The ABC of the European Union

<http://europa.eu.int/abc-en.htm>

The European Union's Ombudsman office

<http://www.euro-ombudsman.eu.int/home/en/default.htm>

Europa server

From this portal you can go to all the institutions of the European Union

<http://europa.eu.int/>

European Youth Forum

<http://www.youthforum.org>

OSCE

Organisation for Security and Cooperation in Europe

<http://www.osce.org/>

About...Intercultural Learning

T-Kit on Intercultural learning (download in PDF format)

<http://www.coe.fr/Youth/english/Partnership/t-kits/t-kit4.pdf>

The all different – all equal Education Pack:

<http://www.ecri.coe.int/en/sommaire.htm>

About...Funding

European YOUTH Programme, National Agencies

<http://europa.eu.int/comm/education/youth/program/natage.html>.

The YOUTH Programme

<http://europa.eu.int/comm/education/youth/youthprogram.html>

Socrates programme

<http://europa.eu.int/comm/education/socrates.html>

Tempus programme :

<http://europa.eu.int/comm/education/tempus/home.html>

Leonardo

<http://europa.eu.int/comm/education/leonardo.html>

About...Project Management

T-Kit on Project Management

<http://www.coe.fr/youth/english/Partnership/t-kits/frametkits.htm>

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REGNIER David 29, rue du Stade 77720 Champeaux Tel : 33 1 60 66 91 28 Fax : 33 1 60 69 97 17 centre-jeunesse@atd-quartmonde.org	Mouvement International ATD Quart Monde 29, rue du Stade 77720 Champeaux Tel : 33 1 60 66 91 28 Fax : 33 1 60 69 97 17 centre-jeunesse@atd-quartmonde.org
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ROUSSELET Isabelle Home : 157, rue de Belleville 75019 Paris eurotraining@compuserve.com	European Induction Programme (EIP) 11, rue de Clichy 3eme étage 75009 Paris Tel : +33 1 42 81 31 58 Fax : +33 1 42 81 31 47
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VILLEMUR Agnès Home : 129, rue Saint Gelais 79000 Niort Tel : +33(0)6 74 54 00 83 mobile Agnès.villemur@libertysurf.fr	Maison communale de la Citoyenneté des Brizeaux 67, bis rue des Brizeaux 79000 Niort Tel : +33 5 49 08 20 86
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