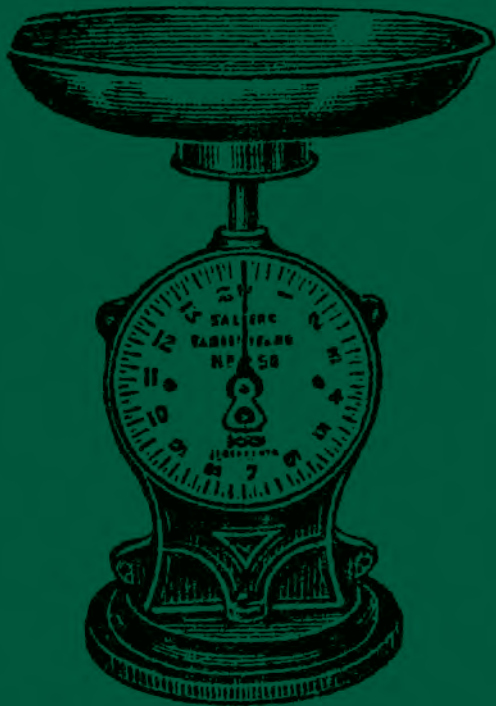


Issue 9 - August 2004



YOYOTE

Y o u t h • T r a i n i n g • E u r o p e



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Coyote theme:
Human Rights Education

Focus:
Youth Political Participation Training in Ramadan Behind the application form

Training methodologies
Role Plays

Coyote Interview
Imre Töviskés



PARTNERSHIP
COUNCIL OF EUROPE & EUROPEAN COMMISSION
TRAINING-YOUTH

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Coyote

“Coyote - a resourceful animal whose blunders or successes explain the condition of life in an uncertain universe.”

(In: Jack Tresidder, The Hutchison Dictionary of Symbols, 1997)

Coyote is a magazine dealing with issues around “youth - training - europe”.

It is addressed to trainers, youth workers and all those who want to know more about the world of youth worker training in Europe.

Coyote wants to provide a forum to share and give new insights into some of the issues that trainers face in their work, issues related to the diverse training concepts, methodologies, practices and realities across this continent. It also informs about current developments in this field, especially at European level.

Coyote is published by the Council of Europe and the European Commission within their Partnership in the youth field, with the aim to strengthen networking among trainers involved in European youth worker training and to promote the value of European level training for youth workers.

Coyote comes out twice every year. It can be received free of charge from the European Youth Centre in Strasbourg (subject to availability) and is published on the Partnership web site under **<http://www.training-youth.net>**.

Coyote is not responsible for the content and character of the activities announced in this magazine. It cannot guarantee that the events take place and assumes no responsibility for the terms of participation and organisation.

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have contributed to this issue
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Welcome to Coyote!

Welcome to Coyote Number 9!

One thing that strikes me about this issue is the openness and honesty of many of our contributors. They have each in their own way revealed something of themselves for our benefit and for the benefit of those we work with:

Pip Wilson continues our series on Spirituality in Training in his own inimitable style; by talking about his personal mission statement and the dance floor of life, he encourages us to think about spirituality as a part of whole person development: Not something separate but something which is linked to the realities and for many young people, the hardships, of life.

Within the Coyote theme of Human Rights Education; Jana Tikalova's article helps us to consider the links between training in Human Rights and actually living them. She shares some of her frustrations and her resolve not to be overcome with "fatigue", and she reminds us that trainers have rights too.

Also within the theme section, we read of the commitment of a group in Italy to making Human Rights Education more accessible by translating Compass into Italian. If you are not familiar with Compass as resource for HRE then take a look at the interactive and multilingual version at www.coe.int/compass. It is full of practical exercises and essential background reading – and it will be useful not just in specialist HRE programmes. The theme section also contains two practical methodologies for HRE which, due to lack of space were not included in Compass.

For a wide range of other resources relating to HRE, you can access the Human Rights Education Portal via the Compass site. Keep watching the site during the autumn as work is well under way to further develop the resources there – including updated versions of Domino and the Education Pack

During the preparation of this issue it has been a pleasure to welcome three new members to the Editorial team: Luiza Bara, representing the European Youth Forum; Marta Medlinska, representing the YOUTH programme National Agencies; and Goran Buldioski representing the Educational team of the Directorate of Youth and Sport in the Council of Europe. You can find out more about them in the contributors page at the back of the magazine.

*Human Rights Education is the theme for the issue.
There are some articles which focus specifically on this subject,
but if you look closely - wearing the right spectacles as it were -
you will notice references to it throughout the whole magazine.
Hopefully we can say the same thing about our own training and youth work practice.*



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by Bryony Hoskins

F O C U S

WHAT ABOUT YOUTH POLITICAL PARTICIPATION? RESEARCH INTO POLICY ON PRACTICE

A research seminar was held in November 2003 in the European Youth Centre in Strasbourg on the topic of political participation of young people across Europe. The participants at the seminar were researchers from across the social sciences, including political science, sociology and social psychology, and from youth and education fields. In this article I will highlight some of the key points that arose from the seminar that may be of interest to non-formal educators, and then look at the recommendations for policy on educational practice. The trends that arose out of the research are notable in their consistency across the wider Europe and across the different academic fields present at the meeting. Thus, quite unusually for social science, a clear picture emerged in the field of youth participation across Europe, with little notable division between east and west. I hope that by reading this article on the seminar you are inspired to read the follow-up publication entitled "*Revisiting Youth Political Participation: Challenges for Research and Democratic Practice in Europe*" where you can explore in much more detail the research studies that are referred to in this article.

Key trends

Young people were seen to be declining in their interest in traditional forms of politics and political parties, as is evident from reduced levels of voting and membership in youth sections of political parties and youth organisations as a whole. However this reduction does not indicate that young people are less interested in politics as a whole, but that young people are interested in new forms of civil engagement. The necessary step for understanding how young people politically participate is to change the definition of political participation to encompass these new forms. The definition of political participation needs to be enlarged to encapsulate the latest developments, interests, expressions and identities of youth. Although young people now can be understood to be much more individualistic and consumer-orientated, having been born into a globalised, risk society filled with individual choice and competition to succeed, there appears to be little correlation between this and political apathy in the wider sense of politics. When young people do participate, these elements often form the basis for their political involvement. The personal and private sphere of people's everyday lives is where political interest is high. When young people discuss "politics" in their own terms, then there is evidence of much

higher levels of political interest and activity. When young people are participating politically it can relate to what clothes they wear or what food they purchase. Young people often like to have fun and there is an element of irony and play in songs, posters and in their protest. ***It can be concluded from this that there is a real need for politicians to understand young people and their political engagement in order that they can communicate with them and encourage them to join in with the more traditional forms.***

It was also recognised in the seminar that there are some young people who do reflect the notion of apathy, who are disengaged from their community and who do not invoke their rights and responsibilities as citizens. It was recommended that policies on young people's political participation should be directed towards this group.

The recent policy developments in the area of political participation are associated with the European Commission's creation of the Common Objectives (2003) on young people's participation.

These objectives cover three areas

- 1 participation in the civic life of their community,
- 2 participation in the system of representative democracy
- 3 learning to participate.

Each member state of the European Union will work towards implementing these objectives and will review their progress in 2005. The process of implementing objectives on participation gives the momentum for the creation of new policies and an opportunity to incorporate research inputs into this process. As we are considering not only European Union member states but also the wider 45 states of the Council of Europe, where relevant, examples are used from the Council of Europe policy text of the revised European Charter on the participation of young people in local and regional life (2003). This is a valid and useful approach as this text is both coherent with the Commission's objectives and expands further the details of how these objectives can be applied. In this article I will focus on Objective 3 Learning to participate, as this is of greatest interest to trainers. However, the publication from the seminar explores all three objectives.



Objective

Greater support for various forms of learning to participate

The Commission's Objective of supporting learning to participate focuses on extending training on this topic in the formal education system, encouraging participation activities in the non-formal education field and developing the interaction between these different forms of education on participation. It states the need for recognition of those people who work to promote active citizenship and training in this field, and the need to recognise young people who do participate, whilst at the same time combating the prejudice and other barriers that prevent some young people from participating. It also emphasises the development of experiences of participation in all areas of life, including in the family, in school, in youth organisations, at university, at other places of education, at work, and in sporting and leisure time contexts.

The following recommendations for how to implement it have been suggested:

- Democratic methods and processes used in the structures of formal education
- Innovative methods used to teach political participation in the classroom
- Politics of the day discussed in schools
More education needed on citizenship, rights and responsibilities
- Training of teachers and parents on how to implement democratic methods
- Greater use of youth workers in formal education environments
- Creating a dialogue between formal and non-formal educators
- Creating a dialogue between youth sector non-formal educators and youth researchers
- Provide youth sector non-formal educators with training on research and social analysis so that they can translate results into practice
- Promote youth workers' support of peer education projects

lack the ability to implement their knowledge of their rights and responsibilities as citizens of their nation or Europe. Berrefjord's (from the seminar) research demonstrated that youth workers could be used to facilitate school councils and to demonstrate the pedagogical element behind democratic methods in formal and non-formal environments. The Council of Europe Charter is also useful to look at for suggestions on how to implement the objectives in formal education: It states the need "in the school environment, (*for*) support and training in youth participation, human rights education and non-formal learning in schools. They (local and regional authorities) should also provide training and support for the participation of young people in associative life and in their local community by promoting:

- I. vocational training for teachers and youth workers in the practice of youth participation;**
- II. all forms of participation of pupils in schools;**
- III. civic education programmes in schools;**
- IV. peer-group education, by providing the necessary space and means and by supporting the exchange of good practice.**

► Non-formal education

The role of youth workers and trainers in helping young people learn active citizenship has been demonstrated through research such as Berrefjord's to be vital. Youth workers and trainers can provide value-based education that discusses the issues of the day and simultaneously experience them.

Berrefjord's research demonstrated that **youth work teaches young people to understand and, above all, practice active citizenship and inclusion**. Youth researchers have been shown to play a role in non-formal education, acting as witnesses to demonstrate the benefits from this form of youth educational practice.

One of the methods to come from youth work and educational practice is peer education. As discussed in Pfaff's research, peers form a network of trust from which young people learn, and the evidence from her research showed that young people were more likely to listen to information given to them by their peers. Youth workers and trainers have developed the skills to help young people to teach other people of a similar age about active citizenship and political competencies. **Without the support of youth workers, peer education can negatively affect young people's political engagement**, which was also noted in Pfaff's paper on the socialisation of far-right-wing youth groups.

The discussions introduced by Gavan Titley (2004) in this research seminar highlighted the fact that one of the competencies that trainers and youth workers are less proficient in is being able to work from research findings. Youth trainers/youth workers lacked the competence to create their own social analysis in order to create programmes based on the needs of young people rather than the convictions of the person creating the programme. The emphasis here was on discussion of the complexity of youth and acquiring the competencies to work with these complexities, a discussion mirrored in the work of Hendrick Otten (2002). Within this discussion and in his subsequent publication, Gavan Titley (2004 p.3) expressed the need for training of trainers and youth workers as "knowledge brokers" on how

to understand and translate research results into practice. **One method would be to train researchers, youth workers and trainers together.** Improving trainers' and youth workers' competence in this field could assist in providing better-quality youth work. Training researchers with youth workers could also help to promote a greater understanding of youth as it would provide researchers with first-hand experience and analyses performed by people who have more direct experience with young people.

Interaction between non-formal and formal education Berrefjord's research in Norway has clearly demonstrated the benefits for young people's active engagement in politics when youth workers and schools/ school teachers work together. In this example a dialogue between the school and the youth club helped increase social integration and active citizenship across economic and ethnic differences.

The difficulty lay in working through the stereotype images that the youth worker and teachers had of each other. This example of successful cooperation led to a change in the methods used to increase democracy and participation both in the formal and non-formal sector. The project resulted in the young people in the area becoming more actively engaged, greater inclusion of minorities and all the young people being generally more interested in their community.

► **The family**

The role of the family has been found to have the greatest influence on teaching young people active engagement (Pfaff and Horowitz research from the seminar). The family home was seen as the centre of development of independent thinking, and a place where young people learned about democracy through it being discussed and practised in the home. Horowitz's research has shown that when parents value young people's development of their own political concepts their political interest is the highest and it is most likely that these young people will vote and engage as citizens. This can **be compared with the results of Pfaff's research in East Germany, where 60% of participants experienced no learning of democracy and politics at home. Consideration of what family policies could be developed to bring together educational practice, citizenship and the home would be important in the process of improving learning to participate. Months after the project, 85 % of the participating youngsters were in a job or vocational training.**

Evaluation work is another example where researchers benefit the youth work and youth training fields. The European Commission YOUTH Programme as a whole, the SALTO training courses and the Partnership training courses on European citizenship and the Advanced Training of Trainers in Europe have undergone evaluation research in different forms. In most of the evaluations all the interests groups will have had a chance to input their views into the process. The results have given youth workers and trainers and policy makers the chance to have feedback on youth work and youth training in Europe. The feedback can then be used to implement changes and increase the quality of practice and also, importantly, to reaffirm where and when practice has been successful and of high quality. Thus when evaluation can show

successful impact, for example, highlighting the benefits of the youth work for young people and show that the quality is high this evidence can be used in arguments to maintain or increase the number of activities for young people and youth trainers. Youth researchers then feel that they are actively contributing to the benefit of the youth sector.

► **Conclusion**

The results of the research seminar demonstrate the need to reflect critically on the notion of political apathy of youth. Do young people need to change to participate more, or do our definitions of political participation need to change to reflect the new forms of engagement of youth? The answer probably lies somewhere between the two. A reasonable social analysis/needs analysis of the young people who are being worked with can help define how they already participate.

The results also show that when trying to develop policy approaches on the education of those young people who are apathetic, a holistic approach needs to be taken across the different areas of learning, including the home, with friends, at school, in a sports club or at a youth club.

Educators who are willing to take up the challenge to work across the different education sectors are those who will offer young people the greatest opportunity to learn how to implement active citizenship and to feel a greater part of their community.

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by Heba AL TAIBI

HOW?

A TRAINING COURSE DURING

RAMADAN

How to make allowance for Ramadan without disrupting the course

I still remember the first time I participated in an international training course and more precisely, I remember the fear I had in the first session concerning participants' expectations. I kept on thinking: "Am I going to be able to cope with this large group from all these different backgrounds? Is it possible to communicate with them easily?"

Some of the training courses provided by the SALTO Euro-Med resource centre aim to improve the quality of programme activities by training group leaders in the knowledge, competencies and skills required. This is the obvious aim, but what about the less explicit ones?

"Jump into Euro-Med youth exchanges" is one example of a successful training course. It is quite a special case as it took place from 8 to 16 November 2003 in Bordeaux, France, which is equivalent to 14-22 Ramadan 1424 in the Muslim calendar.

Ramadan is the fasting month for Muslims; the hilal (crescent moon) defines the beginning and the end of the month (29-30 days). Each day in Ramadan is defined according to the sun; it begins with sunrise and finishes with sunset. Muslims are not supposed to eat or drink and they are supposed to give up bad habits or behaviour and replace them with solidarity, tolerance and respect. Ramadan is not only these principles; it is also devotion to God to teach Muslims patience and support for needy people who do not have enough to eat. This training course was unique as it was a live example of the Euro-Med concept: fasting is considered an Islamic or Arab custom typical of the Arab Mediterranean countries.

Although some European participants had heard of Ramadan or seen it practised by Muslims, **this was the first time they experienced a Ramadan day with all its details practised by Muslims.** The training course was also special in terms of its venue, as it took place in Bordeaux, the "capital of wine", in the context of Ramadan, the religious month for Islam during which the consumption of wine - representing the civilisation of the venue - is prohibited.

A training course of this kind shows that although we come from different countries and backgrounds we are able to live and communicate with each other. The context of the training course was one of marked contrast, but this did not affect the group or

the content. Religions are not obstacles to understanding each other or living in harmony; **religious rites became a rich resource for new discussions and opened the door to dialogue between religions** at a certain point in the course. Any observer would have said that the participants had known each other for a long time, not just a few days.

During the training course the participants learnt to accept others, to work in a more co-operative spirit, and sometimes to address differences positively, for example by **showing more empathy and solidarity with others**. They committed themselves to supporting their youth groups and other youth groups by insisting on carrying through the different action projects.

This training course gave the participants a glimpse of the pleasure they will provide to young people, that of the rich, life-long experience of sharing knowledge and information about different cultures. It was these underlying reasons that made the training course during Ramadan so special.

The training course was easy to manage, without being affected by Ramadan, due to consideration of certain issues in the preparation and implementation stages. The team of trainers held a preparatory meeting in July to develop the course aims and objectives, the methodology to be used, and the programme, and to draft a letter for distribution to the participants providing information about Ramadan.

During this meeting the team worked on the following issues:

► **The course programme and the rhythm of the day.**

This refers to the timing of meals and prayers: in Islam there are 5 prayers determined by the sun: **fajr** before sunrise, **dhuhr** at midday, **asr** during the afternoon, **maghrib** at sunset, and **isha** during the night. The timing of the two main meals in Ramadan is also according to the sun (**suhoor**: meal before fajr, iftar: meal after maghrib). The normal training day has three breaks: lunch and two coffee breaks. Since the majority of participants did not fast, it was agreed that the normal timing should be kept to, with certain adjustments to allow for Ramadan meal timing. There was no problem taking suhoor at the ordinary time, but iftar, the main meal and the most important one, could not be served at the usual time as it is very difficult to split one connected session into two parts. On the other hand, the majority could not have their dinner an hour and a half after having lunch, so the following solution was found: participants could have a small snack during the second coffee break in the day and the main meal would be served at dinner time.

In order to define the approximate time for sunrise and sunset in November the mosque of Bordeaux was contacted and that helped in preparing a programme that would not disrupt the group's work.

Concerning prayers, Muslims had the opportunity to pray during the coffee breaks and the meals.

► **Halal food.**

Since the training course was taking place in France, a special organisation run by a Tunisian chef was contracted and the

entire group had halal food and products (**halal means that animals should be killed according to Muslim law**). The coordinators of the training course worked really hard to purchase halal food from special markets according to a list that was prepared during the preparatory meeting on Ramadan meals.

During the course the organisers prepared the sohoor meal the night before, as it is very difficult to ensure that someone is available for serving at three o'clock in the morning! This also was done for the coffee break snack.

► **Defining tasks.**

At the preparatory meeting the following tasks were assigned to specific individuals: acting as discussion leader at the different sessions, purchasing food and supplies, dealing with Internet, communication and transport facilities, and preparing the coffee break snack and the suhoor meal.

The evaluation by the participants indicated that the training course had been very successful because of the commitment shown by both the trainers and the trainees. There are two nice things that should be mentioned in this article: two participants from Italy and Austria tried to fast with the Muslims and, after the iftar meal, the experience gave rise to a very intense and constructive discussion: What did they feel? What did they learn?... Most of the participants took part even if they were not fasting.

One Muslim participant mentioned that he had never fasted before and that this was an experience he would try to carry on in his own country. "***I will never forget these nice meals, I know more now about Arab countries thanks to this training in Europe which has given us the opportunity to get to know each other better***" - this comment was made by a participant from Algeria and it is a good illustration of the diversity between countries forming part of the same civilisation!

To sum up, if you find yourself preparing a training course during Ramadan, it is advisable to get everything ready in advance. The things that need to be taken into consideration are timing, food, the number of Muslims, and a letter to the participants indicating the context of the training course, to prepare those who do not fast for the adjustments and slight modifications to the programme. At the same time this letter will encourage Muslims to participate as it will serve to remind them of the rules of Ramadan. And finally do not forget the WAKE-UP CALL: it is really important, especially for those who have been awake during the night!

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By Peter Barendse

WHAT IS BEHIND THE PAPERWORK?

Tips and background ideas for trainers when introducing application forms during courses

The first encounter with an application form often results in a loud scream: "Do I have to fill in all that?!" People start to count the pages and slowly turn pale. For many organisations that want to apply for a grant from the YOUTH programme, filling in the application forms is a big barrier. It is often said that it is time-consuming, too much work and boring.

But what is it, this application form, and why is it important to write down what your plans are and how you are going to achieve your goals?

(While writing this I feel a bit Kafka-ish. Am I really going to write an article about application forms?)

I would like to take a look into the "world of application forms". Why they are there, what happens with them? And how you can learn to fill them out, and even use them for developing your project. What ways are there to train organisations to fill in application forms? Although I am speaking mainly from my own YOUTH programme experience, many of the ideas will apply to other grant application procedures as well, such as that of the European Youth Foundation.

Paperwork phobia

Youth workers often feel that writing reports, applications etc, is not one of their core tasks. Their motivation to start working with young people was to work with young people, not to fill out forms and write reports.

In many countries youth work and other welfare and care activities are more institutionalised. So, in any case, youth workers have to spend part of their time writing, sitting at a desk in front of a computer, explaining what their plans are, and later on, reporting on what they have been doing.

When trying to motivate them it is important to find out what their drive is. What are they motivated by? And what is their problem with paperwork. Is it the way of "analysing" and determining the different steps? Or is there an aversion to spending time behind a desk. Time that you could have spent doing other things like face-to-face work with young people.

Image

An important aspect when we are motivating people to get started on international youth activities in the YOUTH programme is the way we present it. What is the image of this programme that we are putting across?

- Is it a European programme lasting 7 years with five Actions with a budget of so many millions, and to get some of that you have to fill in a form here and there etc etc etc?
- Or is it a programme which makes it possible for young people to meet other young people from other countries in a joint project around a theme that interests them. And which takes place in a fun atmosphere?

In which kind of programme would you be interested?

Often, when people talk about the YOUTH programme, they start with "formalities", jargon, criteria, forms etc. Because you can only make a first impression once, you have to make it attractive. Make it a good impression! People will remember what they can do with this programme and how they can work with it.

This first impression, this first experience, will influence applicants' perceptions for a long time.

In the old Youth for Europe and EVS programmes the application forms were more complicated. People and organisations sometimes do have an unusually long collective memory. Which means that there are still people out there with frustrations about the way it was in the past. In the Netherlands there are organisations that "checked out" of YfE at a certain point some years ago, and because of that, have still not joined the YOUTH programme.

And even some new organisations that contact us are afraid of the paperwork, because they have heard that there is this incredible amount of paperwork to do.

With the start of the new YOUTH programme in 2000, the European Commission managed to make project administration simpler and more logical, not least by introducing a system of lump-sum amounts. This way of budgeting at least makes the hated financial paragraph easier to complete.

► The forms

What are we talking about? What is in these application forms? The application form contains the description of your project. Nothing more, nothing less. There are only things in there that you would need to think about yourself anyway. **But now write them down in a specific order on a specific form:**

- Who?** ->there are some "Who's" in the form: **who** organises the project? and together with whom do they do that? And: **who** participates?
- What?** ->is the project about? and **what** are you going to do? **What** does it look like?
- Why?** ->What is the **reason** for the project? Describe the rationale.
- When?** ->**When** is the project going to happen? And: **when** are you preparing? When is what happening? What is your schedule?
- Where?** ->Where?
- How?** -> **How** will the project fulfil its aims and objectives? **How** do the methods that you have chosen lead to the realisation of your aims and objectives?

► Training

Let's turn things around. It is important when thinking about training applicants to fill in an application form that the application itself should not be the goal. It should be: writing down a good project. Which means: having designed a good project.

The first step in training (and when setting up a project) should be to have a good idea; the second one to work it out; and after that to design a good project.

I would not like to go too deeply into this, but concerning the first thing, "the idea", it would be interesting to investigate what role "bars" and "free evenings" play in this. Inspiration often comes when talking to the right people in the right atmosphere.

People are motivated to talk, to think and to elaborate.

There is the idea, and from there the idea should start to develop. To be shaped and formed into something more concrete and real. It is important to think about the many different aspects and components of the project. Project management actually starts here.

To help applicants to identify all the aspects and components of a project, it is useful to split the project into different components and different stages. Knowing why you organise a project, being aware of your own motivation, contributes to the quality of the project. And, interestingly, that is also how application forms are built up! So, using the paragraphs of the application form, or checking your own list of "things to do" with it, will help to create better projects. Because the information that is in these forms is the information that the National Agency, the European Commis-

sion and their selection committees need. And those questions are not that strange. **"Why do you want to organise this project and how are you going to do it?"**

► The application form as a help in building up your project

A great part of motivating people to cross the barrier lies in "making it useful for them". When people do not see the use of something, they do not do it. So make it useful. And make it something more than: "getting European money for my project".

As mentioned above, one useful aspect of the application form is that it can be seen as a "guide" to what is expected from you and your organisation. And it can be the start of an agreement between you and the National Agency about a project you're carrying out.

This part can be worked out further: it is not only an agreement between you and the National Agency, it is also the idea you have about the project you're going to do. And most of the time with others, with international partners. Sometimes it is amazing to see that two project partners are both applying for YOUTH grants with two completely different application forms. For the same project.

What can we do about it? Should we talk about intercultural misunderstanding here? Language problems between the project partners? At the very least a communication breakdown. Would it have been an idea to prepare the application together? I think it is essential in a project to ensure that all partners know what they are getting into. The application form can be used in communication about the project.

In many training courses offered by the National Agencies, such as SOHO, BITRIMULTI and many other less well-known ones, "project management" and "communication" are important elements. What is your motivation to organise this project? Why are you here doing what you are doing? This leads on to the aims and objectives of the project: what do you want to reach from here? How are you going to communicate with your project partners about it?

When the whole project has been developed, and when the organisation and its project partners know what they are going to do, and when and where and how and with whom, filling in the form can be just a small step. **A youth exchange doesn't start with filling in the application form.**

But then you are sitting at your computer with the form in front of you. Everything is in your head, ready to get on paper. **Try to speak the language of the programme.** In the YOUTH programme, and also in other programmes, a certain jargon has been developed and is used. Be sure that you know what is meant by those specific words and phrases. And if possible "translate" your project into this language. People that you co-operate with, and people who deal with this kind of project throughout the year, will find it easier understand what you mean. If you have prepared your project well, you know how your project fits into the YOUTH programme. You know what your aims are, and what the aims of the YOUTH programme are. Try to make that connection. And try to do that in clear terms. Do not just "copy and paste" from the user's guide, but make use of the language of the YOUTH programme.





An application form is used by the National Agency, the selection committee and the European Commission to get an idea of a project. To get an insight into what can be achieved with it. To assess the design of the project so far. For National Agency project officers and selection committees it is not something read on a rainy Sunday afternoon. It doesn't have to be literature! Your language may be functional. The text should be clear.

About the length: if there is nothing more to say, then don't say any more. Keep it like it is, (we could borrow from Open Space Technology: when it's over it's over, when it's not over it's not over).

By training and supporting organisations that are in the process of preparing international youth projects, the National Agencies aim to raise the quality of projects. To raise the quality of the applications that are coming in. Therefore, the trainings courses are mainly focused on themes, and rarely on "filling in the application form". If the preparation of projects improves, and competence to carry out an international youth project improves, the projects proposed will do too. Project organisers will be able to explain more clearly what they are doing in their project when they are aware of the way they are working on the major themes, such as intercultural learning, local embedding of the project, anti-racism, and youth participation.

Most National Agencies however, will be ready to support you when you are writing your application. Although I have never written a single word in an application form, in a talk with an applicant it is possible to help make ideas sharper and put thoughts into words.

In this context it is also worth mentioning that, although the National Agency is not actually a project partner, communication and fine tuning with the National Agency can be helpful in writing a successful application. It can give you more of an idea of what is meant with certain parts of the application, or how you should interpret them.

I would like to end here; enough about applications! Let's go back to work and make plans for new projects. And design and prepare them as well as possible. And then... fill in a form.

5 tips for writing an application form

- 1) Write it on the computer and save it!
- 2) Explain abbreviations of your org. and other orgs.
- 3) Speak the language of the YOUTH programme
- 4) It is not literature
- 5) Additional information and appendices can be useful but don't overdo it.

ABC

to application forms

A

Administration

The application form is one of the important elements in project administration. It is possible to see from the application what the idea behind the project is, and how it is planned to carry it out. Often it is the first official documentation of a project.

B

Bureaucracy

The application form will start to go backwards and forwards from one office to another. Project officers, secretaries and selection committees will look at the application form.

C

Communication

In most cases, a whole range of people are involved in the assessment and selection of a project. The only way to get the same idea about a project is to read the application. It is a prerequisite for communication. Also between the National Agency and the applicant, the application form is an important element. Your project gets a number!

D

Decision making

So we had to find a way to decide which project we would fund, and which one we wouldn't. Because of the large number of applicants and organisations, it is impossible to talk personally to all the people who want to apply. And of course, there are many people involved in selecting the projects. Sometimes the only thing that the National Agency sees of a project is the paper version.

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By Leen Laconte



INTERVIEW WITH IMRE TÖVISKÉS HUNGARY

People say he goes for different approaches and likes confusion from time to time, throwing all the pieces up in the air and putting them down in a new order.

That made Coyote curious to meet and talk with Imre Tövískés. Imre lives and works in Hajdúböszörmény, a small village close to Debrecen in Hungary. He is qualified in wireless communication, general management, design and social work. He has an impressive professional record taking in many different fields. In the field of training, he is a relative newcomer: his first training course was in 2000. The start of a Space Odyssey?



How did you get involved in international youth work?

It all started with a study visit to Finland in 1996. That experience really triggered my belief in the power and value of international work. I got very interested and joined an association for social workers, mainly working in the field of prevention. We organized our own courses as there was no-one in our area delivering what we needed. Somebody would buy a book, read it and the following week we organised our own training course on that topic.



What is youth work like in your region?

I think the Second Boston Tea Party is a good example. It was a one-year project - a collection of all kinds of short term courses for young people. At weekends, we organized a place for young people in Hajduboszormeny, my hometown, where they could enjoy their free time without drugs, smoking or alcohol. We bought a lot of family games. We invited speakers - human resources managers of successful local companies, for instance. They came in and gave courses for free. The topics were things like "How to write your CV" or "How to do a job interview". The activities were very successful and very useful in a country with high unemployment amongst young people. A lot of young people came to the "tea houses". You know, my hometown is 20 km from Debrecen. We call it a sleeping city. Most people go to Debrecen to work and have fun. It was quite amusing: normally young people go to Debrecen for entertainment but here we had youngsters from Debrecen coming to our activities. The tea houses were a perfect opportunity to develop my skills as a trainer as we did a lot of games and exercises for fun. Being with young people who do things really inspires me.



Do you see clarity in your professional past?

This is actually the first time I've collected my past together and put it in chronological order. You forced me into it. I was so surprised when I saw all those things about myself. I see a general line in my mind but it is hard to explain to people. I studied social policy, I sold kitchens, I designed furniture, I was a tourist guide, a social worker. I am a youth worker now. I guess I just enjoy learning about a lot of different aspects of life.

Being a tour guide gave me the opportunity to develop my entertaining skills. As an agent I had to know about building contacts. If you want to sell kitchens to people, you have to be able to assess their needs. My marketing experience taught me how to motivate people and how to build networks. You know, having experienced so many different fields, I truly believe that everything that involves working with people has basic similarities!



Your involvement in youth work came rather late, didn't it?

I was really shy and reserved as a child, very timid. I could not communicate with girls. I didn't have a girlfriend. That really frustrated me. I couldn't call myself clever but I wasn't stupid either. So I used my brain to cope with the frustration. Since people didn't want to communicate with me and I felt left out I started getting up to mischief. If anyone in my class had an idea, I pointed out all the things that were wrong with it and made them look silly. But that's a crap way to get a life. When I was 16, I decided to change. I learned how to talk and be pleasant from books like "How to make friends and influence people". That was the only way I had of learning at that point. But it let me see the problems and challenges I needed to work on.



The books were inspiring, but I realised I needed to put them into practice. I thought hitchhiking instead of taking the bus to school would be a good idea. So I hitchhiked every day. It was not easy at all standing at the roadside waiting for any lift I could get, but after a while I started to feel comfortable in strangers' cars. I started communicating with them.

On top of that I had a competition with myself. The trip to Debrecen takes 15 minutes. In order to get over my shyness I set myself the task of getting peoples' names, addresses and phone numbers – and, most important, a reason to call them – in those fifteen minutes. In the end, I had a box full of cards. I met so many fantastic people, like this guy with only one healthy arm and an arm with a hook made of steel. He was a professional driver, driving cars from Switzerland to Moscow and back. There were a million reasons why those drivers were where they were at that precise moment. There I was, sitting in their cars as they drove into town to work - to the hospital or to sell shoes or bras. Whatever. Sometimes it was tough, sometimes it was funny. I tried very hard to be friendly, to understand people, to discover what made them tick, why they did what they did.



Why do you think I got in touch with Imre Töviskés?

When you wrote me I was really surprised – why me? I've met a lot of trainers and youth workers who are really brilliant and very experienced. They started when they were 14 and were doing a really professional job when they were only 16. I've never done anything extraordinary. On the other hand, I rarely meet anyone with experience outside the training field - somebody who's been a business manager, a salesman or a technician. I've been a furniture designer or a salesman or a tour guide, what have you. For more than three and a half years I wore a suit and tie and sold kitchens to people. The prices went from 10,000€ to 30,000€. One day a friend of mine opened my eyes by asking what I thought it would be like after 20 years as a furniture designer. "Just ask somebody who's been in the job for 20 years" he told me. "You'll be looking at your future."

In furniture design you reach a certain level and then you can't go any further. It is like playing with Lego. There is a limit to the possibilities; somehow your creativity is preconstructed. I felt at the time I could be at the top of my trade in five years. But when I got to 50 there would be a lot of young designers with the same skills as me and my skills wouldn't mean anything. I want to be useful when I am old.

I feel there is a very logical line between my past as a salesman and the youth field. I did not want to do military service so I picked the other option, civilian service in a youth NGO. You could say I got into youth work by accident. Same for international work in fact: it is still a mystery to me who sent me the fax inviting me for an international exchange. It seemed to come out of the blue.

I consider myself an absolute beginner. I do not have a lot of knowledge, self-confidence or practical experience the way other trainers seem to. Hands-on experience is so important. Like in martial arts, you can find yourself in a critical situation and you have to react fast, almost intuitively. You don't have time to think about the basics. I admire people who have a kind of routine in training work. They are able to focus on the main things. Being forced to think about routine aspects of the job wastes vital seconds and minutes. That is why practical experience is important.



What is the meaning of training to you?

I can't give you a definition or a description of training. I did a drawing: the black box of training. The people going in are sad. They don't have any muscles or brain. When they come back out, they've got muscles, big brains and smiles. All outsiders see is participants playing around, using computers, doing bungee jumping, but they don't see the sense of it. They don't feel any of the excitement training can give. Training sometimes results in real change. Some participants say that their parents or girlfriends don't understand them any more because they have started talking about other things and having different dreams, different opinions about the world. This is not necessarily positive or negative, it is just change. If you open a door, you see what is on the other side. Nobody can alter that. If somebody shows you a window and opens it for you, you have a look and never forget the scene. It doesn't always make you happy, but in the long term it is always positive. That is why the participants in my drawing are smiling. They have become stronger, cleverer and wiser.



How are young people in Hungary doing nowadays?

There are a lot of question marks about their future. In general teachers and parents in Hungary have a very negative image of young people in Hungary. Once they are past 30, people seem to become terribly afraid. But young people are afraid too. They refuse to believe in the possibilities on offer. They expect to be cheated. Go on an exchange? No way – it's too good (ie too cheap) to be true.



Young people in Hungary don't believe they have a future. They do care, but they are sure the world will end when they are 25. It is important to show them they can do things and to give them some kind of awareness. There is a strong feeling that people don't belong any more. We have lost our Hungarian awareness, we have lost religious awareness. European awareness is maybe a way of fighting back, because it gives you the feeling that you are part of something. I see this as a powerful need: the need to belong, to be part of a larger community.

Trainers advocate freedom, living life as an individual able to do anything and travel anywhere, as part of the values we treasure: developing intercultural competence. But the young people I see nowadays are very afraid, they need things they can identify with. They need flags. If we do not respond to this, they will go after flags of a kind we do not approve of.



Can training make any impact and restore faith in democracy?

This is not an official opinion, it is just my understanding. We decided to live together in society and in order to run the social machine, we decided to pay tax so that the machine works properly. War, racism, aggression and anti-Semitism are bad; it is like putting too much heat into the machine. The machine will get slower and eventually break down. We will have to spend money repairing it. And not only that: war costs human lives. My grandparents told me how lucky I was to be living in a peace zone, and they were so right.

I don't want to endanger that, which is why I organize training about intercultural understanding. We need to teach people to live together because it makes the machine run better. It means we are not wasting time, life, energy, money or any other resource. Everything in the world is in very limited supply and we have to be careful. You know, it is like with stereotypes. They are not always a bad thing. If we didn't use stereotypes, we would have to think about 6 billion people in 6 billion different ways. Our brains would seize up.

When we train people, we have to believe it is really important because a drop of rain can become a huge storm. In biographies of famous people, you often find that a small moment changed their lives completely and for me a training course could be that kind of moment. A young girl could attend a training course some day, catch inspiration and become the first woman president of the European Union!

We are living in a material world so we have to be realistic. This place and this room cost money. My ticket to come here cost money. It is something that matters. At the same time we can pay doctors to make us feel better, but we can't buy health. We can pay people to be around us but we can't buy friendship or love, or faith, or truth. But even though outcomes are much more important than cost, it is EU taxpayers' money and we have to be careful with it.

Of course training is business of a kind as well, because some people make a living from it. And it is good to know we are not magicians. If we keep giving, giving, giving, we burn out. Fortunately you get a lot back; it is energising to feel you're doing something useful.

I do believe training is more effective than formal education. In formal education we give only formalized information, there is no place to develop skills, motivation, abilities. Formal education is always hard because the teacher has to give grades. You are always in a race. You can't really feel part of a group. In training we can give the same information as in formal education, but we do all the other things too. And we can use participants' knowledge and not only the formal knowledge owned by a teacher. That is really very important but also very complex. It is precisely that complexity that makes training really effective, because in our contemporary societies knowledge is really complex.



Should we start seeing young people as a minority? Is that useful?

There are less and less young people when we look at demographic statistics. Sociologists might kill me for this but I truly believe that young people in Hungary are developing a kind of new culture with new skills known to hardly anyone but them. Maybe they will turn out to be a new elite, a minority elite. Do they want to be part of society or just to stay out of sight, hacking their future away? Or will they be a strong minority with an impressive message to society? Youth workers tend to think young people are similar to them but that is not true. They think young people have the routine, time and self-organising skills to deal with the challenges in their lives. But there is also a structural problem here in Hungary. Young people have opportunities but they are still not aware of it. There is a huge lack of information. We lack organisations involved in EVS for example. One young volunteer called us from the other side of the country because he couldn't interest any of his local organisations. We lack background and experience. NGOs in Hungary don't have a lot of time to work, experiment, play, grow or learn. We are too busy staying alive. We started to use the Youth programme in 2000 and now in 2004 we are in the EU. In only 4 years... Not even a generation.

You can compare it with the appearance of computers everywhere. Loads of people used them but there was a permanent lack of teachers. Why? Because people earned so much money in IT that they didn't want to teach others. Only the second generation saw the necessity to teach people how to use computers.



What if I gave you all the money you wanted?

We have no trainers in Hungary, so I would spend it all on training new trainers, training youth workers and developing a plan. A good plan, like the White Paper, built on research, a master plan for Hungary. Part of the plan would be to develop connections between young people, who are turning into a minority, and the older generation.

Politically Hungary has a strong left and a strong right. The right lost the last elections and they use political scandal as a weapon. If they don't like somebody in a certain position, they just get rid of them. If they can't fire somebody they don't like, for example





Is Europe making things any easier?

My opinion about Europe is under construction. I like the approach of the Council of Europe: from the Atlantic to the Pacific, from Portugal to Vladivostok. It is an interesting challenge for the future.

Hungarian youngsters consider Europe as "their place". Europe is cool. It offers lots of possibilities but it is also too huge to understand. They feel European. They feel culturally similar to other youngsters in Europe. I believe there are huge differences. Europe fortunately doesn't mean that local cultures have to be the same. It simply means having a common European culture. There is an important difference there.

People need to be part of something. And if I want to be part of something, I want to be part of something good, a quality club, a club that people respect. Telling people you are European sounds good. European institutions don't do enough to convince people that it is good to live in Europe, that it means something to be a European, that you can be proud of it.



What are your personal aims as a trainer?

My aims as a trainer are a bit of a dream, a very personal one. I train because I can develop. Maybe that's selfish, but I am addicted. It is not that I want to give participants something that will stay with them for the rest of their lives. I am not Gandhi. I am not so clever, not so wise, not so experienced. If you have a hammer you start to see everything as if it were a nail. So I am not trying to give participants a specific tool. I can show them where the tools are and how many different kinds of tools they can use. I can have a very useful influence, like a hunter showing his children how to use a gun. Then the children will always have something to eat.



What do you do when training wears you out?

I recharge my batteries with role-playing games! I like Dungeons and Dragons, and the atmosphere and heroics of the Middle Ages. I prefer to be the storyteller, just to invent the story again and influence the players and the way they develop their characters.



Some people in Europe would like to introduce a year's compulsory voluntary work for young people.

I don't like the word "compulsory". We don't control people's lives and when you turn this into a compulsory thing, it can come at the worst time in their lives. I truly believe that voluntary work is a tool for finding a connection and breaking down borders. Voluntary work makes you aware of your skills and capacities and is just as important as training and formal education.



Does Imre Töviskés mean anything?

The first Hungarian's king's son was called Imre. It means "clever prince". My family name is Töviskes and that means thorny, carrying thorns. I like my name, it is quite rare.



So, your real name is Clever Thorny Prince?

(Laughing) Well, my friends do call me Hedgehog. Coincidence?



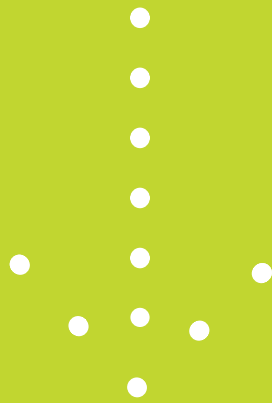
Thanks very much, Imre.

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COYOTE THEME

HUMAN RIGHTS EDUCATION

HOW TO MAKE
HUMAN RIGHTS EDUCATION
REALLY COME *ALIVE*



TRANSLATING
COMPASS
INTO ITALIAN A VOYAGE
OF DISCOVERY



HUMAN RIGHTS EDUCATION
PRACTICAL METHODOLOGIES



by Jana Tikalova

HOW TO MAKE HUMAN RIGHTS

My greatest challenge has been to connect my understanding of and beliefs on human rights and human rights education to trying to live those beliefs daily as an ordinary human being and not only as a trainer. A significant part of that challenge has been to put all this into words and produce this article. My intention is not to engage in a general exposition of what human rights are and are not. Rather I focus on how we live human rights.

I am struck afresh by my frustrations in defending my own rights in my own country. What is striking is that I returned to my homeland, the Czech Republic, with – I can see, looking back – a perfect illusion. I decided to drop anchor in a post-communist country where human rights, even today, are in their infancy – in other words, they exist in the legislation but not in people's lives. I shed a tear at the thought that it is almost fifteen years since the so-called iron curtain was torn down and yet democracy and human rights protection are still often only words on paper. I naively assumed that it would not be all that hard to enlighten people and get them to fight, and fight hard, for what belongs to them – their rights! Nevertheless the vacuum of anxiety, mistrust and apathy that kept our socialist regime in place for years is powerfully fixed in people's minds, including my own. But is it only the socialist regime that made us weak about living our rights daily? Or is there something else?



EDUCATION

REALLY COME ALIVE

► In the trainer's shoes and out of them

I recall Mrs Felice Yeban, a speaker at a training course on human-rights education for young people, sturdily telling the plenary of the European Youth Centre in Budapest that we were already suffering from fatigue. We were simply too tired to fight, even though we were fully conscious of the importance of fighting. This brings us to what Felice called the "burden of consciousness". Are we conscious, or fatigued, or both? If we are conscious – we fight. If we are fatigued – we do not fight. So what do we do if we are both?

Try to put yourself in the role of a trainer giving a training course, and in the role of anyone other than the trainer running a course. Reflect on your convictions and buoyancy about human rights and ask yourself: "**Do I create any contradictions in teaching and living human rights?**"

Can we talk theory whilst wearing the trainer's shoes, yet not apply it to the hard realities of life when we take them off? I am well aware how complex it is to achieve a high degree of human-rights transparency in actual practice. Dealings with existing institutions inevitably involve compromises, for instance. I could give dozens of examples. Nevertheless, if there is no interconnection between theory and practice in human rights then our work must be seen as superficial, false and dishonest. Or am I mistaken here?

► Trainers' rights

Obviously trainers' private lives are profoundly affected by their work. Their ordinary lives become extraordinary, and soon they are shuttling between extremes that are hard to avoid. They are not trapped by personal fatigue as such but they are trapped by being conscious of other people's fatigue, and that is why they need to actively do something about it.

I know many trainers who, for the sake of making human rights visible in the world, tend to sacrifice their families and their personal lives. I can only say that good trainers have influenced many people (and still do) and they have earned the right to take off their trainer's shoes in the office. Never forget your own rights whilst bringing human-rights education alive!

► The teacher believes human rights are "rubbish", the trainer claims the opposite

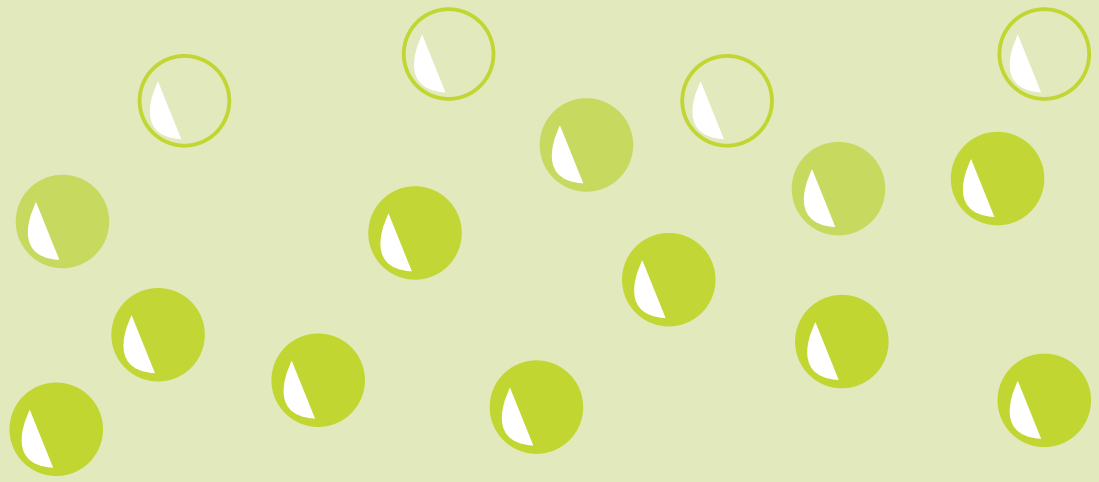
Let's look closer at the implications. To make myself clearer I will take an example from a pilot project funded by the European Youth Foundation and organised by OPIM (*Organisation Supporting the Integration of Minorities*). The project consisted of several training courses in human-rights education run in Czech secondary schools.

At one of the training sessions we (*the students, the teacher and I*) were having a general discussion about racism and discrimination in our town and in our country. Predictably, we slid into discussion about the Roma, who are a controversial issue in our society and surely will remain so for a long time.

I was already aware that something was going to happen because of some jokes about Roma at the very beginning of the session. Some of the students, 16- and 17-year-olds, made their views clear on the Holocaust, the gas chambers and all the rest. In short, as they saw it, Roma people belonged in the gas chambers or ghettos and so on and so forth. I tried various tactics to cool the discussion down and make some basic points about human rights and humanity and justice and dignity. My attempts were slowly gaining some positive reactions from the students. My satisfaction at bringing them round to seeing some value in the things and people we were talking about, and at getting some perspective on the whole question, vanished in a puff of smoke.

The training session was completely undermined, and a wave of frustration hit me as a trainer, when the teacher blurted out: "Ten years ago I didn't mind Roma but today I hate them." And she added: "Discussing it isn't going to change anything, I'm a racist anyway".

The teacher's remark certainly made an impact. The situation that followed could be described as perhaps entertaining for the students, a matter of indifference to the teacher, and a threat to me. It was ultimately the teacher's right to express her opinion, though clearly she was interfering with the training session. Tactfully I managed to handle the chain reaction from the students. Nevertheless, my mind was full of huge doubts and dilemmas.



The most burning concern was whether it was possible to train in human-rights education when there was such deep-rooted ignorance and hatred. Perhaps it was the frustration of realising that one day my own children would be educated in that environment, with the teacher spouting racist ideas and the students competing to air their prejudices and spew out xenophobic jokes, totally oblivious of human rights. Or possibly it was my awareness of having myself once had schoolmates of a different skin colour – Roma, as it happens – whom the teacher and the school treated with total disrespect and lack of consideration. At the time there was no such thing as human rights. The most frightening thing was my mistaken assumption that today, in our so-called multicultural society, it was much easier to be aware of peoples' values and be tolerant than it had been when I was a thirteen-year-old schoolgirl.

I realised that if I gave up now, when I became a mother I would blame myself for not having done more to protect my children. That made it possible for me to go on.

I dusted off my trainer's handbooks, found relevant examples and activities to motivate and enthuse the students, especially after their teacher's remarks. Then I took my folders and the following week I marched proudly back into the classroom. The students were waiting for me impatiently to discuss and study our next topic. The teacher was replaced for the project by another one (the original agreement with the school staff allowed this).

During the lesson I returned to the incident I have described, curious to find out how the students viewed what the teacher had done. Sadly, they saw it as normal and not worth making a fuss about. The challenge for me personally was not to let the matter drop. I had a short discussion with the school director's assistant and we agreed that, inevitably, teachers needed training too. So that's my next task! I only hope that it will not take them long to realise that being xenophobic in front of the students is not normal or permissible.

► Is human rights just words?

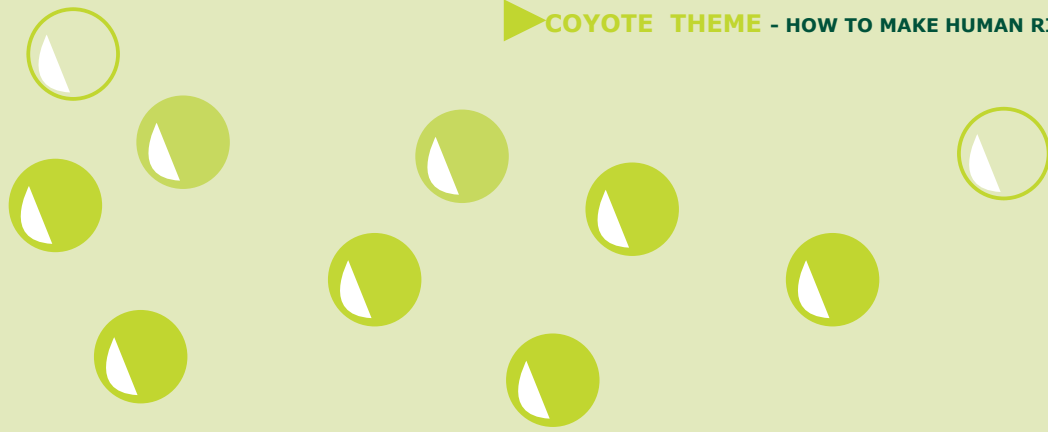
Countless times my determination to deliver human rights received setbacks. The one that really took the biscuit was at the tax office in my town. I was defending my rights to do charity work and support my organisation and to be treated as a human being who had not done anything wrong and was not a criminal. With endless patience and courtesy I explained how co-financing works in NGOs and enlightened them about support in forms other than cash – “in kind” support. I was rewarded with the comments that ‘some’ minorities had it good living off the country for nothing, it was rubbish to talk about ‘money in kind’, and they wouldn't lecture me about NGOs if I didn't lecture them about fundraising. . . I felt (and still feel) under attack when I attempt to make my voice heard and exercise freedom of expression.

They can take me to court but I won't give up. There is no point crying about it. I help people who need my help, and I do it with patience, respect and a clear mind.

I am convinced that many of you have similar stories. I would be interested to know what you have gained or lost from your experiences of making human rights come alive.

The ones I have described here did not diminish my desire to strengthen consciousness of human rights and develop human-rights education. The most valuable outcome was that I shook myself free of the dangerous “fatigue” trap that I referred to at the beginning of this article. It is a trap that anybody can easily fall into.

The really crucial point I have to make is that none of us trainers and human rights educators should ever give up. In this world it is so easy to slip out of your role and choose another path. If we choose another path we might return home every day from our eight-hour shift, cook a dinner, switch on the telly and keep



moaning about what the hell is going on in the world, and that the politicians do nothing but talk about how to make the world better. I can only say that it is so easy just to complain and groan... You need to keep in mind that everything you do, and who you train, teach or educate, is extremely meaningful in a world where human rights, for many people, only exist on paper and are not something they ever actually experience.

▶ **There is no recipe - but there is something!**

How do you combine your work as a trainer with everyday life? I am sure that many trainers experience fatigue and that feeling of not getting anywhere in their teaching, training and facilitating. Then, human rights can easily just become a cliché.

I am convinced that there is no simple recipe for turning human rights into a living thing – for putting human rights into practice in our everyday lives. Nevertheless, I am also convinced that we have enough training and enough techniques and tools to motivate and influence people and develop their awareness through human-rights education.

The term "multiplying" was invented for a good reason. Multiplying in human-rights education does lead to definite change – change in people's lives and actions, not only in yours.

I am sure you have read the European Convention on Human Rights. Take Article 10, about the right to freedom of expression: "*This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority...*" Read that bit again and try to think of some situation when you felt that that right was neglected or disregarded.

It is only with energy and determination that we can really bring human-rights education to life.

Did you end up with just your anger or resentment or did you take some action? What worries me is that many people regard the European Convention on Human Rights as just printed words. But those words have a purpose that goes beyond your personal knowledge of the Convention and your experience of teaching about it in human-rights education. I believe that the Convention can have a larger impact on our everyday lives if we really want and do take action.

So, what tools do we have for bringing human-rights education alive?

If it is not clear from everything I have said here, then let me add one more thought. I have no hesitation in saying that human-rights education is meaningless if we store away everything we have learned in dubious theoretical drawers and don't put it into everyday practice.

▶ **Last but not least**

I want you to regard my final words in this article not as a closure but as a challenge. I will be happy just to have given you some food for thought. I believe that you always have to be sure in your own mind that what you are doing is meaningful. Then it will be easier convincing other people and opening doors in their minds. You always have to start from YOU.

So ask yourself "Do I really identify my work with myself, and do I really live human rights?" If not, stop for a while and think... If yes, great! Just keep going, train, reflect and multiply!

Contact :



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by Paola Bortini

TRANSLATING COMPASS INTO ITALIAN

This article is the story of the long and very interesting process of translating COMPASS into Italian. To talk about translation is actually to limit the scope of the experience. If I can start from the beginning, everything started in December 2002 when the first national training course on training for trainers on human rights education took place in Palermo, bringing together some 24 "trainers" from all over Italy. The training was a great opportunity for many to get to know about human rights, the Council of Europe, training and youth work. The team thought that to run a training course in Italian instead of English would have been easier, but actually it was not.

Language, translation or concept?

The issue of language came out very clearly from the beginning of the training course: how to translate certain words or concepts from English into Italian when presenting COMPASS, which terms to use when talking of youth work, non-formal education and especially youth workers. It must be said that in Italy there are different schools which use different terminology. When I talk about different schools I mean that at university level there are different ways of teaching social work and there is no agreed concept of youth work. We discussed this and we listed 5 words – *operatore*, *educatore*, *animatore*, *responsabile*, *assistente* – that are commonly used for translating youth worker in different contexts and situations, but there was no consensus about them. In fact, groups of participants gave exactly the opposite meaning to some of these words. So what was to be done? How were differences to be accommodated, how were some concepts to be made understandable to all the different schools and traditions of working with young people on either a professional or a voluntary basis? In the end a consensus was reached by defining concepts more than words and giving a commonly agreed definition to the words "*attività educative*", meaning organised activities with educational aims and objectives regardless of who was in charge of them, and "*facilitatori*", meaning the people who are in charge of organising or delivering/implementing such activities at different levels. It was then up to each individual present at the course to translate the concepts into their local reality.

Many translators, one revision team, a person responsible for final checking and harmonisation and some outside experts

In spite of all this, the enthusiasm about COMPASS was so high by the end of the training course that the participants made one big request to the team: to have COMPASS translated into Italian, to experiment with it and to come back with a deepened understanding of the educational approaches contained in it. The request came with an offer: almost all of the participants took some pages of the manual and volunteered to translate them. The team of trainers looked at each other and silently agreed: "*Why not? COMPASS in itself is a collection of exercises and articles written by different authors, so to have many translators and a range of different styles should not be such a big problem*". So this is how we started! Almost all the participants chose according to their interests and abilities and the Associazione pro-Pentedattilo took a leading role in co-ordinating the process. What we got were of course the most incredible translations, with huge differences in style, appropriateness of language and creativity. When the revision team (*actually almost all the trainers*) met in June 2003 to look at the translations received and to decide how to continue, it was clear that the differences were of great help in deciding on how to translate key recurrent words and especially titles. We shared the revision of the text, deciding that each of us should do a first revision and that a second person should then do a second reading, just to assess the language.

A VOYAGE OF DISCOVERY



We almost managed, considering the pressure of time, the need for expertise in human rights, experience of youth work and knowledge of treaties, conventions and covenants, and especially the huge variety of topics addressed in the manual, which called for a very wide range of knowledge and competencies. That's why in the end, as co-ordinator of the final version, I asked outside "experts" to give advice on some specific topics in order to be sure about the proper translation. In addition, I spent quite some time doing research on the internet consulting specialised websites to make sure that certain terms were correct.

► Who pays for what?

All that was done voluntarily: it was clear from the beginning that there would be no money to pay for the translation, revision and co-ordination work. Publication was still outstanding, but fortunately a publishing house offered to cover the cost of it and to reward the translators with 500 copies of COMPASS, which it was decided to use for further training activities and to send to the course participants and to everybody involved in one way or another in the translation and revision work. I have not counted how many times I read COMPASS in English, French and Italian, I have not counted how many hours I spent translating and retranslating, checking, making the sentence more "Italian", adding a note, looking at the listed websites, contacting people to ask for suggestions, and reading similar books to see how certain concepts were translated.

Translating COMPASS was an investment in knowledge, in getting to know many interesting and striking human rights-related aspects of life. The fact that the translation process was long also had a number of advantages: ideas had time to take shape,

exercises were tried out in different contexts and therefore a better translation could be made, better comments could be added, and factual information could be updated. So I hope that the final product is a valid contribution to human rights education in Italy, making available a collective experience and bringing new ideas and new terminology.

► The work is never over

At the last course on human rights education in December 2003, participants started speaking about a "**COMPASS educational approach and methodology**", which sounds wonderful as they got the message about the effort put in to make it something special, but which is at the same time very demanding as there is still a lot of work to do and material to incorporate in order to make the COMPASS educational approach and methodology something substantial and fully usable. That is our next challenge, to add and supplement.

The first course triggered a multiplier effect, the mailing list is intensively used for sharing information and experience on human rights education, and there is a plan to create a permanent COMPASS Italian website where all the material can be found. I have found this process very much in line with the aim of COMPASS, namely giving a direction, pointing out and then finding ways to get there and discovering new ways.

My final advice to those who are planning to translate COMPASS is to not undertake the translation simply as a job (*paid or not, it's your choice*), but as a unique opportunity to find out more about the world of human rights and thus contribute towards better human rights education in Europe.



► **The team of trainers at the December 2002 training course was :**

- Paola Bortini,
- Agnese Ciulla,
- Mario D'Agostino,
- Silvia Volpi.

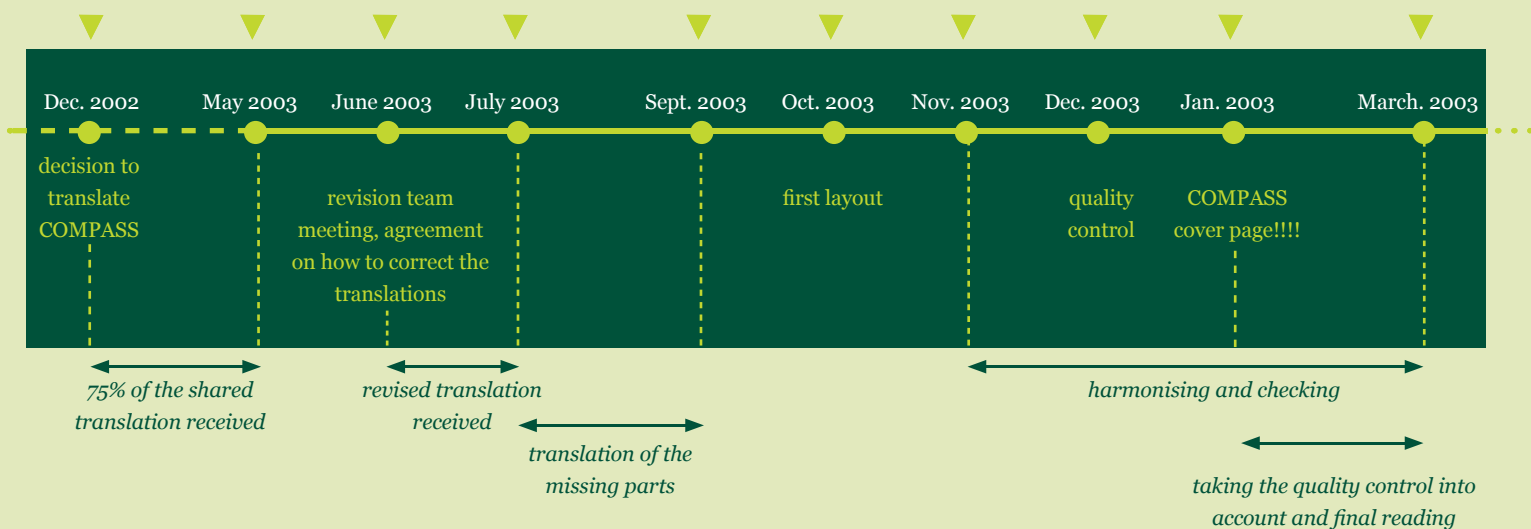
► **The revision team was :**

- Paola Bortini,
- Mario D'Agostino,
- Giuseppe Candolfo,
- Mariam Yassin,
- Silvia Volpi.

The names of all the translators are:

- Marta Benettin (Unimondo),
- Paola Bortini (Associazione pro-Pentedattilo),
- Francesco Campagna (Apriti Cuore onlus - Palermo),
- Sabrina Carlotto (Agenzia di Ricerca Creativa Intercultura e Diritti Umani),
- Moira D'Amelio (Servizio Civile Internazionale),
- Marco De Angelis and Elisabetta Lascari (La Fenice),
- Federica Ferretti (Centro di Solidarietà di Reggio Emilia),
- Fabrice le Floch and Maria Teresa Bellini (Youth Express Network),
- Mariam Yassin (Young Women from Minorities),
- Maria Piccio (Mani Tese),
- Juri Pertichini and Evelina Farris (Arciragazzi),
- Elvira Corona (Aiesec Cagliari),
- Marianna Pace (Mani Tese Campania onlus),
- Stefania Zamparelli and Silvia Volpi (Veb Accademia Europea),
- Novella Ricciuti (Istituto di Studi Giuridici Internazionali - Sezione Di Napoli sui Diritti Umani- CNR),
- Alessandro Valle and Andrès Peco (Archi Servizio Civile),
- Melania Zanetti and Paola Bonaga (Yourope),
- Gruppi Giovani di Amnesty International Sezione Italiana,
- Elena Ricci (Arciragazzi Firenze),
- Lisa Bacialli and Gilda Carina Conte (Eurotrain),
- Emilia Astore and Matteo Fornaca (Associazione Alouanur),
- Cristina Latella and Luciano Faso (Associazione pro-Pentedattilo, and Enrica Ottone (Pontificia Facoltà di Scienze dell'Educazione "Auxilium" - Roma) made valuable suggestions at the revision stage.

Timeline ...



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HUMAN RIGHTS EDUCATION

PRACTICAL METHODOLOGIES

The Council of Europe defines Human Rights Education as “...educational programmes and activities that focus on equality in human dignity...”, COMPASS, the CoE manual on human rights education with young people, contains many useful training methods on the subject. Here as a bonus we present two more activities. Following the Compass complexity levels, “One world of song” is at level 2 and “Rich Meal Poor Meal” is at level 1

1 ONE WORLD OF SONG

Themes :

General human rights / Media

Taster

"Music itself does not change the world, people change the world; but music can be a powerful instrument of information".

Peter Gabriel

Overview

Use songs, poems, limericks, and raps - what you will - to let people celebrate and support human rights through music and rhyme.

Related Rights

- Equality in dignity and rights
- Right to freedom of thought, conscience and religion
- Right to freedom of opinion and expression.

Group size : Any

Time : 40+

Objectives :

- To stimulate interest in human rights issues
- To develop creativity and skills for communication and co-operation
- To promote solidarity

Materials :

- Paper and pens, enough for one per participant
- Percussion and music instruments (*optional*)
- Tape recorder, tape and microphone for making recordings (*optional*)
- Tape of whales' or dolphins' songs (*optional*)

Preparation

Have ready a tape of whales' or dolphins' songs or similar mood music to play as people enter the room.

Instructions :

1. Get everyone to sit or lie in silence with their eyes closed for a few minutes and to think of a song about justice and human rights - one they are particularly attached to.
2. Then ask participants to share their songs in groups of six to eight people and to discuss the lyrics and why they are emotionally powerful.
3. Now ask groups to begin to think about a human rights song that they would like to write together. First they will have to identify (for example through brainstorming and diamond ranking) a human rights issue that is important to them.
4. Ask the groups to identify the key words they want to include in the song. Then, in pairs (or individually) to write one verse around one key word.
When they have done that, each pair should swap their lyrics with another pair and add a second verse in the spirit of the first. Repeat the process until all the pieces of paper have verses from everyone.
5. There should now be three or four draft song lyrics. Ask the groups to review their material and to focus on writing one song to present back in plenary.
Remind them not to forget about the accompanying music or percussion!
6. Finally, in plenary ask each group to present their results.

Debriefing and evaluation :

Start the debriefing by asking people to provide feedback on each other's work and then go on to how they enjoyed the activity and what they learned.

- What is most important in a good song? The lyrics? The music? A combination of both?
- Did the groups enjoy the method of each pair writing a verse? How successful was it for producing material to work on?
- Which human rights issues did the groups work on, why did they choose them and how did they decide on them?
- How did it feel to give and to receive feedback about the work?
- Has anyone gained new insights into human rights as a result of writing their own song, or from hearing anyone else's?

Tips for facilitators

The method described above is only one suggestion about how to develop material. It was chosen because it is a good method of promoting co-operation and group work skills. You should feel free to use any method you think will work best for your group.

You will find information about the technique of diamond ranking on page 50 and tips on helping people to give feedback on page 54 of the Compass manual.

Variations

Ask the participants beforehand to bring their CDs and tapes with "songs of concern" that they like. Start the session by playing some of them.

Suggestions for follow up

Ask participants to link their favourite songs and their newly composed ones to the various articles in the Universal Declaration of Human Rights. Ask them to reproduce the title of the articles on a large sheet of paper and collectively "map" the songs in connection with the articles. They can continue updating the poster over a period of time.

If people liked making music they may also like to draw pictures. They could do the picture activities on page 188 and illustrate their ideas about human rights. Alternatively, they could write poems or raps - see below.

Ideas for action

Look for other groups of young people across Europe and the world that are identifying or producing human rights songs, and exchange work with them. Alternatively, organise a human rights music day together with other classes or youth groups in the school or community.

Key dates

1 October, International Music Day

Further information

Celebration of and struggles for human rights have a long record of drawing inspiration from songs. To give just one example, in 1979 Pink Floyd released *The Wall* including the song *Another Brick in the Wall, part 2*. The following lyrics had a special impact on South Africans, who soon turned them into a protest song against the (then) apartheid regime:

We don't need no education,

we don't need no thought control.

No dark sarcasm in the classroom,

teachers leave us kids alone.

The South African government banned selling the Pink Floyd LP and broadcasting it on radio. The ban is no longer in place now that apartheid is abolished.

Website:

<http://www.antenna.nl/amnesty-nijmegen/scriptie-fd7.html>,

which is produced in co-operation with Amnesty International Nijmegen, Holland, gives a long list of songs that address human rights and human rights abuses. There are concerned songs, songs about (political) prisoners, about torture, the death penalty and missing people (desaparecidos), songs about refugees and asylum seekers and songs of freedom. More details are given on the Council of Europe website.

OTHER IDEAS FOR USING POEMS, LIMERICKS AND RAPS

Creative composing is an excellent way to develop group work skills and co-operation. In the debriefing and evaluation you can help people understand that not everyone has to be good at everything! Recognising other people's talents and learning to divide tasks and share responsibility for a job do not come automatically to many people, especially those who naturally tend to take control in a situation. You could ask people:

- How did they come up with the topic of the song, poem, rap - whatever?
- How did they share the work and how did they decide who should do what?
(For example, did one person generate the ideas and the others do the writing?)

Themes:

Old tunes - new songs

Taster

Stay where there are songs. A Roma proverb.

Instructions

1. Ask people to think of popular, traditional or folk songs.
You could all sing a few to warm up!
2. Then get people in pairs or small groups to put new words about any human-rights issue to an old tune.
They should write the words up on a large sheet of paper.
3. Gather everyone together and sing each other's new versions of the old favourites.

Tips for facilitators

For example, to the tune of «What shall we do with a drunken sailor» you could sing:

What shall we do with war crimes suspects,

What shall we do with war crimes suspects,

What shall we do with war crimes suspects

In the 21st cent'ry?

Take them to The Hague and show them justice

Take them to The Hague and show them justice

Take them to The Hague and show them justice

We will claim our ri- ights.

You can also use this “new for old” method with poems. For example, the following poem would make a good starter for the Work and Babies activity on page 260 of Compass.

The Assault on Reproductive Rights by Carol Moseley-Braun (Based on a famous poem by Martin Niemöller, a Protestant minister held in a German concentration camp for 7 years.)

First they came for poor women and I did not speak out - because I was not a poor woman. Then they came for the teenagers and I did not speak out - because I was no longer a teenager. Then they came for women in the military and I did not speak out - because I was not in the military. Then they came for women in the Federal Government and I did not speak out - because I did not work for the Government. Then they came for the doctors and I did not speak out - because I was not a doctor. Then they came for me - and there was no one left to speak out for me.

LIMERICKS

T a s t e r

A limerick is a rhyme which by tradition comes from Ireland. Limericks are usually irreverent or bawdy!

I n s t r u c t i o n s

1. Check that everyone knows what a limerick is.
2. Tell everyone to find a partner and try to write a limerick together. It can be about any human-rights issue.
3. Gather everyone together and ask them in turn to read out their limericks.

T i p s f o r f a c i l i t a t o r s

A limerick must have five lines with an AA BB a rhyme scheme. As for the rhythm, the beat must be anapaestic (weak, weak, strong) with three feet in lines 1, 2, and 5 and 2 feet in lines 3 and 4.

S equals a strong beat and w indicates a weak beat and [w] indicates an optional beat thus:

Lines 1, 2, 5: w [w] S w w S w w S [w] [w]

Lines 3, 4: w [w] S w w S [w] [w]

Here is an example:

To *say* what I *like* I am free
It's a *Right* both for *you* and for me
To say *Frog*, Kraut or *Wop*
Is *o* - ver the *top*
A - *buse* of hard *won* lib - er - ty

Note "frog", "kraut" and "wop" are derogatory slang words for a Frenchman, a German and someone from mid- or southern Europe, especially an Italian.



HAIKU

T a s t e r

The Zen Buddhist masters say that more than inspiration, you need meditation, effort and perception to compose a real Haiku!

I n s t r u c t i o n s

4. Check everyone knows what a Haiku is.
5. Get people in pairs to write a haiku about any human-rights issue.
6. Gather everyone together and ask them in turn to read out their Haiku.

A Haiku usually has 3 lines and 17 syllables divided up 5, 7, 5. It must record or convey a moment, sensation, impression or drama of a specific fact of nature. The following example is an effort to express concern about issues of globalisation and western consumerism as exemplified by demands for high-fashion footwear which is made by child labour in countries of the Far East.

*Image craving style
sports shoes promise golden glow
child labourer dies.*

Information on how to write a haiku and other forms of poems such as a cinquain, quatrain, tanka, couplet, a name poem or an ABC poem can be found on

<http://www.umeedu.maine.edu/coehd/wind/poemtypes.html>

T i p s f o r f a c i l i t a t o r s

Haiku are a form of small poem. They come to us from the oriental mystics and Zen Buddhist masters who expressed much of their thought in the form of myths, symbols, paradoxes and poetic images. The object is to transcend the limitations imposed by everyday language and the linear/scientific thinking that treats nature and human beings as machines.

RAPS

T a s t e r

Say it to the beat!

I n s t r u c t i o n s

1. Talk about raps, what they are, and why they are popular.
2. Get people in pairs to write a rap about any human-rights issue.
3. Gather everyone together and work out lots of different ways of making percussion to tap out the beat, for example by clicking fingers or tapping a glass as well as clapping or stamping feet.
4. Now take turns to present. Each performer in turn should start by giving the beat and getting everyone into the rhythm and then start their rap.

The second thing you need to know is about the rhyme pattern of A-A-B-B. Notice that the last word in the first line («win») rhymes with the last word in the second line («spin»), and the last word in the third line («aggression») rhymes with the last word in the fourth line («oppression»).

With only **words** they **say** that **we** just can't **win**
But we'll **not** bend down **low**; we will **let** them **spin**
For we **know** that it's **time** to de-**nounce** all a - **ggression**
We will **break** from the **spiral** of **violence** and o- **ppression**
It don' **matter** if we **learned** it at **school** or i' the **street**
By de-**nouncing** all the **rights** vi-o-**lations** we will **beat** it
Don' **accept** what they **do** to my **brother** or **me**
United **we** will **stand**. Let them **wait** and **see**.

It can be useful to have a tape/CD with a standard rap-type rhythm to back up the final products (an example is provided in the tape included in the «Worlds behind the music - an activity pack on World Music and development» education pack produced by RISC and VSO, UK).

You will find more information about raps and tips on how to write them on the following web sites:

<http://www.gigglepoetry.com/raphelp.html>

<http://www.lessonplanspage.com/MusicWriteRapSong68.htm>

T i p s f o r f a c i l i t a t o r s

The first thing you'll need is a beat.
Here is the rhythm that a lot of rap artists use:
da *dum* da da *dum* da da *dum* da *dum* (A)
da *dum* da da *dum* da da *dum* da *dum* (A)

Or if you prefer

A-one and a-two and a-three and a-four
A-one and a-two and a-three and a-four.

2 RICH MEAL, POOR MEAL

Themes :

Poverty
Human Security
Health

Taster

To eat or not to eat? That is the question.

Overview

This simulation brings home to people the reality of the inequitable distribution of food and the injustice that is thereby done to 75% of the world's poor.

Related Rights

- Right to a standard of living adequate for health and wellbeing
- Right to food

Group size : 4+

Time : 30 mins

Objectives :

- To develop knowledge and understanding about the unequal distribution of food
- To encourage imaginative solutions to the problems of poverty.

Materials :

- Slips of paper, one per participant. A quarter of the slips should be of one colour and marked with an "A", all the other slips of a second colour and marked with a "B".
- 1 hat or bag
- Food and drink
- Cutlery for a quarter of the participants
- Tables and chairs, sufficient for a quarter of the participants

Preparation

- Prepare the food and drink for the participants. There should be a plate of food each and juice or tea or coffee for a quarter of the participants and a small bowl of rice each and water for the other three quarters of the participants.
- Arrange the room so that there is a large area with tables and chairs and a smaller area with none (optional)
- Put the slips of paper in the hat
- Secretly ask one or two participants (or other staff) to serve as "waiters".



Instructions :

1. Do not let the participants know that they are about to take part in a simulation activity. It should be a surprise!
2. Pass round the hat and ask each person to take out one slip of paper.
3. Ask participants who have slips marked "B" (3/4 of participants) to stand up and send them to the small corner of the room. Do not answer any questions or give any explanations. Tell the rest, those with "A" slips to make themselves comfortable at the tables
4. Now serve the meals. Get those playing the waiters to help. Give full meals only to the participants sitting at the tables (group A). The waiters should treat the members of group A well and with respect and they should all but ignore those in group B.
5. Wait about 5 minutes, and then get the waiters to serve group B with the bowls of rice and water.
6. While people are eating, explain that this is a simulation. It represents the way in which the world's wealth is distributed. Three quarters of the world's population live in the "third world" or "developing countries" but control less than one quarter of the world's wealth. However, because it is meal time (and supposedly a break) leave any questions and discussions until later. Simply observe participants' reactions and comments.

Debriefing and evaluation :

Start the debriefing either at the end of the meal or at the beginning of the next session. Begin by reviewing the activity itself and then broaden the discussion.

- How did people feel about the selection procedure? Was it fair? Did it mirror reality? Do people have a choice about where they are born and therefore which group they live in?
- Did anyone think about reacting immediately? Offering / asking for food? Talking? Stealing / donating? Going on "hunger strike" (refusing to eat the meal)?
- If some participants did in fact take action, discuss what they did and their reasons.
- What happens in the real world? What are the implications for human security?
- What are the implications for the development of a country if the people are hungry and unhealthy?

Tips for facilitators

Be aware that this activity may not be suitable for groups for whom social exclusion is the reality.

If the group usually participates well, you may consider running the simulation for the entire meal break. This can make participants' feelings even more acute! With other groups you may have to stop the simulation just after the rice has been served and have an alternative meal ready for the hungry three quarters!

This activity is challenging for the facilitators because you never quite know how the participants are going to react! Thus flexibility and discretion are essential.

V a r i a t i o n s

This activity can also be done during a short tea break, almost like an icebreaker. Give the quarter of the participants (group A) coffee, tea and biscuits, and give only water - in large bottles to be shared between all! - to the three quarters (group B).

S u g g e s t i o n s f o r f o l l o w - u p

You could run the activity "The Scramble for Wealth and Power" (page 231 of Compass), which simulates the actual fight for wealth and power. It gives participants opportunities to reflect on the causes and results of these injustices, and to brainstorm possibilities for change.

K e y D a t e

16 October, World Food Day

F u r t h e r i n f o r m a t i o n

Box 1. *The Rich v. The Poor*

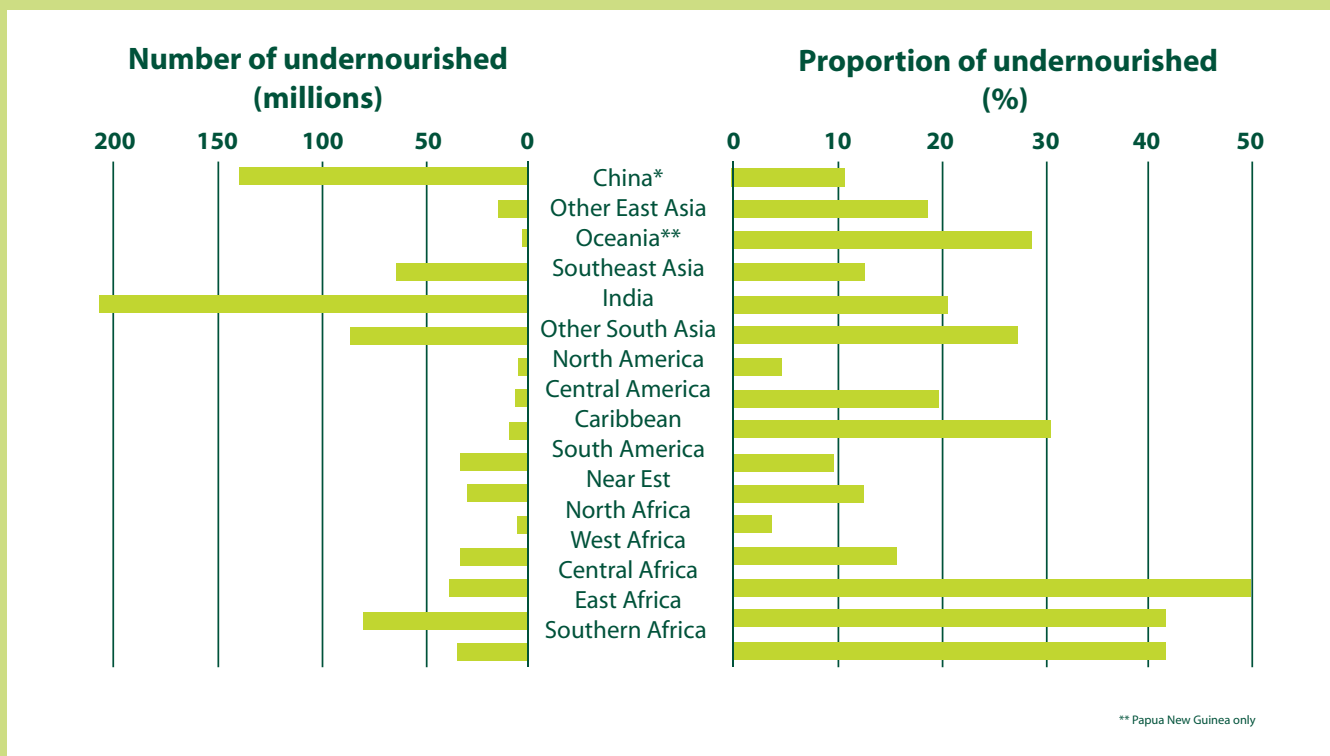
The Rich One quarter of the world's population	The Poor (people in Developing countries) Three quarters of the world's population
Own four fifths of the world's wealth	Own one fifth of the world's wealth
Eat 70% of the world's food grains	Eat 30% of the world's food grains

Box 2. Hunger numbers

- 826 million people remained undernourished in 1996-98: 792 million people in the developing world and 34 million in the developed world. (United Nations Food and Agriculture Organisation)
- One quarter of malnourished people are children.
- The population of over 50 countries face hunger. Most of these countries are in sub-Saharan Africa.
- Every 24 hours, 35 000 persons die of hunger.
- Each day in the developing world, 30 500 children die from preventable diseases such as diarrhoea, acute respiratory infections or malaria. Malnutrition is associated with over half of those deaths. (UNICEF, World Health Organisation)
- Three times more people have died of hunger and poor sanitation in the last fifty years than were killed in all wars fought in the entire 20th century.



Box 3. Number of Undernourished persons by world region



Source: *The state of food insecurity in the world, 2000*, Food and Agriculture Organisation, United Nations

Box 4 Food production

- There is enough food to feed everyone; the problem is access to food, not underproduction.
- The minimum required calorie intake per person per day is 2350 calories. Worldwide, there are 2720 calories available per person per day.

"It is humankind that is responsible for having imposed hunger on itself for so long, but humankind is also capable of eliminating this burden. There can be no greater challenge than this."

Chris Bryer in *The Hunger*

"This 'normal hunger' [deprivation of adequate diet] will kill their children in the first year, destroy their health in adulthood and take them to an early grave."

Chris Bryer in *The Hunger*

"Sharifa laughs, exposing her red stained gums. 'Without betel nut I wouldn't survive. Whenever I feel hunger, I chew it and it helps the pain in my stomach. I can go on for days without eating - it's only worrying about my children that makes me thin'. She looks at her daughter asleep on the bed. 'Do you know what it's like when your children are hungry? They cry because you can't feed them'..."

B. Hartman and J. Boyce (1983), *A Quiet Violence: Views from a Bangladesh Village*, London.





by Luiza Bara

THE TRAINING STRATEGY OF THE EUROPEAN YOUTH FORUM:

This is the first of what we hope will be a series of brief articles that explain how organisations think strategically about training. If you are proud about the approach your organisation takes towards training then please contact the editor. Thanks to Luiza - one of the newest members of the Coyote Editorial team, for getting the ball rolling

Empowerment of young people and their active participation in society are a primary focus of the European Youth Forum (YFJ). In order to help achieve these goals the YFJ is committed to providing and promoting training and non-formal education.

The YFJ training strategy consists of a comprehensive training package to assist its 93 member organisations with their events and development, with a view to maximum effectiveness.

In this context YFJ has recently developed and is now promoting its training policy, "*Empowerment through training*". In addition YFJ is seeking to develop its Pool of Trainers and closely follows and contributes to the development of the European training programmes. It co-operates in this with the Council of Europe's Directorate of Youth and Sport and the European Commission and its SALTO centres. It is actively involved in the monitoring groups of the EC-CoE covenants in the field of training. It is in this connection, incidentally, that YFJ has a seat in the editorial team of Coyote.

► Training policy

YFJ promotes different aspects of training in order to support and complement the training policies of its institutional partners. In this context YFJ sees training as a mainstreaming factor in youth policy and as a tool for promoting sustainable and inclusive youth organisations. Whilst providing a safe space conducive to the development of skills which enable young people to actively participate in a rapidly changing environment, training is also used by YFJ as a frame for constant assessment of young people's needs.

YFJ believes that through implementation of effective training policy it can improve, support and sustain all areas of its work. Training facilitates informed decision-making, which is fundamental to the functioning of YFJ as a youth organisation. Training is also central to promoting active citizenship: young people should be able to create an active role for themselves in society and training enables them not only to understand their position but also to communicate and take action. YFJ therefore supports training as a form of non-formal education.

► YFJ support to the partnership on training

European youth training has been developed through a partnership between the Council of Europe, the European Commission and the European Youth Forum and its constituent members.

YFJ participation in the design, monitoring and evaluation of this partnership allows its partners to promote training opportunities to a wider audience across the continent. In terms of development and capacity-building, especially in CEE and SEE countries, the role of both the member organisations and the Pool of Trainers is central. This grassroots approach gives a clearer picture of local needs, and so allows policy to become reality.

► The Pool of Trainers - a YFJ youth-work development tool

In order to effectively develop its training area, YFJ is continuing to develop its trainer pool.

EMPOWERMENT

THROUGH TRAINING

The YFJ Pool of Trainers (PoT) is a group of about 30 experienced trainers, facilitators, youth workers and youth policy experts. PoT members come from all over Europe and have skills and expertise in various fields of youth work. All are under 35 and come from YFJ member organisations. The YFJ and the Council of Europe Youth Directorate use PoT expertise when organising training courses and seminars. PoT members are invited to help run the annual training courses organised by the DYS, to which they bring not only their quality and experience, but also a deep understanding of the current realities of youth work in different corners of Europe.

Trainers not only run skills training courses on youth topics and facilitate youth events, they also provide consultancy on youth issues according to their areas of expertise. In addition they closely follow and provide input to development of European training programmes.

The PoT is refreshed every two years in order to give new generations of trainers a chance. Following the last refreshment, the PoT met in order to review its role and place within YFJ, its activities and the valuable contribution that it generally makes to YFJ and in particular to developing the training field in Europe. It was also essential for new PoT members to familiarise themselves with YFJ's priority fields and develop a sense of ownership within YFJ. They discussed the purpose of the PoT and its value to youth work and youth organisations and strongly suggested concrete actions and activities to improve its performance. An action plan was drawn up for future PoT work, with special focus on PoT members' contribution to developing better services for YFJ and its member organisations and partners and on giving the Pool's work greater visibility.

C o n c l u s i o n

The European Youth Forum is committed to training as a means of empowering young people, enabling them to adapt to changing realities and allowing them to spread their skills to other young people. Support for training will bring the European Youth Forum closer to achieving its ambitious aim of working for all young people in Europe.

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by Balázs Hidvéghi:

COOPERATION IN THE FIELD OF YOUTH: A SHARED EUROPEAN PRIORITY

► **The Council of Europe – European Commission Partnership in the field of youth is expanding. As Educational Advisor for the partnership Balázs explains here some of the new developments.**

Partnership for Youth

The Council of Europe and the European Commission have been cooperating in the field of youth training programmes for several years. In 2000, the two European institutions identified, "European Citizenship" as the central theme of their co-operation in training. An additional priority for the programme was to make a contribution to quality and the development of standards in the European youth training field. A 3-year agreement was signed in 2000, and an ambitious training and publication programme was launched which came to a conclusion at the end of 2003. The programme was evaluated through the involvement of external academic experts as well as a professional company. Based on the findings of the evaluation, the Training Partnership is now being continued into 2005 while two new Partnership programmes have also been launched. The long-term aim is to consolidate these co-operation programmes into one programme. Below is a summary of the achievements and main objectives of the Partnership between the Council of Europe and the European Commission.

Training - Youth

► **Conceptual Framework and Curriculum – European Citizenship**

Several "European Citizenship in Youth Work" training courses as well as a 2-year "Advanced Training for Trainers in Europe" ("ATTE") long-term training course were held during the three years. "European citizenship" was not pre-defined in detail:

it was rather set as a challenge for these training activities to contribute to public discourse about the concept. The overall educational approach of the Youth-Training Partnership has been based on the principles of non-formal education whereby participants are an active and integral part of the learning process.

A Curriculum and Quality Development Group provided a general framework for the courses, while the actual course curricula (course programmes) were drawn up by multi-cultural training teams for each course. The training courses being pilot projects, they were all evaluated and fully documented. These reports are available at the following web page of the Partnership website: http://www.training-youth.net/site/training_courses/training_courses.htm.



The training courses touched on a large number of concepts related to Europe, democracy, human rights, European political developments and integration, minorities, youth work, youth policy and intercultural learning. Explicit and implicit methods were mixed in the training approach. Participants were asked to actively contribute to the discussions, to present case studies from their own realities, and to share ideas for follow-up. In the long-term advanced training courses for trainers, participants worked with a number of innovative learning methods. Their professional development was, on the one hand, moderated and to a certain extent directed by the trainers, but they were also encouraged, on the other hand, to use self-directed learning, self-assessment and peer-support during the course, to mention only a few of the methods employed.

► European Citizenship Youth Projects

It was an important part of the course curricula to start the planning of follow-up youth projects with participants. This aspect of the courses and especially the implementation of planned projects were only partly successful for a variety of reasons (insufficient post-course support, lack of follow-up, difficulties with funding). This shortcoming was addressed based on participants' feedback and evaluation reports, so the support for follow-up activities increased in the second part of the programme. Participants in the ATTE course also ran European Citizenship training courses across Europe as part of their training practice during this period.

► Target Group & Multiplication

The Training Partnership targeted young people between 18 and 35 years of age. Participants had to have experience of involvement in youth work and/or youth training activities to be selected for the training courses. In the case of the long-term advanced training, preference was given to more senior youth trainers, while the 9-day courses involved many young people at the beginning of their careers. A crucial consideration in all the training activities was to work with potential multipliers.

► Publication of T-Kits and the Coyote Magazine

Another outcome of the Partnership, in addition to training, has been the production of a youth magazine and training manuals (T-Kits). Coyote – whose latest issue is in your hands – is published twice a year in print as well as online at the Training Partnership's website.

More than 6000 copies of each issue of Coyote are currently distributed. So far a total of 9 T-Kits have been printed. All are also available electronically for free downloading at the website. English, French and German language versions are produced by the programme, while other translations have been made by National Agencies of the YOUTH programme or youth NGOs. T-Kits address a variety of subjects relevant to youth work, such as social inclusion, funding and financial management, project and organisational management, as well as the Partnership's lead theme: "*Under construction... Citizenship, Youth and Europe (European Citizenship)*".

► Co-operation with National Agencies and the SALTO centres

Given the importance of the YOUTH programme in the European youth field, the sponsoring institutions have agreed to put increased emphasis on co-operation and synergies between the various training programmes in Europe. This will include closer co-operation with the SALTO Centres and the network of National Agencies across Europe as well as developing links with the other Partnership Programmes (*see below*). In general, the Commission and the Council agreed to put stronger emphasis on the distribution of materials and products and on raising the visibility of the programme. The aim to put non-formal education higher on the political and educational agenda remains a central one. Work will also continue in the field of standards, criteria and recognition. The Training Partnership will concentrate on developing short-term European Citizenship modules during 2004-2005 in co-operation with the National Agencies.



Expanding co-operation into Euro-Mediterranean Youth Work and Youth Research

Based on the success of the joint efforts in training, co-operation has been extended into two new fields: a programme on **Euro-Mediterranean Youth Work** and another one on **Youth Research**. These programmes began in mid-2003 and are scheduled to run until the end of April 2005. The possible continuation of the three partnerships will be discussed at a later stage.

► Partnership in Euro-Mediterranean Youth Work

The Mediterranean region has been the focus of specific youth projects for both the Council of Europe and the European Commission. Among others, it is worth mentioning the "all different – all equal" youth campaign of the Council, the Euro-Arab dialogue process as well as the inter-regional youth training programme and the Transmed Programme of the North-South Centre. The European Youth Foundation of the Council of Europe has maintained an open policy on project funding and participation of young people from neighbouring regions in youth activities. Peace, intercultural learning, conflict resolution, migration and mobility, religious dialogue and tolerance are only some of the issues that appear regularly in the Council's programme and these educational events associate and involve youth from all sides of the Mediterranean. The Euro-Mediterranean YOUTH Action programme of the European Commission was initiated in 1999 and is based on the Barcelona Process, now involving 25 European and 10 Mediterranean partner countries. The joint Partnership between the two institutions began in mid-2003 and is scheduled to run for a two-year period. The Partnership is jointly run by the North-South Centre and the Directorate of Youth and Sport of the Council of Europe as well as the Youth Unit of the European Commission in Brussels.



The aim of this partnership is to provide further quality training and learning opportunities for youth workers and youth leaders active in Euro-Mediterranean youth projects. The programme for the initial 2-year period is composed of various training courses as well as the production and/or translation of training materials.

► Training courses

A training course on "*Intercultural Learning and Human Rights Education in the Mediterranean*" (Mollina, Spain, May 2003) provided an opportunity to share good practices and develop the skills and competences of youth workers in the fields of intercultural learning and human rights education. The course also produced a series of innovative Euro-Med youth projects.

The training course "*Citizenship Matters – Promoting the Participation of Women and Minorities*" (Alexandria, Egypt, April 2004) addressed thematic issues related to the Euro-Med programme, which are equally relevant to the culture of human rights, namely women's rights, minority rights and approaches

to citizenship and participation of young people. As a practical side to the course, participants identified guidelines for applying those principles in youth exchanges and other Euro-Med projects.

A long-term training course "*Youth Participation and Intercultural Exchange in Euro-Med Youth Projects*" (February 2004 to February 2005) aims at developing the capacity of youth workers to plan, manage and evaluate sustainable youth projects. It includes a series of local youth pilot projects addressing the priority issues in Euro-Med co-operation.

A "*Training Course for Trainers*" (Starting November 2004) will be implemented in co-operation with the SALTO Euro-Mediterranean Resource Centre. The course

will develop and consolidate the skills and competence of 30 trainers active with projects in the region. It will also contribute to the development of quality of training in general and the existing informal pool of trainers in particular.

1. The "North-South Centre" is the unofficial, albeit widely used name for the "European Centre for Global Interdependence and Solidarity". The Centre is a partial agreement of the Council of Europe located in Lisbon, Portugal. To find out more about its mission and activities, visit http://www.coe.int/T/E/North-South_Centre/

► **Training materials & Euro-Med T-Kit**

The development and translation of training materials form an integral part of the programme. An important publication will be the *“Training-Kit on Euro-Mediterranean Youth Work”* to be printed in 2005. The approach of this manual will be similar to the successful model of previous T-Kits. It will logically focus on educational experiences and methods used in the Euro-Mediterranean region and training activities.

The Compass resource book, published recently by the Youth Directorate of the Council of Europe, will also be translated into Arabic. Although a project of the Council alone, the Euro-Mediterranean Partnership Programme will surely benefit from this book. The Arabic version will be widely distributed among youth organisations in the region.

The Euro-Med Partnership is monitored by a Monitoring Group consisting of the European Commission, the SALTO Euro-Med Resource Centre, the European Youth Forum and the Euro-Med Youth Platform.

Partnership in Youth Research

The Partnership Programme on Youth Research also began in mid-2003 and will run for a 2-year period until mid-2005. This initiative of the Council and the Commission aims to contribute to evidence-based youth policy making and educational practice. The Partnership holds seminars and publishes research papers. The co-operation builds on the follow-up process to the Commission’s White Paper on Youth and addresses many of the priorities outlined therein. Three seminars were held in 2003 (*“Resituating Culture: Reflections on Diversity, Racism, Gender and Identity in the Context of Youth”*, *“New Generation YOUTH Programme”* and *“What About Youth Political Participation?”*). Please see issue 8 and this issue of Coyote.

► **“The Youth Sector and Non-formal Education/Learning” Research Seminar**

The research seminar, held in April 2004, critically explored the role of non-formal education and learning in the youth sector vis-à-vis the third sector and European-level life-long learning policy. The event also provided the launch for the joint text between the European Commission and the Council of Europe on validation aspect in the youth sector. The seminar examined the role and contribution of the youth sector’s educational work with respect to supporting and encouraging participation and active citizenship, social inclusion and the employability of young people. Various recommendations were made on these topics and a publication is being prepared from the results of the seminar.

► **European Knowledge Centre for Youth Policy**

In the light of the rapidly increasing role of information technologies in the educational and youth training fields, it has been decided to create a virtual knowledge centre on the Internet. This *“European Knowledge Centre”* should primarily serve those contributing to and making youth policies. It is designed to provide up-to-date information on youth realities, along with the priority topics identified by the White Paper on Youth. It will also serve as a virtual *“meeting place”* where knowledge, experience and good practices can be easily exchanged and found. This knowledge centre will be regularly updated in a systematic way, providing reliable and user-friendly information. Some of the special features of the service will be a sophisticated search facility; an easy-to-use guide to youth policy; a glossary of terms and definitions; and a database of articles, seminar reports and research and youth policy publications.

• Updates

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by Pip Wilson

LIFE IS A

**I am not interested in SPIRITUAL DEVELOPMENT
I am interested in whole PERSON DEVELOPMENT.**

► **What I do**, apart from training with executive teams and developmental groups, is conduct group work with young people. They are homeless, classified as having special needs, and have experienced damage from various things including leaning on drugs and alcohol. In reality they are generally young beautiful humans who are lively, full of personality, chemically dependant (legal or illegal), living in hostels funded by the state and trapped in poverty, which imprisons their spirit.

In a very informal setting I lead “life management” experiential training. Some come late and go early. Some participate, some aggravate. Some open up and journey, some throw up a defense, which seems to me to be a skill they have been developing all their lives. We have vivid experiences of self-revelation and ownership of self, followed by reflective learning.

Each week I lead at least three group work sessions like this and in the past twelve months have stretched myself to create at least ninety new starters to add to the ones from several books (see www.pipwilson.com). All these sessions are aimed at the whole person but are also significantly “spiritual” in experience. It is spiritual because we touch the rawness of life. We touch the depth of life.

Let me move to further openness and honesty as I let the introduction pass in the slipstream and move one step further towards the subject.

► **What I believe.**

What I believe - I don't know because I am on a journey and what I click on these keys now, will be different tomorrow. I fumble and stumble to express what I believe and when I do get to it I 'refresh the irritation', so I am living at a point of unease. I desire incompleteness and a constant yearning. I guess it is a little like:

“Be aware of wonder. Remember the little seed in the polystyrene cup; the roots go down and the shoots go up, nobody really knows how or why, but we are all like this”

Robert Fulghum

from *“All I really need to know I learned in Kindergarten”*

But I want to be totally honest with you. All of us have an ethos even though we may not crisply disclose this in training, but, let's face it, it does leak out in our very expressions and non-verbals. I have a belief system – yes. But I believe in not being oppressive

as much as I believe in my developmental spirituality. My “personal ‘Mission Statement’” goes like this and - this will give you a full frontal clue about me - was written in 1995 and still stands because it is life related, not profession or employment related.

**ME - PIP WILSON
MISSION STATEMENT**

*I will be an effective lover.
I will live to love -
modeled on my developing commitment,
understanding and faith in God.*

*I will continue to believe,
behave and affirm that
all individual persons are unique,
special and valuable
- “beautiful human persons”.*

*I will demonstrate that,
verbalise that.*

*I will live to love myself,
family, friends, colleagues
and be active socially and cosmically*

Pip Wilson.

26.03.1995

-I have decided to make my life an act of love-

I am a spiritual person with a Christian flavour with roots down but also walls down.

“Never build walls because you never know what you are walling in or walling out”

John Powell - From *“Why am I afraid to tell you who I am”*

► **In training**

When leading training courses I do not declare this sort of stuff but start where the group is at, or create an experience where we all can be at. I will guide a course or group but not dump my own spirituality or what I believe. I will respond at all times with honesty. I answer questions on my spirituality, but not push or be proactive unless the brief includes this. I also need to be honest and touch and open

THE FLOOR

my considerable library of scars. That in turn will encourage others to disclose the beautiful and, more importantly, the dark side and the ugly in their lives. It is a moment of wonder (spiritual) when a group has reached a point of sharing some hurt or damage and the climate becomes empathetic. We are all then, at the same time, at one level with our hurts and this NOW experience. We can become real with each other because we are touching reality. Maybe it is a normally hidden part of our whole, subconscious, but it is all real.

“The first task of a leader is to help define reality”

Max De Pree - *“Leadership is an Art”*

Yes - a large step forward for participants is when we open up and touch the life issues they have tucked away, possibly behind a chemical haze or a sophisticated respectability. This can be both emotional and spiritual. Both at the same time it seems to me. Only then, when we own the situation, can we step onwards with eyes wide open to make life decisions and step out along the road less traveled.

The Spiritual

► Spiritual things and the emotional life are attached at the hip. All this is awareness and seems to me to be the starting place for growth and development. From then on we can develop skills from our spiritual and emotional awareness. Awareness and raised sensitivity can then proceed. As in this model of development:

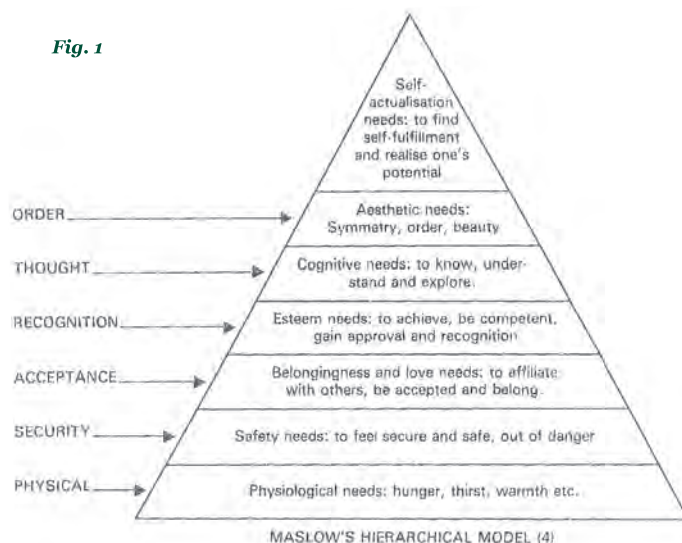
- ① unconsciously - incompetent
- ② consciously - incompetent
- ③ consciously - competent
- ④ unconsciously - competent

Life, it seems to me, is a cycle of discovery, awareness and skill development until, as Mr Maslow would say in his hierarchical model of needs, we reach “self-actualisation”. I love the opportunity to have a group involved in placing themselves on a graphical version of this Maslow model. Most youngsters who are living in hostels, place themselves at the second and third level in the needs hierarchy. (Figure 1)

Level 2: Safety needs: to feel secure and safe, out of danger.

Level 3: Belongingness and love needs: to affiliate with others, be accepted and belong.

Fig. 1



“I love the concept of us not being: a human being but a human becoming.”

It seems to me that we are all on a spiritual journey once we get past the Maslow “level one” stage of being in need of the basic food, clothing, shelter. We are then on an everlasting journey of “emotional intelligence” and “spiritual intelligence” which strides down the road less traveled towards us becoming humanly whole - which is a goal we will never reach. But isn't it good to journey?

► Soul Food

I have met the author of “Anam Cara” (Soul Friend), John O'Donohue. We have had a cigar and beer together - and talked “spiritual food”. His books are highly recommended on this whole subject. I could fill this space with his quotes of wonder. On this subject he says that *“the human journey is a continuous act of transfiguration when you love you open up your life to another”*.

The word “spiritual” comes from the Latin “spiritus”, I understand, and that means “breath”. We are talking about the non-physical here and the soul being our “moral and emotional identity” as quoted by the Oxford English Dictionary. So here we are lumping “spiritual” with “soul” and “love” and “moral” and “breath” and “emotional” and it seems to me, all the vital things of life that we cannot touch or box up and give to someone for a birthday present.



► **Spirituality in Culture.**

“Just looking” I often say in a shop as I salivate amongst the shelves of hi-fi I cannot afford to buy.

“Just Looking” could be a strap-line for the contemporary shop for spirituality. This is what it seems to me to be - from the leaning towers of pipwilson.com. Shopping is ridiculed as being as basic as, and cheaper than, the lowest form of “soap-opera” on TV. Yet shopping is more than shopping for objects, it’s about “meaning” to so many. “Who I am” is about image, status in society, attractiveness, sex appeal and a picture frame for our personality.

We have the ‘just looking’ humans all around us. We also have the “dwellers”, those who have found a place, and the “seekers”. Dwellers and Seekers are one step on from the ‘just lookers’ but maybe not.

The Dwellers could belong to the “*solid spirituality*” and the seekers belong to the “*liquid spirituality*”. The “*solid*” belong, maybe, to an established church, synagogue or other group of dwellers who are into “spiritual experiences”.

The liquid people, like liquid itself, seek out the lowest level and every nook and cranny. They move around and seek out with fluidity. They will find their needs met on the Internet, among a group of friends, a workplace meditation time, a fitness class with a liquid spiritual content and more. “I am spiritual but not religious” is often expressed.

In the UK, according to an article in Third Sector magazine (www.thirdsector.co.uk), many Christian organisations are in financial crisis, haemorrhaging supporters (along with their giving and legacies) and beginning to feel like a little Dutch boy trying to plug the flow with his finger. The Church of England, for instance, says it lost 100,000 worshippers between 2000 and 2002. CMS’s Mission Movement Director Canon Chris Neal has commented:

“The real issue is the Church’s inability to make meaningful connections with contemporary culture. This means that the Church is left with an ageing and declining membership, struggling to maintain historic structures and institutions, and is failing to release its creativity and imagination.”

The “solid spirituality” venues are becoming less appealing to the fast moving younger members of our culture and yet there is a need to belong. Maybe the training experience, with spiritual opportunity experiences, will encourage participants to become more than “just looking” and become more liquid in their “seeking”? The human need for meditation, prayer, wonder, - beyond the physical but clearly spiritual development, will be met differently in the future. Maybe assisted by supermarket or workplace chapels or quiet meditation places?

► **If God is a DJ.**

Some years ago the dance music band “Faithless” created and performed a dance hit called “God is a DJ”. More recently “Pink” has had a Europe-wide hit with a same-titled pop song which goes like this:

*“If God is a DJ
life is the dance floor
love is the rhythm
you are the music”*

hmmm is added by me. Is it not interesting that there are many references to spiritual things in modern art forms?

I have used these Pink words with different groups of various ages and the minds spark. Life is a dance floor and we can choose to dance or watch, or lean on the bar, be sick in the toilets, plug the ears, be spiritual or not!

This song, these lyrics, connects to the contemporary culture I live and work in. The exploration of the dance floor or “the road less traveled” is exciting because it is developmental.

I like another line in the song:

“Get your ass on the dance floor”

Tools used in Training, which includes Spiritual Awareness.

The work I do with teams and groups, who may or may not brief me to work on the spiritual development issues, includes the use of various tools. These are about the whole person, not just about the spiritual development of an individual, team or a community. They can be used to encourage developmental steps by all, wherever they may be on that journey.

Music

- 1 I always use music in all sessions.- to help set a climate, ease the environment during the assembly/nervy time.
- 2 When people go into buzz groups or small task groups.
- 3 To help create a climate of trust at particular moments when group members may need some inspiration or mood adjustment.
- 4 To help re-enforce a time of reflection. The music or lyrics “say” something which encourages the reflective practice.
- 5 Indicate the group discussion is over and it is now time to return to the full conference plenary time.

Blobs

The Non-Sexist Blob Tree (*Figure 2*) is one of many non-word-based, non-linear tools. These were devised when I worked with non-readers some years ago but are also great with international groups because anyone can read them. They can be used for:

1. Ice-breakers
2. Self-revelation
3. Fun
4. Role and status awareness.
5. Team awareness and teamwork generally.
6. Vision setting and goal identification and many more.

Fig. 2



Stories

Many of them are in a printed form and can be used with different purposes.

1. Awareness related to personal feelings.
2. Focus on values and ethos.
3. Affirmation.
4. Specific elements of spiritual awareness.

Story Example:

STARFISH

As the old man walked along the beach at dawn, he noticed a young woman ahead of him picking up starfish and flinging them into the sea. Finally, catching up with the young woman, he asked her why she was doing this. The answer was that the stranded starfish would die if left until the morning sun.

“But the beach goes on for miles and there are millions of starfish”, said the man.

“How can your effort make any difference?”

The young woman looked at the starfish in her hand.

She threw it to safety in the waves and said,

“It makes a difference to this one”

Exercises and Games.

Many exercises can fulfill a number of purposes and indeed can be used to encourage the self-determined building of a value base. Again I refer to the many exercises in a number of my books that can be used for:

1. Awareness raising.
2. Observation, examination and listening awareness and skills.
3. Contact making.
4. Relationship building.
5. Various intervention strategies.
6. Forming concepts, ideas, ground rules and principles.
7. Testing good practice, ensuring it is earthed and a positive action.
8. Specific awareness raising regarding mission, faith or commitment to a cause.
9. Communication awareness raising and skill development.

Many more, including DVD/Video, photographs, cartoons, cardboard, children’s toys and everyday domestic items.

► Conclusion

Your aim?

My advice?

I do not have any advice.

I have **NO** advice.

You know the context you are working in - or will research to discover it. You know what is comfortable for you and the participants. You will want to be non-oppressive. You will not wish to abstain from the spiritual element of development.

As for me, I need to belong but also seek.

I like the line “I don’t want to live within the sound of chapel bell - I want to live within a yard of hell”

It seems to me that to live in the comfort zone is the place where freedom does not reside - because it IS comfortable. Working and living at stretch will be an encounter with the spiritual and for me - that is good.

And we see models of this all around us

« *A caterpillar looks nothing like a butterfly but one develops from the other* »

This is development,

► This is wonder,

► This is spiritual,

► This is not about being a “human being”

► - it is about a “human becoming”

This encourages me to journey on down the road

► less traveled

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by Yiota Kamaratos

THE USE OF IN A SALTO'TEMM

**EVERYONE ALREADY KNOWS WHAT SALTO MEANS!
BUT WHAT ABOUT SALTO'TEMM?**

SALTO'TEMM is a relatively new term.

Its meaning is Support and Advanced Learning & Training Opportunities - Training of Euro-Med Multipliers. The overall aim is to empower more Euro-Med Trainers, increasing the awareness of the Euro-Med spirit. 5

PARTICIPANTS

Participants are selected from one of the six MEDA countries (*Lebanon, Jordan, Egypt, Tunisia, Algeria and Morocco*) hosting the training course, in cooperation with the National Coordinator of that country and the Coordinator of the SALTO-Euro-Med Resource Centre.

In the case of Jordan, there were fourteen Jordanian, three Palestinian and two Syrian participants who attended the one-week training course.



THE AIMS OF ROLE-PLAY IN THE SALTO'TEMM TRAINING COURSES

This unique training course, which focuses on role-play, was developed by SALTO as a strategy. It is to be used according to the needs of the National Coordinators, in order to increase networking among the multipliers and develop multipliers' skills in the Euro-Med context, therefore ensuring that the spirit of the Euro-Med Youth Programme is properly understood.

The concept of role-playing encourages creative thinking, allowing participants to develop and practise new tools and skills in a relatively non-threatening setting. The training courses are preparing a future pool of Euro-Med trainers on three levels: local, national and international, acting on behalf of their National Coordinator.

Through role-play, the participants acquire skills for using and adapting different methodologies and tools to deliver information and training sessions about the Euro-Med youth programme.

THE ROLES AND TECHNIQUES USED

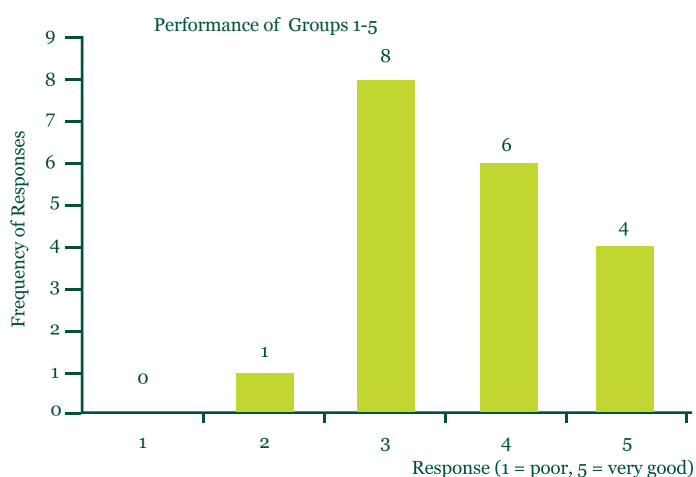
For each session, whether it was an information session or a training session, there were always actors, an audience, observers, reporters and the trainers.

Role-playing works best with informed participants who already have some knowledge of Euro-Med Actions 1, 2 and 5. It was in SALTO'TEMM training courses where the participants already had knowledge of the Youth Programme that the role-playing exercises were most productive. There were cases, such as in Jordan, where individuals were not fully prepared but possessed a great will and determination to learn as much as possible and to succeed in transferring the appropriate information during presentations.

The MEDA participants were serious in their work and strove to succeed in every session. By the end of the Aqaba training course, the outcome achieved was that nine out of the nineteen candidates were chosen, according to specific criteria, to be future Euro-Med multipliers. In the case of the others, there is still potential. It has been recommended that they take part in national training courses to be organised by the Euro-Med National Coordinator in Jordan.

ROLE-PLAY TRAINING COURSE

The following chart shows the participants' evaluation of their own performance as groups during the training course. The results of the evaluation are clearly positive and encouraging!



THE TRAINERS

Rather than adopt traditional, teacher-centred classroom structure and behaviour, the trainers keep a relatively low profile, even though they do indeed have a role. At the start of the training course, one of the trainers describes the whole process orally. Participants receive a written description of the situations and characters for each session.

The trainers take it in turns to chair a session, looking after the different session arrangements (*setting the time limits for the session, keeping track of time, assisting in the debriefing process and closing the meeting*).

The trainers are given the opportunity, at the end of each session, to present their points, both positive and negative. Their role is to keep the situation balanced during the presentations and during feedback from the participants. The trainers are responsible for building on the qualities that are already there.

In the SALTO-TEMM training courses, a new tool was used by one of the trainers. At the end of each presentation, he would give the participants the "Tip of the Session", to guide them, help them and encourage. The following is an example of one of the tips.

THE ACTORS

The participants are divided into groups and assigned two situations per group. One is an information session, and the second a training course in one of the three



YOUTH Programme actions. In role playing, participants act out characters in a predefined "situation". All situations are chosen by the National Coordinator and the team of trainers. The situations are close to the realities of each country. The participants become interactive.

They step out of their normal roles and into another role.

During one session, some of the participants had to support a view which in reality opposed their own. The actors had to put themselves in the position of the very conservative elders of the village of Wadi Rum. As part of their research for their presentation, they had talked with people from Wadi Rum about the possibility of having a Euro-Med youth exchange. The actors played their roles very well, and at the same time realised that they may one day find themselves confronted with similar circumstances in real life situations. As a result, the participants were always open to others' ideas, constructive criticism and guidance.

The actors' responsibilities are to:

1. prepare the environment, ie the room, seating arrangements, lighting, background music;
2. adapt their work space for an efficient and effective performance;
3. adapt to the needs of the target group, their audience;
4. give a brief reminder of the context of the Euro-Med Youth Programme;
5. divide their tasks among themselves equitably and work as a team;
6. perform time checks to keep team members focused on presenting their characters' full positions and reaching effective closure of their presentation





THE AUDIENCE

The audience's role depends on each given situation. The members of the audience have to interact with the actors, asking questions, making comments and asking for clarifications.

Role-playing also assists negotiation, with participants having to test potential consensus points. In the case of Jordan's Wadi Rum presentation, the ones giving the info session had to convince their audience, people of the village, that a Euro-Med youth exchange would benefit the young people of Wadi Rum. At first there was rejection of the idea, and then came discussion and negotiation, convincing the Bedouins to allow young local females to join an international exchange as long as they were accompanied by their brothers. In this situation, role-playing proved to be an interesting way of helping everyone present see a situation from another perspective.

THE OBSERVERS

After each presentation, there is a one-hour debriefing. Evaluation is essential to the outcome. The participants have to be fair, objective and constructive in their criticisms of each other, always encouraging each other to try harder for better results. The Chair gives the floor to the observers, to report what they have observed in front of all the participants. The observers must be objective and factual in their reporting. During the debriefings, the criticism is always constructive, encouraging the participants to try harder for better results.

Following the feedback from the observers, the Chair proceeds to give the floor to the audience to comment about the session. Next the actors are given the floor, after listening carefully to the other parties. They are not allowed to defend themselves. They have to merely explain why they chose the tools that they did for their presentation.

THE REPORTERS

For each session, there are two to three reporters, who are required to take notes and comment on the actors' performances and presentations. At the end of the week, their reports are put together as part of an overall report on the training course.

THE IMPACT OF ROLE-PLAYING

The impact of the role-playing was that each and every participant learned by doing.

They were being 'pushed' by the trainers so as to bring out the best they had. One of the participants noted in her evaluation, "Remember, we are used to being taught in a very different way. Some participants were embarrassed to ask for more explanations. At our schools, we just memorised, and were never asked to role-play." Another comment from another participant was, "*In my opinion, the role playing urged me to be more involved in it, because it is meaningful to create sufficient interaction between cultures, and to exchange experiences with youth all over the Euro-Med countries* "

These people are now equipped with accurate knowledge of the Euro-Med Youth Programme, with tools and new methods, and most importantly with the Euro-Med spirit, which they will carry with them, passing on to others in their local community as well as in the international arena what Euro-Med means. Before the end of the training course, participants were already planning to organise their own "real life" Euro-Med activities. For the February 1st deadline, two applications were submitted to the Jordanian National Coordinator. These future Euro-Med multipliers are now themselves "the tool" for handing on the concept of Euro-Med to others.

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By Mark Taylor

MaRKER

CAN WE **PUSH**
DYNAMICS?

HOW
FORMAL
ARE WE?

HAVE YOU
GOT YOUR
COAT?

«Marker» is a regular column in Coyote, written by Mark Taylor, looking at issues in training and hoping to encourage debate and reflections. Dynamic feedback, in/formal comments and used clothing will be really welcome.

►The dynamics of group dynamics

So there we were in a training for trainers. Second day of the second time we meet. Odd feelings that relationships are governed by saving face, staying superficial, people wearing different kinds of armour or masks. And all the while, most people are there with the idea of being open to one another and learning from each other. Very confusing signals being sent around. What to do about it?

In the team we also looked hard at ourselves – where were we in the “group dynamics”? We chose to open up the process (*especially important, we felt, in a setting where training is the topic*) and begin the next day with examining how people felt to be in this group. A slightly risky undertaking. And a challenge for all to speak and be heard and listen and feel. Maybe the “topic” was becoming the “issue”. [See Arturas Deltuva’s article on Spirituality in Training in Coyote 8].

We talked then of theory, of different models of group dynamics, including the classic forming, storming, norming, etc.

And we talked of how some groups do not go through all the stages and some even go backwards at times. Small “miracles” began to appear almost immediately: shy smiles instead of the over-confident laugh; putting real needs and opinions on the table; setting up concrete agreements; jokes without an edge of spite. Two days and self-run workshops later, the evening is given over to a bike ride in the surrounding countryside and an old-fashioned sauna.

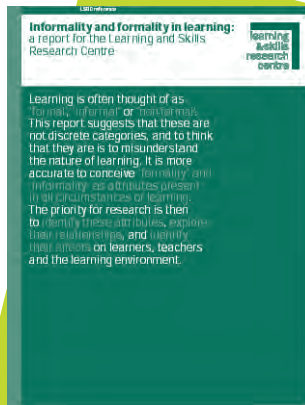
Great atmosphere! On the way home, one participant voices the opinion “ah, if only we could have organised that evening at the beginning – then everything would have been so much easier”... Reminds me of the time when we came to the final evaluation round of a seminar and one of the people recommended us to put the farewell party half way through the programme – because “you get to know people better then!”



► Why did I have to read that?

So there I was, thinking I had finally got it sorted out. Put simply, (and that's part of the problem!), formal learning; non-formal learning and informal learning are different from each other and I could give some definitions to support that idea. Yes, everything depends on the context and the aims of the learner. In the family (*informal*); in a youth project (*non-formal*); in school (*formal*).

Where I was beginning to get confused was in the whole question of whether you could distinguish specific methodologies which applied to one form of learning provision. [See Marker in Coyote 8 for an example of doubts about the term «teaching and learning» applied to training.] Still, I thought, I work in non-formal education, and we don't lecture people, we give «inputs»...



Then I read the report called Informality and Formality in Learning and it shook up my world by giving me a much more differentiated view of what we are trying to do.

What Helen Colley and her colleagues make quite clear to me is that we are too anxious to separate the different forms of learning into little boxes. The temptation is obvious: if we put them in boxes then we can easily say one form of learning is better than the other; then we can put up arguments for more resources and funding and recognition.

It is difficult, if not dangerous, to try to summarise the report in this small space and the authors are very careful in framing their conclusions. Nevertheless, it seems useful to highlight some of the points which made me put my thoughts into question, in the hope that you might go and have a closer look:

- One of the major findings of the research was that it may well be more sensible to see attributes of informality and formality as present in all learning situations. Attributes can be looked at in four clusters: process; location and setting; purposes; and content.
- Those attributes and their interrelationships influence the nature and effectiveness of learning. Changing the balance between formal and informal attributes changes the nature of the learning.
- All forms of learning have the potential to be either emancipatory or oppressive. This depends partly upon the balance and interrelationships between attributes of in/formality. However, the wider contexts in which that learning takes place are crucial in determining its emancipatory potential.

So, we need to look very carefully at the aims of the learning we are encouraging, look at the context and reflect more on the balance between the different attributes present in our planning. The report can help us to analyse what we do and be more explicit about what we are combining – and the authors are currently busy designing an analytical tool to give us further assistance.

If we go deeper into this analysis, it helps to see that, for example, when we add attributes of formal learning to non-formal learning (such as certification) we change the nature of the learning.

Even though I have read the report a few times and thought about it a lot, I'm still not completely clear about all of the consequences of looking at different attributes of learning in this way. But it sure is liberating to break open the box I had constructed for myself! Discussing these ideas with a friend as I wrote the draft of this article, we thought it could be helpful to think of learning as a stream. A stream whose flow also depends on the conditions surrounding it. Maybe we can find some nice ways to extend the metaphor in the future... Or, like Bob Dylan, just sit here and watch the river flow.

► A code or a coat?

Do trainers need to reach agreement about a code of ethics?

As one trainer put it to me a while ago:

“I’m fed up of this discussion never getting anywhere further than the old argument about whether or not it is acceptable to fall in lust with a participant”

Ethics comes up as a topic from time to time, with things like an optional working group at a pool of trainers meeting making suggestions, or an organisation which even devoted a complete study session to ethics in training. And there it stops, with the process never completed. Maybe we believe it is just important for trainers to be aware of their own ethics. Maybe we believe that any code will just become a coat for trainers to wear and then take off after the training session.

What do you think?

References and contacts:

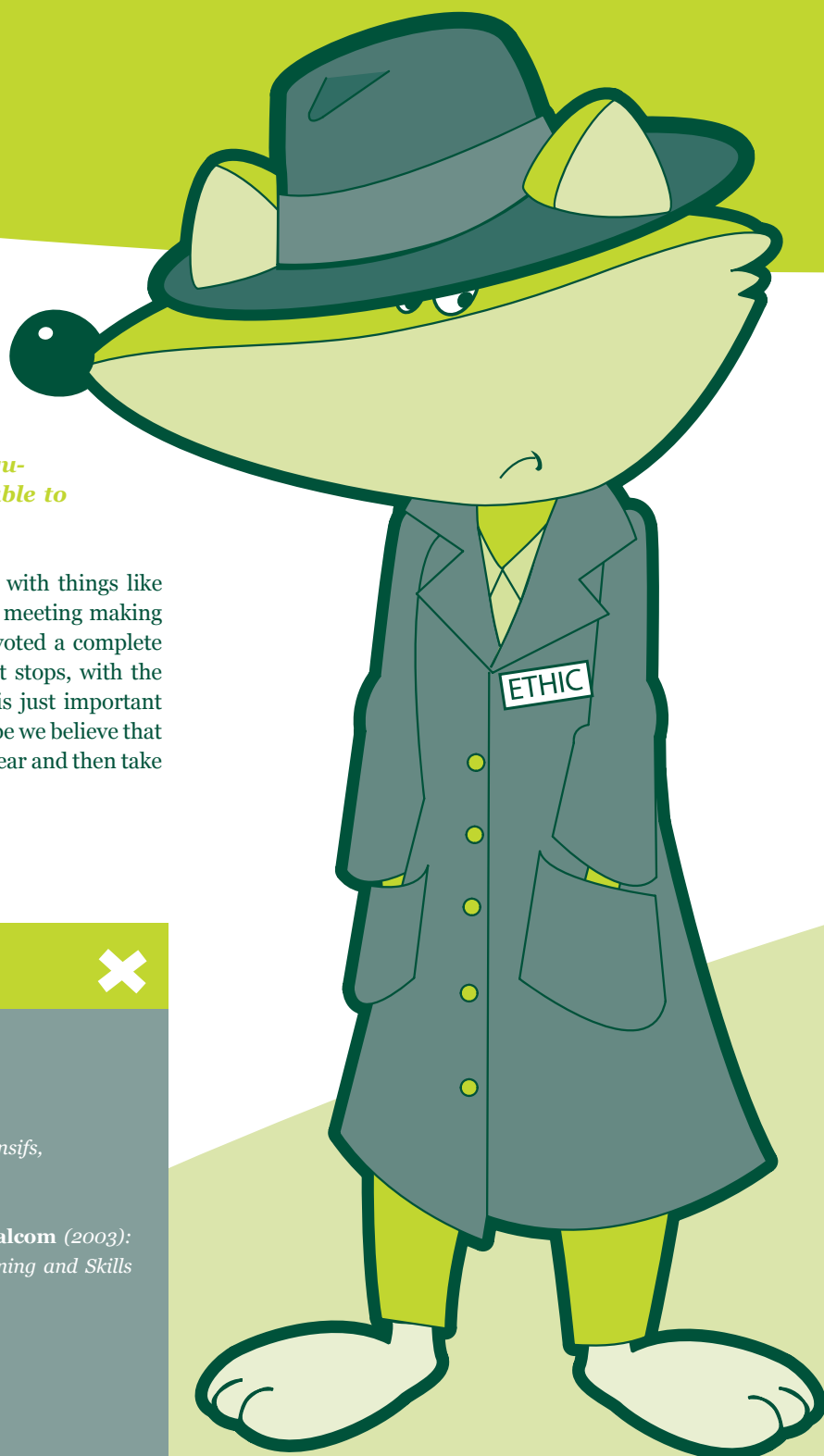


Etienne Daho and Charlotte Gainsbourg: If,
*Virgin Records [with the lyrics
“If intrusif, plus combatif, sous sédatifs en soins intensifs,
cherche le motif”*

Helen Colley, Phil Hodgkinson and Janice Malcom (2003):
Informality and Formality in Learning, *Learning and Skills
Research Centre. ISBN: 1 85338 872 6*
*(Also available, free, for download:
<http://www.lsrc.ac.uk/publications/index.asp>)*

St Germain: Rose Rouge, *Blue Note Records
[with the lyrics “I want you to get together”]*

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Contributors notes...

Peter Barendse has worked since 1998 in the Dutch National Agency for the YOUTH programme. In the NA he mainly takes care of EVS, support measures and training. He also works now and then as a free lance trainer, usually outside the youth programme. He studied to become a music therapist, but today only plays guitar for fun.

Jana Tikalova (25) was born in the Czech Republic. She has been giving her energy and enthusiasm to youth work since she was 16. Jana graduated in anthropology at the University of Durham (UK) where she conducted a 14 month field research project looking at migration and identities of Roma people from the former Czechoslovakia in the UK. She is a founder and director of the Organisation Supporting the Integration of Minorities (OPIM) Czech Republic and a free lance trainer, consultant and project manager. Since 1998 Jana has been involved in international youth activities and trainings. She is eager to train, write and to seek knowledge.

Paola Bortini (Italy) has been working as a free-lance trainer since 1998 in the non-formal education sector and consultant on social research and development work. Paola was previously a development executive for WAGGGS (1994-1998). She was a co-writer of the T-Kit on Organisational Management; was the coordinator for the national training course on HRE in Italy in 2002 and 2003; and coordinates a long term project on Citizenship Education and community development in the South of Italy (since 1994). Her fields of expertise include: Planning (strategic, project, training...); Monitoring and evaluation; Conflict management; Problem-solving; Communication; Team work; Development planning; Research methods; Learning approaches and styles; Competence development/assessment; Youth policy; Leadership. Paola speaks fluently Italian, French, and English and she is learning German.

Pip Wilson is a freelance youth worker, group worker, gamester, facilitator and trainer in the UK and across Europe. He specializes in Developmental Group Work with people with special needs. For many years he was General Secretary of Romford YMCA near London. Pip has written several practical books of games and group work activities. He has a long standing involvement with the Greenbelt Christian Arts Festival. You can find out more about Pip in his article and at his web site www.pipwilson.com

Yiota Kamaratos is a first-generation Greek, born and raised in San Francisco, California. She studied International Relations with an emphasis on the Cyprus and Palestinian conflicts. Yiota taught English as a second language for 12 years. She has been living in Cyprus since 1995, where she was running her own private English Language Institute before she was invited to become involved in the Euro-Med Youth Program in 2000 by the newly-appointed NC of Jordan. Since then, Yiota has contributed to organizing and implementing Action 1 and Action 5 activities.

Heba Al Taibi was born in 1979. She is youth project manager and trainer with the Palestinian Youth Union. She was also trainer for the Salto LTTC: "Jump into Euromed Youth Exchanges" and in the partnership training course "Citizenship matters: The participation of young women and minorities in Euro-Med youth projects".

Leen Laconte studied Comparative Cultural Studies in Gent. She developed "The Imagination", a national project on youth (sub)culture, the arts and multicultural society. After that she was a lecturer and tutor in a school for social workers (Sociale Hogeschool). Until the beginning of 2000 she worked as Project Officer for the Flemish Youth for Europe Agency in Belgium. Leen previously worked for Villanella, an arts centre focussing on contemporary art, children and young people in Antwerp, Belgium. Currently Leen works for the Youth Directorate of the Council of Europe.

Bryony HOSKINS is currently conducting field observations in the framework of evaluating the Advanced Training for Trainers in Europe (ATTE) course. She has recently completed her PhD in Youth Research on young people's sexual practice but she is not a traditional academic. She has recently completed an internship/stage in the Youth Unit in the Commission working on the Youth Programme, particularly Action 5. What is most important to her is empowering young people's voices particularly within youth policy and academic youth research.

Editorial Team

Jonathan BOWYER is a consultant and trainer in the field of youth and community, organisation development and partnership development. In the European context he has worked with Connect Youth (the UK National Agency for the YOUTH Programme), was co-author and editor of T-Kit No 1 on Organisational Management and is a member of the T-Kit team for Funding and Financial Management. His other current clients include a Regional Health Authority and a University. Jonathan lives in the English Lake District with his wife and two sons.

Mark TAYLOR is as a freelance trainer and consultant currently based in Strasbourg. He has worked on projects throughout Europe for a wide range of organisations, institutions, agencies and businesses. In addition to training and consulting activities, he has long experience of writing publications for an international public. Major areas of work include: intercultural learning, international teamwork, human rights education and campaigning, and training for trainers. A founding member of the Coyote editorial team, he is still waiting to meet Spiffy.

Balázs HIDVÉGGHI (32) has worked as the Educational Advisor for the Partnership Programme at the Council of Europe since January 2001. He is Hungarian, and has a background in education and international relations. He studied at ELTE University in Budapest and at Leeds University in the UK. Balázs worked previously as a teacher and NGO leader. Since 1997 he has been living in Strasbourg, France.

Bernard Abrignani works as a civil servant at the French Ministry of Youth and Sports and as a Project Officer at the National Institute for Youth and Community Education (INJEP). He is specialised in youth participation, community development, education, prevention of delinquency, intercultural learning and international youth work. He is coordinator of the SALTO-YOUTH Euromed Resource center.

Luiza Bara is the Policy Officer for Training and Membership in the European Youth Forum. She is responsible for the development and implementation of the European training policy and programmes and the co-ordination of the Pool of Trainers of the Youth Forum. Her duties also include the liaison with the European Commission and the Council of Europe in the field of training, especially focusing on the partnerships on training. Luiza has a background in political sciences and European policies.

Marta Medlinska has worked as training officer for the Polish National Agency of the YOUTH programme in Warsaw since 2001. She was a participant in ATTE (Advanced Training for Trainers in Europe) and the first TOT (training for Trainers in European Youth projects). Marta is a member of the MONET group; a group of National Agency representatives which assists SALTO Germany in the coordination and quality development of the National Agencies network trainings: namely BiTriMulti, SOHO, TOM (Training of Multipliers) and TOT (Training of Trainers).

Goran Buldioski has been an Educational advisor at the European Youth Centre in Budapest since 2000. His interests are Training for Trainers, Human Rights Education, Youth Work to prevent violence, Organisational Management and Human resource Development. Goran is a passionate Jazz fan and an active sports player.



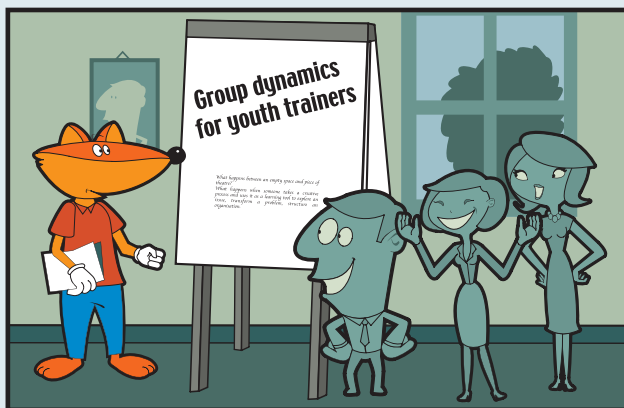
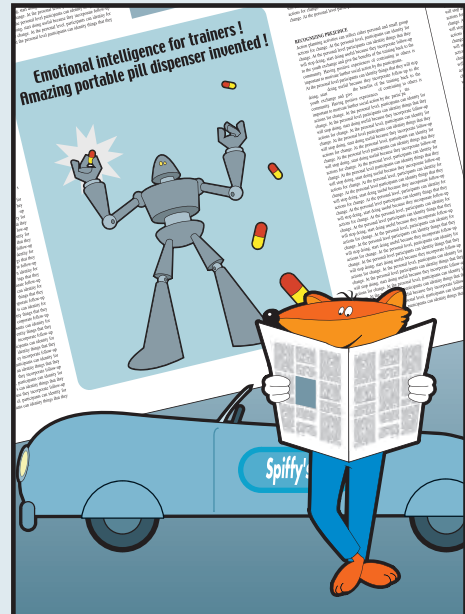
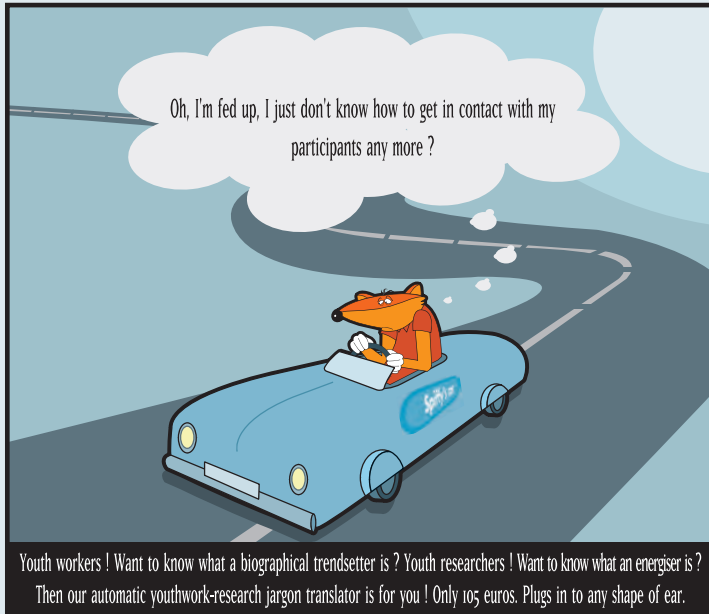


The Adventures of Spiffy

Mark Taylor The Big Family

N° 25
sic

SPIFFY gets emotionally intelligent



Spiffy Training Partnership announces more advanced course: T4ToT. With the rise of training for trainers courses, our research has confirmed the need for Training For Trainers of Trainers. Details to be announced shortly. (An experienced international team is currently completing a Training for Trainers who will Train Trainers of Trainers open virtual distance learning module in preparation for the T4ToT).



Will Spiffy survive in the sea of emotions ? Let's see in the next edition of Spiffy's Adventures !

Magazine #9

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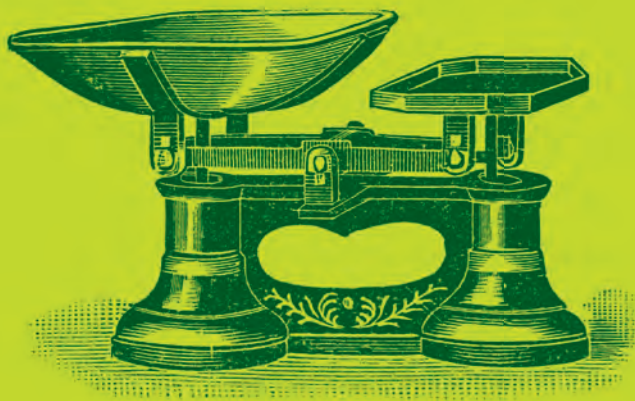
In the next issue of Coyote:

Coyote Theme:
European year of education through sport

Favouritism in training

Single gender work with young people

What comes before training?



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