THE FORMAL EDUCATION CURRICULA YOUTH WORK ETHICS

Sveučilište u Rijeci • University of Rijeka

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Course Description

Basic Information	
Lecturer	Ivan Cerovac
Course	**Youth Work Ethics**
Study program	MA Study Program – Teaching Track
Course status	Elective
Academic year	2022 - 2023

Credits and organization	ECTS points	3
	Teaching (Lectures + Practice + Seminars)	10+10+10

1. COURSE DESCRIPTION

1.1. Course Aims

This course aims to familiarize students with the dominant (western) moral theories, as well as with the relevant national and international moral codes and guidelines related to youth work. Additionally, the course aims to enable students to conduct a moral evaluation of various youth work practices and to make them capable of evaluating various measures and public policies that affect the well-being of youth.

1.2. Qualifications Needed to Enroll in the Course

The student has to be enrolled in a teaching track of an MA study program.

1.3. Expected Outcomes

Having completed all tasks within the course, the students are expected to develop or improve the following general and specific competences (i.e., the students should be able to):

- Recognize and interpret the key ideas and values behind the main western moral theories (deontology, consequentialism, virtue ethics), as well as to recognize (when done by others) and create youth work practices justified by the appeal to principles from one (or more) of these theories.
- Interpret, analyze, compare and evaluate local, national and international codes of ethics for youth workers
- Perceive conflicts between universal human rights and international youth work norms, on the one hand, and local and regional cultural practices and customs in youth work, on the other hand. Additionally, to understand this conflict as a struggle between democratic rights (community's right to organize itself according to its own values and principles) and liberal rights (individuals' right to be protected from 'the tyranny of the majority').
- Critically evaluate existing (as well as hypothetical) practices in youth work, as well as measures and public policies that significantly affect the well-being of youth.
- Successfully use teaching methods and youth work practices that aim to promote critical thinking in youth, and particularly regarding issues of moral significance
- Independently use scientific and expert bibliography, systemize main theoretical models and apply them on youth work practices. Additionally, students should be able to produce some (less demanding) publications regarding youth work (e.g., case reports, literature reviews and commentaries).
- Competently and precisely present the evaluation of youth work practices to the public in general or to specific stakeholders (in a form of a newspaper article, a proposal for some specific measure or practice in youth work, or as a short talk at a conference specialized in youth work).

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1.4. Content of the Course

The course represents an introduction to youth work ethics, and is divided in three parts:

- Fundamental (western) moral theories (deontology, utilitarianism, virtue ethics) and their use in the justification of youth work practices and policies addressing (or affecting) the well-being of youth. The course analyzes the typical examples of moral and political justification grounded in these theories, as well as the main problems related to each theory and the problems of theory-laden approaches to moral issues in youth work.
- Local, national and international codes of ethics in youth work, including the interpretation and the scope of some of the fundamental values of youth work (e.g., equality, participation, inclusion, autonomy…).
- The role of youth workers in moral upbringing and education of young people, as well as in promoting democratic values and active citizenship, along with the overview of some basic methods (and a few case studies) that can help in promoting these values.

1.5. Teaching Methods	☒ lectures ☒ seminars and workshops ☒ training ☐ distance learning ☒ field education	☒ individual tasks ☐ multimedia ☐ laboratory work ☐ mentorship ☐ other _____
1.6. Additional Comments	Field education, including visits to schools and youth associations, will depend on the COVID-19 situation in Fall 2022.	

1.7. Students' Duties and Commitments

Students are expected to prepare for the classes beforehand (by reading the materials and filling-in questionnaires provided by the lecturer), to attend the classes and participate in the training activities, to pass the mid-term exam and to write and submit an essay.

1.8. Students' Workload (in ECTS points)

Attending classes	1	Preparing for classes	0,5	Seminar paper		Experiments	
Written exam		Oral exam		Essay	0,5	Research	
Project		Mid-term exam	1	Presentation		Work in practice	
Portfolio							

1.9. Evaluation of Students' Work

Evaluation of students' work will be done in accordance with the Students' Evaluation Regulations at the University of Rijeka (in application since the academic year 2008-2009).

- Students' work will be evaluated by assessing the quality of their participation in discussions during and after classes, as well as during workshops and trainings. Additionally, students will receive specific tasks they will have to complete before the lecture (e.g., to fill-in a questionnaire, to write a short review of some youth work practice or to find and clarify some real-world examples).
- Acquired knowledge and skills will be evaluated in a written mid-term exam focusing on the application of learned information and know-how in the youth work practice.
- Students' ability to evaluate existing youth work practices and policies, as well as their ability to express their thoughts and arguments creatively and precisely, will be evaluated through an essay. The essay's structure will be evaluated, along with the quality and clarity of the employed arguments, the use of examples to illustrate the central thesis, and the use of relevant scientific literature.

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The planned distribution of points for evaluating students' work:

Activity	ECTS points	Grading points
Attending classes	1	-
Preparing for classes and participating in discussions and workshops	0,5	30
Mid-term exam	0,5	40
Essay	0,5	30
TOTAL:	3	100

1.10.   Required Literature

1. Berčić, Boran (2012). *Philosophy, Vol. 1*. Zagreb: Ibis grafika (pp. 229-330).

2. Roberts, Jonathan (2009). *Youth Work Ethics*. London: Learning Matters.

3. Banks, Sarah (2010). *Ethical Issues in Youth Work: Second Edition*. New York: Routledge.

1.11.   Additional Literature

1. Sercombe, Howard (2010). *Youth Work Ethics*. Washington: SAGE Publications.

2. Wolff, Jonathan and Avner de-Shalit (2013). *Disadvantage*. London: Oxford University Press.

3. Institute for Development Studies (2014*). Working with young people: the value of youth work in the European Union*. Brussels: European Commission

4. Stanković, Violeta and Vanja Kalaba (2017). *Etika od postera do prakse: Priručnik za razumevanje i primenu Etičkog kodeksa u omladinskom radu u praksi.* Novi Sad: NAPOR.

1.12.   Availability of Required Literature

All materials will be available online using University of Rijeka distance learning platform MudRi.

1.13.   Evaluation of the Course

The course will be evaluated during the academic year using short questionnaires after lectures (evaluating the quality, quantity and the usefulness of the presented information and the trained skills), as well as during discussions and consultations. At the end of the academic year, the course will be evaluated by the Committee for Teaching Practices Evaluation at the University of Rijeka.

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Content of the Course

The course is divided in four parts and guides the students from the overview of major western moral theories through the analysis of values in youth work and the relevant ethical codes to the application of these values and principles in the professional practice. The course thus departs from a wider theoretical framework and uses this knowledge to improve students' problem-solving competences in the real world.
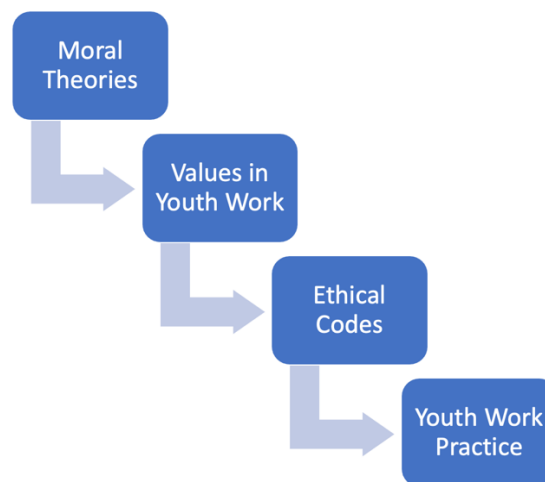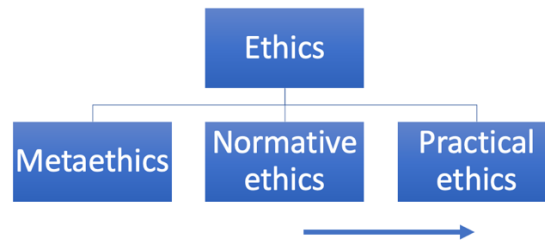
The course uses various teaching methods to achieve its outcomes, including lectures, seminars, trainings, workshops, individual tasks, and field education, i.e., visits to a few institutions and organizations that work with youth.

1. Moral Theories

1.1. Introduction to Ethics

- The students are informed about the distinction between morals and ethics, as well as about the differences between the descriptive and the normative (prescriptive) approach to the study of morals.

- Ethics is traditionally divided in three major branches: metaethics, normative ethics and practical ethics. Metaethics typically studies the origin of our moral utterances (i.e., whether they are an expression of our moral emotions or are the products of a rational thinking process), their nature (i.e., whether they have a form of propositional beliefs about the world or the form of non-propositional attitudes) and their objectivity. Although relevant from the philosophical standpoint, it is not particularly useful for youth workers. Normative ethics tries to answer the most important moral questions: what makes a particular type of actions right (or moral) or wrong (or immoral), and by extension, which types of actions are morally permissible, which are morally obligatory, and which are forbidden. Normative ethics introduces major comprehensive moral systems (e.g., consequentialism, deontology, and virtue ethics) which provide coherent ways of thinking about moral dilemmas. Finally, practical ethics focuses on moral decision-making in real-world situations and tries to determine whether a particular action (e.g., abortion, euthanasia, distribution of income and wealth to help the poor, regulations that reduce the levels of greenhouse gasses) is morally right or wrong.

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- The course focuses on the application of knowledge from normative ethics to the issues and dilemmas engaged within practical ethics. For this reason, teaching related to dominant western moral theories should never been done without provoking the discussion in the application of these theories in the youth work practice.

- Youth work ethics is regarded as a form of professional ethics, and thus a part of practical ethics. The students are engaged with the discussion on the things that affect the development of youth work ethics as a professional ethics (e.g., historical practices of youth work, ethical codes, deliberation with other stakeholders and the philosophy of youth work).

1.2. Moral Theories

- 1. Consequentialism, a moral theory that ascribes intrinsic moral value only to end states, and not to agents' actions and behavior. An action is thus morally wrong or right instrumentally, depending on the value of consequences (or end states) it produces. Discuss with the students what are the implications of this moral theory and challenge their moral intuitions by presenting some historical examples of utilitarian justification. Example 1: British trading ship Mignonette suffers a shipwreck in 1885, with only four members of the crew surviving on a small raft. Without food and water, they endure for several weeks, but in the end the three crewmen decide to kill and eat the fourth one in order to survive. After the rescue, the court must decide what to do with them. The students are invited to deliberate in groups and try to determine whether what the three crewmen did was morally wrong. Example 2: A US SEAL team is in overwatch mission in south Afghanistan when they are spotted by two unarmed local shepherds. The soldiers detain the shepherds, yet eventually they have to decide whether to let them go (and risk having shepherds exposing their location to the Taliban) or to kill them. The students are invited to deliberate and discuss in groups what they think represents a morally right action in such circumstances. Finally, the students are asked to think about the possible objections to consequentialist argumentation, including demandingness, alienation, and injustice objections.

- 2. Deontology, a moral theory that evaluates whether an action is morally right or wrong by assessing the relation it has with the relevant moral rules. Our moral duty is to always act in accordance with the moral rules. Actions are thus intrinsically good or bad, and the consequences of an action cannot be used to change the moral value of the action itself. Many religions (e.g., Christianity, Judaism, Islam) adopt some form of deontology (e.g., the Ten Commandments, the Five Pillars of Islam), although its most sophisticated defense is represented by Immanuel Kant's thoughts on categorical imperative. Discuss with the students what are the implications of this theory and ask them to re-evaluate their answers to the previous moral dilemmas, including the Mignonette shipwreck case and the SEAL team in Afghanistan case. Finally, discuss with the students what are the possible objections to deontology (e.g., conflicting moral rules, disregard for the consequences of our actions).

- 3. Virtue ethics, a moral theory that claims that no action is good or bad by itself, but always in relation to the person who performed that action. Thus, to determine whether an action is morally good, we must ask ourselves what the virtuous person would do in the same social role and in the similar circumstances. For example, a mother who ends up preferring her own children to others and who

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distributes resources unequally thus favoring her children is not doing anything wrong. However, the same cannot be said for a judge or a police officer who ends up favoring her own children over others. In the second case, although the action is the same, it is considered morally wrong because it is not appropriate for someone having the social role of a judge or a police officer. Explain the objection according to which the same person can occupy different social roles and can thus be torn apart be having conflicting duties. Discuss the example of Sophocles' play Antigone in which the protagonist is torn between her duty as a citizen of Thebes and her duty as a sister of Polynices.

- Discuss with the student why is knowledge of moral theories important and how it can help us make better decisions in youth work practice. Stress the notion that moral theories cannot be simply applied to real-world cases, but instead serve by giving us argumentative tools we can use when deliberating about moral dilemmas.

1.3. Youth Work Ethics

- Ask students to try to determine what kind of moral issues are addressed by youth work ethics. Discuss who should learn about youth work ethics (e.g., youth workers, young people, public administration, the public in general) and why.

- Invite students to think about the difference between empirical facts and moral values. Think about the cases when the public tends to confuse the two, e.g., by indicating that empirical data shows that a particular practice is immoral or wrong. Explain that, on order to morally evaluate some practice, we need to have some values against which the practice can be evaluated.

- Motivate students to talk with youth workers and other professions who work with youth and to investigate the conflicts between strict moral codes on the one hand, and the existing methods and practices used in everyday work. What is the cause of these conflicts? How can we resolve them?

- Emphasize that moral theories often provide conflicting and incompatible answers to moral dilemmas. Ask the students how public decisions (regarding youth) should be made when different stakeholders endorse different (and conflicting) moral theories. Introduce political philosophy as a discipline that tries to provide a public justification of laws and policies that exercise force over others.

2. Values in Youth Work

- Ask the students to divide themselves in small groups and to draft a short list of values relevant for youth work. The lists will undoubtedly have some similarities as well as a few differences. Explain that there is no single (universally correct) list of values in youth work and indicate that even different handbooks addressing youth work ethics provide different list of basic values in youth work (see books by Roberts, Banks, and Sercombe). Invite the students to compare their lists, as well as the lists provided in handbooks focusing on youth work ethics.

- Explain that content of the list, as well as the priority of some values over others, will depend on the young people the youth worker is engaged with (e.g., their age, social backgrounds and their needs), as well as circumstances in which youth work practice takes place.

- This course discusses and analyses the values from Jonathan Roberts' (2009) *Youth Work Ethics*. These values are (1) association and listening, (2) equality, and (3) participation. This is not a definite and final list of values in youth work, but the analysis of these three values should help the students better understand them and apply the same methodology on other relevant values.

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2.1. Association and Listening

- American philosopher John Rawls – to be a part of an association (family, school, local community) is an essential part of one's moral development since every person first learns and internalizes moral standards appropriate to her status within a particular association.

- Being a part of an association improves our intellectual and moral capacities. First, we become able to see that different people have different worldviews, aims and plans, we learn how to recognize these aims from the way people are speaking and acting, and we learn how to behave towards others (thus improving our social and interpersonal intelligence). Second, we become able to perceive that some members of the community behave immorally (they manipulate or exploit others), and we learn how to behave in such situations and towards such people. We observe how the community is organized and how it deals with those who act against the social standards.

- Invite students to compare two types of families: a traditional, patriarchic family characterized by strict hierarchy and discipline, and a modern, liberal family characterized by an egalitarian relation between family members. Discuss how different terms of association promote different values. Additionally, compare two types of schools: one that focuses on discipline and has the director who makes all the decisions by herself, and the other that focuses on participation and has school council with student representatives. Which school will be better in promoting democratic values? How will the internal organization of the school contribute (or hinder) the teachers' attempts to lecture about democracy?

- Discuss with the students about the proper role of youth workers in youth associations. Read and analyze the following quote from Roberts (2009): "Power is important to achieve some good things in society: fire fighters need to be decisive and effective in a fire; a social worker needs to be able to challenge family behavior to protect the vulnerable. But youth workers try to make a place where young people can begin to try out their adult power. Youth workers are adult professionals who choose weakness so that young people can find their feet as adults."

- Two duties of youth workers (with regards to association): (1) help establish good relations of trust and cooperation between young people (e.g., by using icebreakers and games), and (2) facilitate the autonomous choices of youth, having in mind that the more narrowly defined young people's options are, the smaller the opportunity for them to grow up into autonomous and responsible adults.

- In his famous book *Bowling Alone: The Collapse and Revival of American Community* (2000) Robert Putnam differentiates between two types of social capital: bonding capital and bridging capital. While the first is built through a process in which (young) people find support in small, closed groups of like-minded individuals with whom they share many demographic characteristics (like ghettos), the second is built through a process that connects (young) people with people of different economic, social, and cultural backgrounds, including people with whom they would not normally come into contact. However, to improve young people's bridging capital, it is not enough to find a decent public space and let young people to socialize. Invite the students to deliberate and discuss on the methods they would use to promote the growth of bridging capital (e.g., using group-creation methods that break the traditional sitting arrangements, organizing activities that mix boys and girls, Catholics and Muslims...). Which of these methods can be applied within their national and local context?

- Discuss with the students what does it mean to listen to young people. How to be an active listener? Explain some basic suggestions, like the idea that youth should have the first say, and the duty to be attentive to social differences, to make the research before the conversation, and to develop listening as a professional skill.

- Engage the students with a few stories demonstrating how, by not listening properly, we can affect what the young people are saying, thus missing the problem they wanted us to address. Use examples

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from US jury trials where the lawyers can, by guiding the questioning process, change how to witnesses perceive or remember an event. Discuss with the students why youth workers should be attentive not to change or affect what the young people have to say.

2.2. Equality

- Equality is one of the values that can be understood in many ways, from the exact mathematical correspondence between two things (e.g., 2+2=4), the relation of having equal rights, privileges or power over others, fairness, and impartiality all the way to uniformity and blindness to differences. Engage the students and discuss with them the implications of different interpretations of equality.

- Equality and inequality are relations that stretch over different spheres of social life: one can be treated as an equal in one aspect of his life and simultaneously be treated as inferior in some other aspect. Invite the students to think of several examples and analyze them.

- Introduce an example in which young people are not being treated as equals. Discuss the example and ask the students to reflect on different types of inequalities addressed in the example.

Case study (adopted and modified from Roberts 2009):

A group of young people is meeting in a village that is almost entirely ethnically Croat. The three families at the village shop, the take-away and the dental clinic are the only exceptions to the otherwise ethnically homogenous population. The youth group meets in a village hall that receives indirect funding from the local council in small grants. The youth worker keeps the group ethnically Croat and encourages traditional roles between the boys and girls that come. He excluded one young person for talking positively about gay celebrities. The youth worker claims that the group endorses values typical for this region of the country.
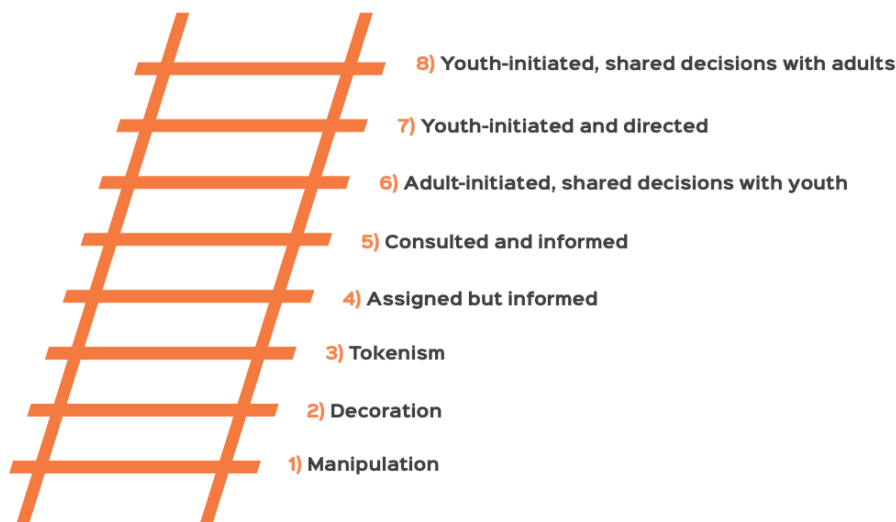
- What is wrong with this group?
- Why is it wrong?
- Which definition of equality does the youth worker seem to be using?
- How is the young people's development being hindered?
- What aspects of equality, understood as young people's rights, are being disregarded?
- Describe how the commitment to equality (as fairness) is being ignored.

- Values in youth work can often come into conflict, and some of their interpretations can be incompatible. Consider how equality can come in conflict with liberty and analyze Robert Nozick's famous thought experiment involving basketball player Wilt Chamberlain. This thought experiments shows that citizens' free exercise of economic agency necessarily breaks down egalitarian patters of distribution of resources. Discuss with students which interpretations of freedom and equality are compatible, and why.

- How can we promote equality in youth work? There are many methods we can use, yet not all of them are appropriate. Equality can be promoted by establishing a clear set of basic rules governing the interaction between young people, by raising awareness about the position of young people, group dynamics and the new social trends, as well as by acting as a role model for youth.

- Take into consideration that: (1) excluding on any particular feature is contrary to the idea that all young people should be treated as equals, (2) equality is often criticized by those who are in position of power, because equality threatens their unequal power over others, (3) equality that ensures

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participation of all relevant talents and interests improves not only the well-being of youth in question, but also the well-being of an entire community, (4) equality is strengthened when we meet people who are different from us (it is easy to be an egalitarian when one is surrounded by people similar to oneself).

2.3. Participation

- In his famous book *Considerations on the Representative Government* British philosopher John Stuart Mill indicates that participation improves both moral and intellectual capacities of citizens. He argues that democracy is superior to other forms of government, among other things, because it invites citizens to participate in the exercise of political power, thus enabling them to grow and develop their capacities. Discuss with the students whether this represents a valid argument for democracy.

- Mill also indicates that, while even formal education driven and directed by others can contribute to citizens' improvement, only non-formal education through participation can be an instance of citizens' self-improvement, when citizens are in the driver's seat of the process.

- Introduce Hart's (1992) differentiation between 8 levels of youth participation. Analyze and provide examples for each level and discuss with students how we can climb up the ladder and help improve the level of youth participation.

8) **Youth-initiated, shared decisions with adults**

7) **Youth-initiated and directed**

6) **Adult-initiated, shared decisions with youth**

5) **Consulted and informed**

4) **Assigned but informed**

3) **Tokenism**

2) **Decoration**

1) **Manipulation**

- Provide some examples of youth participation from your local community and invite students to describe projects in which they have participated. Ask them to evaluate their former participation and to rate it according to Hart's differentiation.

- Discuss with you students about different models of youth participation and focus on the models appropriate for your country and region. Explain how volunteering, membership in youth associations, as well as in informal youth initiatives and youth advisory boards can help improve the capacities of youth.

3. Ethical Codes in Youth Work

- Make a research and find out if your country has a code of ethics for youth workers. If it has, analyze the key principles with the students and help them interpret the code. If not, use some of the existing codes, for example, National Youth Association (UK) code of ethics:

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Basic Princples
- 1. Respect for young people (and focus on young people)
- 2. Empowering the youth and promoting their autonomy
- 3. Care for well-being and security of young people
- 4. Fairness and social justice for young people

Duties Toward Employer
- 5. Being professional and respecting boundaries
- 6. Being responsible and answer for our actions
- 7. Improving our professional competences
- 8. Promoting ethical practices in youth work

- Invite students to critically engage the code and think of instances where basic principles and duties toward the employer can be in conflict. Ask them how this conflict should be managed. Help them understand that such conflicts are nothing extraordinary and represent a normal part of youth worker's professional experience. Conflict naturally arises because the youth worker has four sets of duties, including those towards (1) young people, (2) employer or institution the youth worker is affiliated with, (3) profession and (4) the society in general.

Young People

Society   Duties towards...   Profession

Employer / Institution
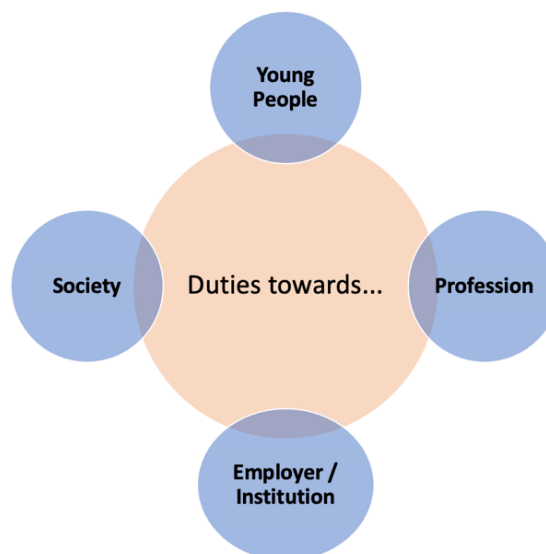
4. Youth Work Ethics in Practice

- This crucial part of the course serves to improve students' decision-making capacities and to help them put into practice the knowledge they have acquired earlier during the course. This part of the course consists of (1) debates about ethical dilemmas from the professional practice, (2) educational board games that tend to improve students' problem-solving skills, and (3) guest lectures held by professionals working in different types of institutions and organizations oriented towards youth.

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4.1. Ethical dilemmas

- To improve the students' problem-solving skills, but also to discuss how theoretical approaches can be implemented in professional practice, invite students to discuss a few ethical dilemmas in youth work relevant for their environment. Present students with the hypothetical situation, explain the alternative approaches and invite the students to divide in groups supporting one or the other solution to the ethical problem. Give students a few minutes to discuss within a group why they support this solution and ask them to provide two or three key arguments for the answer they are supporting. After the in-group discussion, ask the group representatives to explain their rationale to the other groups, and encourage debate about the arguments used. This is a great way for students to learn from each other, but also to engage them with examples how moral theory can be used in the professional practice.

  Some examples of ethical dilemmas in youth work:

1.	One of the young people you work with told you in confidence that he is thinking about killing himself and that he finds it difficult to think of a reason to stay alive. He comes from a dysfunctional family, and you doubt his family will be able to provide support for him. Should you keep this information secret (as the young person would want you to) or not?
	YES, I will keep the information secret and work harder to provide additional support for the young person. Keeping young person's trust is important, especially in this situation.
	NO, I cannot keep that information confidential. I will notify the local suicide prevention center. Although I recognize that this might break the trust the young person has in me, I know that this problem goes beyond my duty and my competences as a youth worker.

- This is a great opportunity to introduce the term "paternalism", the policy or practice on the part of people in authority of restricting the liberty of those subordinate to or otherwise dependent on them in their supposed interest. Explain the difference between strong and weak paternalism and discuss whether (and in which conditions) should the youth workers act on paternalist motives.

- Ask the students to think about the values supporting one and the other option in this dilemma. Discuss how this ethical dilemma represents a case of conflict between youth worker's moral and professional duties. Encourage students to recognize that there are good reasons supporting both options, but also inform them that many professional codes of ethics recommend a clear solution – in this case, notifying the local suicide prevention center.

2.	One of the huge media houses wants to make an interview with you and to complement your work with young people with addiction problems. However, they want a good story, including scenes of young people taking drugs (even if it's a fake, they won't be taking drugs, just pretending for the TV) and (later) scenes of you counseling them. To achieve this, you would have to talk to one or two of the young drug addicts you work with and persuade them to participate in this act. TV reporter is supporting this and believes it will make a beautiful and heartwarming story, one that should help you attract new sponsors and beneficiaries and to fund better prevention programs, but also to include new young people with addiction problems into the program. Would you:
	AGREE with the reporter and kindly ask one or two young persons to act this way, of course, without coercing them into doing something they do not want. If they agree, the

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	result will be better prevention programs for all.
	DISAGREE with the reporter and reject his proposal, even at the cost of losing media coverage and some (well-deserved) public recognition and funding.

- Again, this is a great moment to invite students to try to recognize elements of moral theories in the two options. The first answer (i.e., agree with the reporter) clearly demonstrates consequentialist argumentation and way of thinking – the action is justified and thus morally permissible (or even morally required) because it produces the best total long-term consequences. The second answer is grounded in deontology and the idea that we should never use other people (and especially young people we work with) only as means for some other end, no matter how important the end might seem. Ask students to think why they think we should agree or disagree with the reporter's request and help them notice how their reasons come from consequentialist or deontological way of thinking.

- Invite students to think of some similar, albeit less controversial cases. Ask them to imagine a similar situation, but instead of acting like they were taking drugs, the reporter wants the young people to pretend they are volunteering (e.g., setting up the stage for a youth concert). Would this change in scenario also change the students' answer to the ethical dilemma? Discuss why.

3.	You work in a youth center and many high school students come to the center to participate in your programs or just to hang there with other young people. One day, a high school director approaches you and informs you that some students are missing their classes and are spending their time (during school hours) in the youth center. He wants you to give him the list of students regularly visiting the youth center so he can determine who is skipping classes without good excuse. What should you do?
	GIVE the school director the list of students regularly visiting the youth center. Attending school is for their own good, after all, and you should cooperate with other institutions and organizations that work with youth.
	REFUSE to give any data of this sort to the school director. There is an important relation of confidentiality between the youth worker and the young people, and you should not give this information because it will break the trust young people have placed in you.

- Ask the students whether they have already had similar experiences during their earlier education, during sports trainings and in similar situations. Ask them how the situation resolved and how did they feel in those situations.

- Invite the students to think how such problems can be prevented. What can the institutions do before the problem arises to improve their cooperation while simultaneously not jeopardizing young people's trust?

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

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embarrassment in the social event. Should you:
ACCEPT and go with the young person on the social event, having his / her well-being in focus and doing what you can to help him / her.
REFUSE to go and explain to the young person that such request goes far beyond your role as a youth worker and might in fact hurt your reputation (and the reputation of other youth workers).

- Ask students to deliberate on the proper role of youth worker in relation to young people. Can a youth worker simultaneously take the role of young person's friend and maintain his professional role?

- Confront students with similar situations and ask them if they would behave differently. For example, present a scenario in which a group of young people organizes a hiking trip, and invites the youth worker to join them. Is there any relevant difference between the two cases?

4.2. Educational Board Games

- Ethical dilemmas discussed earlier present two alternative solutions to the problem, and the students' task becomes finding arguments supporting one or the other option. However, to improve students' problem-solving skills we must encourage them to create their own answers to ethical dilemmas. Additionally, even when we know what must be done, there is still a question of how exactly it should be done.

- Divide students in small groups, each consisting of three students. Shuffle the situational cards and place them face down on the table. Player 1 takes the top card and reads it aloud to other players. Each player takes a minute or two to think what should be done in the situation described on the card. Player 1 explains to other how he would solve the problem in question and provides reasons supporting his approach. Other players listen to this explanation, briefly comment on it, or indicate how they would act in this situation. Finally, they give the Player 1 between one and three points, depending on how satisfied they were with his response and explanation. Player 2 picks up the next situational card and the process is repeated. The game can take any number of turns, although 2 or 3 turns is recommended. Remember that the turn ends when all players have read the situational card.

- Some examples of situational cards:

A child with an autism spectre disorder is being followed, teased, and ridiculed on the school corridors by other students. This has a harmful influence on his development and his achievements in the school.	A physical education teacher constantly yells and insults a young girl who is noticeably the best volleyball player in the class. Other students notice this and inform you about this behavior. You talk to the PE teacher, yet he argues that this helps the girl to be even better and adds that that is a normal practice in physical education.	Nikola is an elementary school student who is often being teased by his peers and called "gay" or "queer". Nikola gets upset when called this way, starts yelling that he is "not gay" and tends to become violent and physically attack others because he believes that will prove that he is not a homosexual.

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Someone has created a fake account supposedly belonging to one of the high school's students and is posting inappropriate post and photos using that account. The student is distressed and for two days refuses to go back to the classes. Other students claim they do not know anything about the potential perpetrator, although it is very likely that they are protecting the identity of someone who continues to post inappropriate and insulting posts using this fake account.	Parents of a Muslim elementary school student want the school to provide special spaces for his regular daily prayers. The school agreed and provided this space, but the parents now want to be allowed to visit the student every day during prayer hours to check whether the kid is really praying. Some teachers and students, including the Muslim student in question, are uncomfortable with having adults visiting the school every day and checking what is going on during prayer hours.	Almost all high school students refuse to play and socialize with Filip, one of their colleagues, claiming that he is weird and that they feel uncomfortable in his company. They claim that they do not hate him yet argue that they have the right to decide with whom they will socialize in their free time. While investigating the case, you learn that Filip lacks social skills and, although he gives his best no to insult anyone, he tries too hard to be accepted by others. You are afraid that, as Filip gets more and more isolated, this will start to negatively impact his (social) development.

- After the game, conduct a debriefing and ask the students some of the following questions:

    1. Is this game useful you're your professional development? Why? Do the situations described in this game resemble some of the situations you might find yourself in your professional work? Which situations do you find most, and which least likely to happen? Are there some other situations that should be included to improve the game?
    2. Have you encountered similar problems earlier in your life? How did you resolve them?
    3. Did the players in a group think in a similar way, or did they provide substantively different answers to the situations in question? Why do you think that was the case?
    4. Did you feel competent to solve all the described situations? Were some situations too much for you? Reflect about the division of work in institutions and organizations that work with youth. Who are your colleagues who could help you resolve some of these problems?

- Encourage the students to try to design a similar game on their own. Ask them to focus on the educational aspects of the game and discuss what the players can learn from the game (or which skills can be improved by playing the game).

4.3. Guest Lectures

- Invite guest speakers to talk about the ethical aspects of their professional work with young people. These activities might be very useful since they give students insight into youth work practice which often takes place in non-ideal conditions. Encourage the students to ask questions and ask questions yourself to direct the discussion and to cover as much relevant issues as possible.

- Some of the recommended professionals who work with young people include (1) youth workers engaged in youth centers and youth clubs, (2) psychologists and pedagogists who work in elementary schools or in high schools, (3) teachers who work in elementary schools and high schools, (4) social workers affiliated with the departments of social services, (5) youth workers who work or volunteers in youth associations or other NGOs that work with young people, (6) public officials who work on issues related to youth within local, regional and national administration, as well as many others.

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- Prepare a list of questions beforehand and try to focus on the contribution that is unique to that aspect of youth work.

- A good way of combining the relevant inputs and having guest speakers engage each other is to organize a panel-discussion with several guest speakers. This way the students will get a better overview of youth work practices, as well as of the problems and dilemmas characteristic for varius aspects of youth work, and the guest lecturers have to opportunity to connect with you and with other professionals. Finally, this might be used to start future cooperation on some youth-work-oriented project.

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