MOOC SESSIONS – The Art of Ethics in Youth Work

MOOC content and materials in ENG

INTRODUCTION

The project "The art of ethics in youth work" is joint project implemented by <u>NAPOR (Serbia)</u>, <u>Finnish Youth Research Society - FYRN (Finland)</u>, <u>Victoria University, (Australia)</u>, <u>Institute for Social Research in Zagreb (Croatia)</u>, <u>European Youth Card Association (Bulgaria)</u> and co-funded by European Commission through the <u>Erasmus+ Programme</u>, KA2 – Capacity building in youth field.

To learn more about our journey that led us into creation of this MOOC, visit <u>The art of ethics in youth work</u> page with details and produced resources.

We are excited and proud to welcome you to the **FIRST MOOC** on the topic of **ethics in youth work**!

Through the course we are planning to share all the research papers we produced, as well as outcomes of endless constructive discussions that we had during this project.

So, let's start!

What we prepared is divided into V modules on following topics:

Getting to know people!

I.   Basics of a youth work;
II.   Moral and Ethics in youth work & Critical thinking and youth work;
III.   Ethical standards and Codes of conduct
IV.   Supporting mechanisms;
V.   Challenging situations and dilemmas related to ethical practice in youth work;

Evaluation of the MOOC
Youthpass and ERASMUS+ programme of the European commission

Each module will last certain period of time (data given in the brackets), including practical assignments, but you will always be able to go back to the previous modules and use all the materials posted in the MOOC!

As there are around 100 people enrolled for this course we encourage you to follow the pace of the given timeline in order to have a possibility to interact with youth workers from different European countries.

Moreover, during this time, you will have 2 trainers on your disposal: Violeta and Lily and technical support provided by Milana for any troubles you might encounter.

Before we jump into the topic, lets first see who is present here!

GETTING TO KNOW

I MODULE: Basics of a youth work

Acknowledging a variety of definitions of the youth work as a concept across Europe, a common understanding of the term has been accepted in this context in line with the Recommendation CM/Rec(2017)4 on youth work:

"Youth work is a broad term covering a wide variety of activities of a social, cultural, educational, environmental and/or political nature by, with and for young people, in groups or individually. Youth work is delivered by paid and volunteer youth workers and is based on non-formal and informal learning processes focused on young people and on voluntary participation. Youth work is quintessentially a social practice, working with young people and the societies in which they live, facilitating young people's active participation and inclusion in their communities and in decision making." (Committee of Ministers 2017)

TASK 1: Can you relate youth work practice in your country with this definition? Is there anything missing? Help us understand the youth work reality in your country by creating a profile of your country in Padlet.

Note: If someone already created your country profile, use reply button to add details and let us know if there are some regional or local specifics!

PADLET questions:

- What is the age range for youth in your country?
- What is the definition of youth work?
- What topics are covered through youth work programs?
- Who are the youth workers?

TASK 2: We congratulate you for completing the task and invite you to explore commonalities and differences in presented countries. Use the **forum** *Youth work around Europe* and engage in discussion!

- What is the biggest surprise for you? Why?
- What countries are the most similar to your youth work reality? Describe the similarities.

- In what countries the youth work shows the most differences compared to your reality? Name the differences.

TASK 3: Thank you for fruitful discussions! Certainly, there are many differences in practices, topics, methods across Europe that should be celebrated. But, where do we stand in regard to the values and principles in youth work?

Please use the following link to give your answer and we will upload all the answers once the task is completed.

Mentimeter questions:

- Word cloud- What are youth work values in your country?
- Open Ended – What are youth work principles in your country?

Take a moment to study these answers and reflect on the similarities/differences. We are waiting for your insights in the Forum 😊

Optional: If you would like to explore more Youth Work realities around Europe, <u>following this link</u> you can find overview of most of the European countries. Chapter 10 is all about Youth Work 😊

II MODULE: Moral, Ethics & Critical thinking

Serving the higher purposes of inclusion and social cohesion, youth work has inherent moral elements representing a value-driven social practice which produces actions that have moral, social and political consequences (Council of Europe 2015). ***Ethical issues are therefore endemic in youth work****.*

(Chapter V: Ethical standards in youth work and how they support the development of education and career pathways of youth workers; *Youth worker education in Europe. Policies, structures, practices; Marti Taru, Ewa Krzaklewska, Tanya Basarab (eds); Council of Europe and European Commission, April 2020).*

UNIT 1: Moral and Ethics in youth work

Make yourself comfortable and watch this 10 minutes video of <u>Michael Schur: How ethics can help you make better decisions | TED Talk</u>. TV writer and producer Michael Schur (from hit shows like "The Office" and "The Good Place") talks through how to confront life's moral dilemmas - and shows how understanding ethical theories can help you make better, kinder decisions.

TASK 1: Take time to reflect: How important is for youth workers to know different ethical theories and why??? Share your thoughts in Forum and engage in discussion!

UNIT 2: Get familiar with the concept of morality and ethics

1. The concept of morality

The origin and concept of morality

The moral norm was created a long time ago, back in the original community. During his evolution, man first lived in small groups. Staying and living in a group, the original man inevitably asked himself two questions: what should I be like in order for other people and I to be happy, and what should others be like in order for me to be happy? Based on such considerations, the rules of human behavior were formed and the philosophical discipline of ethics was born, which studies the meaning and essence of human being, as well as the meaning of codifying norms of behavior so that people, above all, would be happy.

Morality is based on norms of good and evil

Morality is an objective social phenomenon constituted by:

- a set of rules (norms, standards) that regulate the behavior of members of a social community;
- a set of actual behavioral habits.

It is important to point out that these norms, principles or rules of behavior always imply the regulation of interpersonal relations, that is, the relations between people, as well as the relations of individuals with society.

We can claim, respecting important opinions in this area, that the origin of morality is human, because it can be found exclusively in human society and in man himself. People, living in society and with other people, created different types of norms that regulated the relationships of common life. Humans, as a free, (self) aware, creative and responsible being forms morality as a creation that serves to preserve his human identity.

The term morality usually means a system of norms or rules of human behavior.

Morality represents a system of moral rules, a set of norms that determine a person's behavior in society and that towards society as a whole, towards other members of society and towards oneself. That is, morality is a set of customs, habits, norms or rules of conduct that guide people in their actions.

As a set of behavioral rules, morality is based on the norms of good and evil, and is manifested in the value assessment of human actions, in the sense of which behavior is worthy of a man and which is not; which is valuable and which can be labelled as worthless; which is approved and which is condemned. In accordance with moral norms, and as part of the complex communication that takes place in society, people form their personalities, characters and traits, direct their motivation and actions, value and judge both themselves and others.

According to Sigmund Freud, the norms defined by society, especially those that prohibit certain behaviors, are only partially adopted by the personality, so they cannot even become part of the inner structure of the personality. Freud claims, bearing in mind the instinctive, impulsive side of human nature, that complete harmonization of moral consciousness, as a form of social censorship, and the consciousness of the individual is almost unattainable.

Morality and custom

Custom is the oldest form of regulation of social relations and behavior. In the initial stages of the development of human society, numerous rules were spontaneously created that regulated the most diverse human behaviors. Once established rules are characterized over time by the absence of awareness of their purpose and the reasons for their existence. Customary rules that arose naturally are related to animism, cult and magic. They arise from the need to master nature and social processes. Therefore, a custom is basically a habit or a practice that is formed and exists as a result of a permanent representation. Numerous customs grow into moral norms over time. Precisely because of this, there is justification for the claim that the origin of morality can be found in customs.

Morality and law

The regulation of human behavior cannot be left to the elements, the goodwill of individuals, or the tendency of public opinion to regulate the collective consciousness.

In other words, the totality of social relations must be regulated by some organized force, some body that has the means to ensure their smooth development and functioning.

The state determines social norms, which are designated as legal-political norms. Furthermore, law represents a system of social norms and regulations, the non-compliance of which is sanctioned by the state.

2. The basic characteristic of morality

The basic characteristic of moral norms is their obligation. Obligation is a characteristic of both legal and customary norms. Moral obligation is double, which means that morality is binding both socially (outside) and individually (inside), in contrast to legal and customary obligation which is exclusively social (single).

Also, immediacy is mentioned as one of the more important characteristics of morality - the obligation of an individual to act morally, almost automatically, when he finds himself in a certain moral situation. Some of the characteristics of morality are unconditionality, imposition, etc.

Morality is manifested in the value assessment of human actions and wills as positively or negatively valuable. A moral judgment or evaluation is a judgment about one's own behavior, the behavior of other people and other social groups in relation to the moral norm. The object of moral evaluation is always only man. Judgment can be positive or negative. In the event that a

moral norm is violated, which means that a certain behavior caused a negative judgment, a moral sanction follows.

A moral sanction can be:

- individual (internal, e.g. guilty conscience)
- social (external, eg contempt and even exclusion from society).

3. Ethics

The concept of ethics

The word ethics comes from the Greek words' ethos (meaning custom) and ethikos (meaning moral). Ethics is the science of morals or moral phenomena (mos, moris - a Latin word that also means custom, nature).

Ethics is a philosophical discipline that studies morality, that is, the moral phenomenon in the broadest sense - it studies its origin, goals and the meaning of moral action.

Ethics as a philosophical discipline

Seen as the study of morality, ethics is primarily a philosophical discipline. It explains the place of morality in the system of social relations, examines its nature and internal structure, searches for sources of morality and criteria for moral evaluation of human actions, and tries to understand the meaning and goals of man's moral motivations.

In the beginning, ethics was merged with philosophy and law and had the character of a practical moral teaching that narrates the physical and psychological hygiene of life. Its position was derived directly from the nature of the cosmos (understood as order and harmony, as something beautiful, orderly and harmonious, as opposed to chaos).

Aristotle was the first one to singled out ethics as a separate discipline. He introduced the very term ethics (Nicomachean ethics, Eudemus ethics) and classified ethics between the study of the soul (psychology) and the study of the state (politics): relying on the first, it serves the second. According to Aristotle, the goal of ethics is to create a virtuous citizen of the state, and learning about virtues as moral qualities of a person is a central part of his ethics.

The division of philosophy into three areas begins with the Stoics: logic, physics (and in that sense also metaphysics) and ethics. This division is also characteristic of the Middle Ages and Renaissance philosophy, so that Kant would explain it as a definition of the teaching about method, nature and freedom (morality). Dokantian ethics unconsciously arose from the thesis of the unity of the true and the duty. According to Kant, ethics is the teaching of duty, of what ought to be, and not of what is and is causally conditioned.

Until modern times, ethics was often understood as the study of the nature of man and the causes and goals of his actions in general. The expansion of the subject of ethics resulted from the

understanding of its task: it was called to teach man a good life, i.e. to a life that is in accordance with his nature. That is why it was possible to find in it elements of the theory about the being of man, about his passions and his soul, combined with teaching about the ways to achieve a good life.

TASK 2: Yes, we know, it was a lot to read 😊 Let's explore how useful these concepts can be for a youth worker! You received an email with the contacts of your working buddies. Get in touch, meet, discuss and give us **one photo that sums up the product of your discussion**! Ok, photo collage is also a possibility 😊

UNIT 2: Critical thinking and youth work

TASK 1: Reading - Explore individually the concepts of thinking

1. The thinking - introduction

Some people use thinking to solve everyday personal existential problems and do so with varying degrees of success, some people use thinking to solve general human problems, some to discover the essence of things.

Thinking means solving a problem, looking for an answer to a question, reaching a conclusion. The opinion is triggered in those situations when the previous knowledge and experience are not enough for a person to adapt successfully.

The essence of thinking is seeing relationships, that is. seeing relationships and connections between elements in a given situation. By seeing, their inner, invisible connection is understood.

Thinking is a symbolic activity. A symbol is a mental representation of a concrete object or phenomenon. They are reached by insight on the level of consciousness, on the mental level.

Thinking is a purposeful mental activity, i.e. an activity that is always directed towards a goal that enables the satisfaction of a human need.

Thinking is, therefore, an adaptive activity, which allows a person to change the environment and adapt it to his needs

If we analyze the flow of thought, we can see that thinking is a very complex process that goes through different stages.

1. Awareness of the task or problem - identification of the problem - What is the problem? Where is the problem? The starting point in the thinking process is always the existence of some task or goal that a person wants to reach in certain conditions.

2. Restraint of impulsive reactions - (Count to ten, people say) - Immediately after noticing the task, immediately after awareness of the goal, it is necessary to refrain from the first response (reaction), it is necessary to control impulsive reactions.

3. Alternative solutions or hypotheses - During the analysis of the conditions of the task, different ideas about possible solutions may arise. Every task inevitably assumes the existence of several alternative solutions, from which the subject chooses the one that seems most likely to him.

4. Solution - the choice of one specific alternative - After analyzing the conditions of the task, the choice of one alternative represents the solution to the problem.

5. Verification - comparison of the solution with the initial conditions of the task - After finding the solution, the stage of comparison with the initial conditions of the task necessarily follows. If the result matches the initial conditions of the task, the thought act is interrupted because the problem is obviously solved, and if they are inconsistent, the search begins again, the situation is analyzed again, comparisons are made (where I was wrong) until an adequate solution is found.

2. Critical thinking

Abilities and skills related to argumentation occupy a central place in logically oriented conceptions. Argumentative abilities and skills are usually divided into two general categories, the first of which relates to the analysis and the second to the evaluation of arguments.

Argument analysis includes interconnected skills whose purpose is to determine: whether the author, in an attempt to influence our beliefs, attitudes and decisions, presented arguments (or is it an unargued persuasion), identifying the thesis or claim that is being proven and the reasons that are cited in support of its truthfulness, justification or acceptability.

In real situations of everyday reasoning, this task is often difficult because, in addition to understanding logical relationships between statements, it also involves complex skills of analysis, interpretation and evaluation of information.

Evaluating arguments refers to assessing their validity (whether the reasons offered support the stated thesis and to what extent) and their strength, that is, the acceptability (truthfulness, reliability) of the stated reasons.

Judging the connection between thesis and reason is actually judging the validity of the reasoning.

Evaluating the quality of an argument, we must know exactly what we are evaluating and what, accordingly, we may or may not conclude about them.

Another group of logical reasoning ability that are considered constitutive of critical thinking refers to drawing conclusions and evaluating conclusions.

It is important to know the basic types of reasoning - to understand their nature, cognitive value and importance (when and why they are used), specific problems and places where it is easy to make mistakes.

One of the basic obstacles in the practice of critical thinking is the tendency of people to immediately agree (or disagree) with certain statements, that is, to proceed from them in further reasoning without questioning their meaning, the way they understood them and the eventual need for additional information. .

Therefore, as a special category of basic abilities of critical thinking, we single out "clarification of the subject of consideration", that is, abilities related to understanding the meaning and meaning of what is discussed, thought or decided.

The steps used in the critical thinking segment are:

- identifying facts, rules, procedures and theories that are relevant to a given problem
- re-examination of the constructed reference framework and its comparison with alternative approaches to the given problem
- generation of a potential solution, which most often implies simultaneous research of different ways of thinking
- evaluation of the solution in terms of its compatibility with existing information.

TASK 2: Fostering critical thinking and enabling the space for young people to test their values and beliefs is one of the crucial parts of youth work. We would like to know how YOU provide this space for young people? What kind of methods do YOU use? What kind of support do YOU offer? Reflect on this and go back to your small group to exchange and discuss!

III MODULE: Ethical standards & Codes of conduct

According to the research "A strong statement on what a youth worker should or should not do"; Tomi Kiilakoski, PhD (2022), in the frame of the "Art of Ethics in Youth Work" (project co-funded by the Erasmus+ Programme of the European Union), the most common answer was that the main benefit of having an ethical code is the **emergence of common standards for youth work**.

- Best Practice for Youth Workers to abide to, ensuring a unified approach.
- Common understanding of values and principles of youth work. What you should or shouldn't do.
- It provides a clear, reliable, and visible framework to guide decision making.

Connected to common standards and shared frame of reference which ethical code brings was the view that having an ethical code **improves the quality of youth work**. This meant also having a procedure which makes youth workers more accountable.

- To create standards and some consistency in the quality of youth work.

- It helps to hold youth workers accountable and provides something to refer back to/reflect.

Also, over 80 per cent of the respondents think that having an ethical code **is beneficial for young people.**

- It ensures quality of youth work programmes, as well as uniformity and standardization of youth work practices. And most importantly, it serves as a guide to ensure young people's best interest is respected.
- Protects the rights and safety of young people, professionals and communities.
- Recognises the significance of young people in society and the need for the youth work profession.

Besides young people, the ethical code was seen as **protecting the workers themselves**, in terms of stronger professional identity, and helping youth workers to solve ethical dilemmas.

- It provides a clear, reliable, and visible framework to guide decision making.
- To create standards and some consistency in the quality of youth work.
- It helps to hold youth workers accountable and provides something to refer back to/reflect.

TASK 1: Mentimeter What are the main benefits of having Ethical code of conducts according TO YOU?

Please follow the link, reflect and leave your answers.

TASK 2: Before we move on, here is one more video for you to watch. If you don't have 1h34 minutes (and we really encourage you to find it 😊), please watch from 2.55 to 26.15 minute, while Slađana Petković introduces the main findings of the "Art of Ethics" research paper, that was conducted in 2022.

Link to the Webinar - Ethics and values of youth work - YouTube (organised by the EU - CoE Youth Partnership in the frame of the MOOC on Essentials on Youth Work, June 2021).

As a teaser, take a look to the graphic recording of the webinar.

Case studies

1. Case study: Australia and the Commonwealth

The national definition of Youth Work in Australia was established by the Australian Youth Affairs Coalition (AYAC), through a participatory process, as follows: 'Youth work is a practice that places young people and their interests first. Youth work is a relational practice, where the youth worker operates alongside the young person in their context. Youth work is an empowering practice that advocates for and facilitates a young person's independence, participation in society,

connectedness and realisation of their rights'. (AYAC, 2013:2) This definition articulates the core attributes of youth work and differentiates youth work from other disciplines that involve working with young people, and as such, it has been acknowledged by the youth sector as desirable. This is of particular relevance due to a strong sense that youth work is undervalued by the general public, other professionals, funders, and decision makers in Australia, which results in limited support for resourcing and funding. The absence of a shared identity for youth workers, decline of education and training opportunities, and a lack of promotion of the approaches that lay at the heart of youth work and are important in achieving outcomes for young people are the context in which the definition of youth work was established.

Youth Affairs Council of Western Australia (YACWA) and Western Australian Association of Youth Workers (WAAYW) (2003, 2014a), Code of Ethics for Youth workers, revised 2014.available at www.yacwa.org. au/wp-content/uploads/2017/05/Youth-WorkCode-of-Ethics.pdf,

2. Case study: Estonia

There is a long history of youth work in Estonia, as one of the countries with strong practice architectures (Kiilakoski, 2018a). Youth work is considered it to be an essential part of the youth field which is tightly connected to youth policy18. The Youth Work Act in Estonia currently provides a legal basis for the organisation and financing of youth work and defines it as '(...) the creation of conditions to promote the diverse development of young persons, which enable them to be active outside their families, formal education acquired within the adult education system, and work on the basis of their free will.' Although youth workers are not defined in the Youth Work Act, youth work can be studied in three universities in Estonia on different levels – higher applied sciences degree, bachelor's degree, and master's degree. Estonia also has a concept of smart youth work19. The quality of youth work is assessed differently in Estonia depending on the mechanism, project, or programme. For example, there are the competencies of youth workers (including the occupational standard), quality assessment model for local municipalities, and financing of hobby education and hobby activities in local municipalities. Ethical frameworks and standards (values, principles, rules, and policies) identified in the ethical code in Estonia Occupational ethics in youth work is created in the context of 'Youth Worker Occupational Standard' developed by the Estonian Youth Work Centre (EYWC, 2018, Appendix 4. p 30-31). Occupational ethics in youth work contains two types of main 'ethical theses': those concerning young people and the main ethical theses concerning the environment of youth work.

Estonian Youth Work Centre (EYWC, 2018), Youth Worker Occupational Standard: Occupational Ethics, Appendix 4, available at https://www. entk.ee/sites/default/files/N_kutsestandard_2018_ENG.pdf,

3. Case study: Serbia

Although youth work in Serbia has evolved over the years to a recognised profession, this country is classified among those where practice architectures in the field of youth work need additional development – to some extent (Kiilakoski, 2018a). This means that there is the legislative

framework for youth work, given in the National Youth Strategy (2015-2025) and the Law on Youth, while a quality-assurance system or competence description has been developed by the National Association of Youth Workers (NAPOR)23. However, there is still a need for improvement of the recognition of youth work and opportunities for either vocational or higher education of youth workers. Due to the weak legal and policy support to education and career pathways of youth workers in Serbia, the National Association of Youth Workers (NAPOR) developed the Code of Ethics in Youth Work and formed the Council for Ethical Issues (CEI) in order to ensure that youth work practice is ethical and professional. These initiatives represent an important pillar for quality assurance of youth work policy and practice in the country. Ethical frameworks and standards (values, principles, rules, and policies) identified in the ethical code in Serbia The Code of Ethics in youth work in Serbia relates primarily to the moral and professional principles that youth workers are obliged to respect and provides the basis for uniformed and standardised principles in working with young people (NAPOR, 2017, p.2-3). The human rights-based ethical framework for youth work is only implicitly mentioned through various principles and values presented in the table below.

NAPOR (2017), Ethical Code of Youth Work, Serbia, available at www. napor.net/sajt/images/Dokumenta/Etiki-kodeks-u-omladinskom-radu. Pdf

TASK 2: Come to the Forum and share with us:

What ethical frameworks and standards (rules, policies, and procedures) are identified in ethical codes of conduct supporting youth work practice/policy in the following countries: Estonia, Serbia, and Australia?

How is that different with the standards in your country?

IV MODULE: Supporting mechanisms

Supporting structures

1. Australia

The Code of Ethical Practice issued by The Youth Affairs Council of Victoria (YACVic, 2007, 2008) was informed by the Commonwealth of Nations calling for codes of ethics in youth work based in human rights (Corney, 2014b). The Victorian code is considered to be very important according to the empirical data. It has been called for by the states youth and children's commissioner, written by academics and practitioners (Hoiles and Corney, 2007) with the support of Victoria University, and developed with organisational support of the state peak youth affairs body, demonstrating a strong synergy and ownership among the stakeholders (Corney, 2014b). The Code consultation process was supported by the youth sector, while the document was launched by the State government Minister for Youth and the Victorian Child Safety Commissioner. Furthermore, The Code is endorsed by the professional association for youth workers (YWA) and taught within university youth work degree programmes. The main strengths of this Code are the support from the youth sector (and recognition from high level public authorities), while the

barriers are mainly linked to national differences between codes across the states, particularly the ethical foundations such as human rights. One example of the tool supporting the development of ethical youth work policy and practice in Australia is 'Supporting Ethical Youth Work – a guide for using the Code of Ethics for Youth Workers in Western Australia as a tool for ensuring quality youth work', created by the Youth Affairs Council of Western Australia (YACWA) and the Western Australian Association of Youth Workers (WAAYW) (2014). This guide provides practical tips and resources in order to help organisations that employ youth workers to put the ideas given in the ethical code into practice. In order to make the most of the ethical code, the guide highlights various contexts in which ethical standards should be applied.

2. Estonia

The main mechanism to support implementation of the ethical code into the youth work practice has for years been the possibility to apply for a certificate of youth worker (in the framework of occupational standard). The certification has been conducted for years by the Estonian Youth Work Centre (part of the Education and Youth Board of Estonia since 1 August 2020). The application for the certificate includes self-assessment (portfolio) and some of the questions are connected to the ethical conduct. There is an interview held with an applicant later and if the process goes well, the person subsequently becomes a certified youth worker. Additionally, in order to become a member of the Estonian Association of Youth Workers, one has to confirm that they approve of the ethical code and practices according to it. The Estonian Youth Work Centre has been offering training and consultations within the process of certification – during the recent years in partnership with the Estonian Association of Youth Workers, who has undertaken the main role in introducing the ethical code to Estonian youth workers (webinars, posters, articles, case-studies, training). Some of the training is also provided by the Estonian Erasmus+ National Agency (also part of the Education and Youth Board of Estonia since 1 January 2021), related to the 'values and dilemmas of youth work'. To further support implementation and dissemination, the Estonian Association of Youth Workers has created a poster20 introducing an annotated and "closer-to-practice" version of the ethical code. The poster is downloadable by every youth worker.

The second mechanism to support the implementation of the ethical code into the youth work practice is through formal education of youth workers. Both universities teaching youth work – Tallinn and Tartu University – pay a lot of attention to the topics of professional identity, practice community, ethics, and value-based decision in youth work and reflective practice. Some of the student research has been also conducted on this topic.

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3. Serbia

Apart from the Code of Ethics, the National Association of Youth Workers has established the Council for Ethical Issues (CEI) as an independent body in the NAPOR which ensures that the Code of Ethics in youth work is respected and improved. The CEI continuously works on promotion of

ethics in youth work, among youth workers, leaders, young people, and their parents in order to ensure ethical practice in youth work in Serbia. In 2015, in accordance with the Statute, the CEI adopted the RULES OF PROCEDURE OF THE NAPOR COUNCIL FOR ETHICAL ISSUES. Article 24 of the Statute (NAPOR, 2015), for instance, states that the Council for Ethical Issues has the responsibility to build communication and partnership with all significant institutions for the protection of children and youth in youth work, and to build sustainable mechanisms for responding to cases of violation of the Code of Ethics and human rights (NAPOR, 2015: 9). Also, Article 26 stipulates that the CEI reserves the right to react in cases of violations of the Code of Ethics and human rights (e.g. in case of unethical practices and unprofessional behaviour), by the Institutions of Public Importance to young people, youth workers, and other institutions in charge of youth issues. In accordance with its competencies, the CEI reacts in the form of issuing recommendations and appeals to the member organisations, or opinions to the organisations which are not members of the NAPOR. Furthermore, the education and validation programmes for youth workers held by the NAPOR, both on A and B levels, have modules and practical exercises that are connected and created to raise awareness of the importance and real-life practice of the Code of Ethics.

TASK 1: Following questions are to be discussed in small groups:

PADLET:

- What support mechanisms are in place for the implementation of the ethical codes in your countries?
- What are their main strengths and barriers to their implementation?
- How to make ethical codes more connected with practice/policy and support reflective discussion on the topic?

Information about your team mates is in your e-mail and hopefully we succeeded in matching you with the people you haven't spoken before. If not, please let Milana know, so we can react on time 😊

We wish you fun in getting to know more people and fruitful discussion on given topics!

V MODULE: Challenging situations and dilemmas related to ethical practice in youth work

YOUTH WORK AS AN ETHICAL PROFESSION/OCCUPATION

Youth work is an occupation based on essentially ethical principles, as opposed to purely "technical" ones. We consider technical principles to be those that are performed on the basis of memorized facts and rules, as opposed to the process of raising awareness of oneself in the context of society and advocating for the respect of the rights and well-being of the entire society.

Acting on the basis of technical principles does not provide space for reflection, learning from experience and flexibility in relation to meeting individual needs and rights. Bearing in mind that youth work belongs to the helping professions, advocating for the holistic development of young people, ethical conflicts and dilemmas are multi-layered and continuously present. Following ethical principles, youth workers have an essential obligation: − to promote and ensure the well-being of young people; − to treat young people with respect; − to respect and promote the rights of young people to independently make informed decisions and choices; − to contribute to social justice for young people and society as a whole; − to carry out their practice competently, with integrity and empathy; − to cooperate with institutions and services with the purpose of ensuring the well-being of young people; − to be responsible towards guardians/parents. Bearing in mind the above-mentioned principles, dilemmas often arise in practice, how to create a balance between the welfare of young people, the public good, respect for the decisions and choices of young people, respect for the rights and obligations of youth workers within the state system of youth care, empowerment and control. According to Banks (S. Banks), the following types of ethical challenges arise in youth work:

- Ethical dilemmas: They arise when a youth worker is faced with a situation where there is a necessity to make a decision between two equally undesirable options. They often include a conflict of principles that leaves the youth worker in doubt as to which decision is the right one, while after the decision has been made, a feeling of remorse and regret can be created.
- Ethical problems: They represent situations when a youth worker is faced with a situation in which he has to make a decision, but there is no doubt about what he will decide.
- Ethical issues: These ethical challenges arise in situations when we work in the context of the state system of youth care, i.e. includes cooperation with competent institutions. In these cases, there is a conflict between the rights and obligations of the youth worker in relation to cooperation with state institutions on the one hand and the well-being and rights of the young person on the other.

In order to better understand this problem, we have to go back to the very definition of ethics and what exactly it entails. Ethics belongs to the area of philosophy called axiology or value theory. It deals with the study of morality and the concepts of good and right. Every ethical theory contains at least two components, or theories: the one that determines what is good or valuable and the one that determines what is right. A theory of good or worth can take any value (or multiple values) it advocates, and the reasons for choosing certain values are almost always argued in some way. Acceptance of some or some values as "good" does not yet ensure unequivocal judgment in the choice of correct procedures. One ethical theory can declare for

good e.g. personal freedom, and it is still not clear how to act in all situations. That is why the second part of ethical theories is needed - those that determine what is right. The theory of what is right answers the question of how an individual or a group should act when they react to good, ie. valuable. In order to better understand this, we will present a situation that often occurs in the practice of youth work. One of the basic principles in youth work is respect for the right of young people to make informed decisions and choices, cooperation with state institutions, as well as promotion and ensuring the well-being of young people and social justice as a whole. These principles can be defined as good ie. value in youth work. In practice, it often happens that these principles, i.e. good things can be in conflict with each other, where youth workers are required to make the best possible choice, i.e. to act in accordance with the theory of right.

Example 1: We are working with a young person with whom, after a long time of intensive work, we have finally started to establish a professional relationship and mutual trust. The young person is from a poor family and has a reputation for problematic behavior and a history of occasional theft. At the individual meeting, you informed the young person about the consequences of committing misdemeanors. After your conversation, on one occasion you witnessed a young person steal technical equipment from a shop. Only you saw that act. The question is what is our decision and what are we doing. Do we report misdemeanors to the authorities? In this situation we have several ethical challenges:

1. According to the first principle, we must respect the choice of a young person because he has made an informed decision, implying that if a young person decides to commit a misdemeanor, he must also learn to bear the consequences for his decision and actions.

2. We have a civil, professional duty and moral obligation to report the case to the competent persons, while on the other hand we have a value, i.e. principle to ensure the welfare of the young person. If we report the person, we will lose the trust and relationship we have gained, and therefore the possibility of further work with him, which can lead to positive change. Also, if we report a young person, there is a possibility of permanent stigmatization of the young person as a criminal.

3. If we do not report, we are violating our professional obligation and jeopardizing cooperation with state institutions, thereby calling into question our professional integrity.

After identifying the ethical challenges, the next step is to assess what is the right course of action. Which principle in this case has more weight and which principle will lead to a greater good, i.e. welfare of the young person. Within this situation, we will prioritize the value of the young person's well-being against the value of cooperation with state institutions and our professional credibility. Although it is very important to protect ourselves as a professional, we must remember what our primary purpose of action is - which is the holistic development of young people and their well-being. Less damage will be caused if we potentially put our professional credibility at risk than if we stigmatize a young person and reduce the possibility for his further development. Respecting the young person's decision and learning that every decision has its

consequences, in this case can lead to a counter-effect. With this analysis, we can come to the conclusion that we do not report the young person to the authorities in order to maintain the trust and relationship with the young person, but with mandatory intensive further work. Given that the young person comes from a poor family, through individual work we can gain further knowledge of why technical equipment was needed. In the long term, we can empower the young person and direct them to other forms of income other than theft. It is also possible to resort to more creative solutions to return the technical equipment, without the young person being reported to the authorities and not being stigmatized as a criminal in the long term. If, even after all these efforts, the young person does not change his behavior, then we can consider reporting to the competent institutions. In order to understand how important it is to approach each case individually, we will analyze another ethical situation in which there is a conflict of principles in a very similar way, but with one important difference.

Example 2: We are working with a young person with whom, after a long time of intensive work, we have finally managed to establish a relationship and mutual trust. That person has discriminatory attitudes towards a certain group of young people (for example, members of the Roma nationality and/or young people of homosexual orientation). After being informed and engaging in dialogue and processes in which the young person can reconsider his attitudes and values, the young person still maintains his discriminatory attitude, which carries the risk of violent behavior and jeopardizing the safety of another young person. The question arises, do we report the potential risk to the authorities (the police) or do we just continue to work with the young person or do something else?

The ethical challenges are very similar to those in Example 1, and they are as follows:

1) We respect the young person's choice because they made an informed decision even though the decision does not lead to their well-being. This implies that if a young person has made a decision, he must learn to bear the consequences for his decision and actions.

2) Respecting the principle of ensuring the welfare of young people and justice as a whole, the welfare of a young person 10 applies equally to a young person who is a potential abuser and to a potential victim. If we report a young person who is a potential bully, we will lose the trust and relationship we have gained, and therefore the possibility of further work with him, which can lead to change. Also, if we report a young person, there is a possibility of permanent stigmatization of the young person as a bully.

3) If we do not report a possible risk of violence, we violate our professional obligation and jeopardize cooperation with state institutions, but we also put a young person who is a potential victim of violence at risk.

Analyzing this case, we can determine that there is a great similarity in ethical challenges. An exception occurs in the 3rd challenge, where the aspect of the well-being of a young person who is a potential victim of violence, which failure to report the case would put at risk, also appears. If we ask again the question of what is the right action and which principle will lead to the greater

good, we will come to the answer of what we will do in a given situation. In this case, we can say that we are closer to the decision to report a young person who is a potential abuser to the competent persons and institutions in order to prevent endangering and putting a young person who is a potential victim at risk. However, before we make this decision, we must be sure that the risk is very certain and real, and that we have done everything we could with the young person who is a potential bully to prevent him from violence. We must be aware of the fact that when we report a young person to the authorities, there is a very high probability that we will lose their trust, and thus the possibility of further influencing their development. From the above examples, we can see that the actions of the youth worker cannot be technical - which are repeated, but each case and situation must be approached individually, considering the well-being of the young person, and the educational elements, whereby the youth worker must make an ethical assessment and decision. Ethical practice means actions/activities that lead to the welfare of humanity through the perspective of valuing the idea of true and just action. Such practice allows people to break rules and conventions if they judge that their observance does not promote "good and right".

Is it possible to offer correct answers to the most common ethical dilemmas in youth work?

Sorry to disappoint you, but the answer is NO! What is possible is to learn how to think and analyse given situations in order to make the most ethical decision that will bring the greater good. In the process, we must learn how to prioritize, weigh the importance of conflicting ethical principles in each situation, and look at the long-term consequences and outcomes for the young person's well-being.

Let's do it together!

TASK 1: In your email, you received the names and contacts of 5 more youth workers with whom we suggest you do the next task. Meet online, spin the ETHICAL DILEMMAS wheel and think together about how you would approach each one. Leave the main points of your discussion in the Forum and sparkle more debates on the topic!

Our suggestion is that each group reflects on at least 3 dilemmas, and we strongly support those who will spin the wheel until they solve everything offered 😊

https://wordwall.net/resource/60549695

When you have finished the discussion, you can look at the suggested answers, which we collected during the national discussions with youth workers 😄

TASK 2: Share at least one of dilemmas with your colleagues from the organisation/institution you work with. Discuss possible solution with them!

Share with us on Forum was is it more or less difficult to discuss with youth workers at local compared to the European level?

Is it necessary and mandatory to use gender-sensitive speech (oral and written) in youth work?

One of the basic tasks of youth work is the fight against discrimination and advocacy for human rights, which is also defined by ethical principles: treating young people with respect and promoting social justice for young people and society as a whole. The use of gender-sensitive speech is not a legal obligation, but an ethical one. It represents advocacy and promotion of gender equality, as an integral part of human rights. Gender equality is a very complex issue that is conditioned by social constructs and is based on stereotypes and prejudices. Bearing in mind that we work with young people who are the bearers of social change, it is of great importance that gender equality is an integral part of all our programs. Acceptance of gender equality as a value by young people can largely determine the future of a young person. When we say that, we mean overcoming existing social frameworks of gender roles that lead to gender inequality and discrimination. This can be about empowering both young men and women to choose an occupation/profession they really want, rather than one that is defined by gender roles. It is still not so common for girls to choose technical professions or e.g. the profession of firefighter, 16 while it is not so common for young men to choose a profession that is in the field of care and education - e.g. teacher, or dancing. Gender equality also affects partner relationships, e.g. it is common for the woman to take care of the housework or to take maternity and childcare leave after giving birth, while the father stays at work and potentially builds a career. According to the Labor Code, the father is also entitled to childcare leave and these roles can be switched. Here, therefore, we are not only talking about the possibility for a woman to continue her career and thus gain her economic independence, but we are also talking about realizing the father's right to spend time with his child, which is primarily denied to him in this way according to gender roles.

Do we share information about young people with colleagues in the organization who are not youth workers or with people outside the organization (other colleagues, friends, relatives)? Are there cases where it is necessary to break the confidentiality between the youth worker and the young person?

In order to answer the above questions, we must first understand the difference between secrecy and confidentiality. When we commit to the secrecy of information, we agree that we will talk about it only with the person who told us the secret and no one else. 17 Confidentiality, on the other hand, has a different connotation. Confidentiality means that the information has been entrusted to us and that we will treat it in the best interest of the person who entrusted the information to us. If a young person confides in us, it means that he has confidence in our judgment. In other words, we can discuss with other, appropriate persons to do what is best for the young person. We share information that is confidential with others only when we need advice or we have an obligation to pass that information on, we never share it for personal entertainment, curiosity or personal gain. Precisely because of the above, it is very important to familiarize young people with the differences between these two terms, as well as to inform the young person about our professional obligations before sharing information. That is, it is

recommended that before each individual conversation we inform the young person about confidentiality and what it entails. If a young person informs us about a violation of his well-being and safety (eg abuse), we have a professional obligation to forward the information to the competent persons and institutions. Otherwise, we ourselves are complicit in the abuse. If we follow the rule of informing the young person about the confidentiality of the information and our professional obligations before communicating the information, the young person consciously makes a decision whether he wants to communicate the information to you or not and agrees to the forwarding of the information. With this, we prevent the risk of a young person losing confidence in us because you have clearly indicated to her what your professional obligation is, and she makes a conscious decision.

How do we treat photos and information about young people participating in our programs? Do we make them public? How do we store information about young people in our organizations (eg youth files)? Who has insight into them?

It is recommended that each association has an adopted policy on the protection and safety of children and young people in youth work, which defines the aforementioned issues. Certainly, when we talk about data protection, we are obliged to implement the practice in accordance with the Law on the Protection of Personal Data of the Republic of Serbia. According to the Law, for any collection and processing of data, we are obliged to obtain consent from the person whose data we collect and process. For example, if we photograph young people, we need to get their consent so that we can use the photos for the purpose of promoting the work of the association. When it comes to minors, we need to obtain written consent from their parents/guardians. All data that is collected and processed is strictly confidential, except in the case when we receive consent for their processing or when the life and/or safety of a young person is threatened. Confidential information is an integral part of a young person's personal file, which can be in electronic or printed form. In electronic form, these data are stored in locked documents/folders (with a password), and in printed form in a locked cabinet. Persons who work directly with young people have access to this data. It is recommended that we inform young people about their rights so that they can exercise them if they participate in activities that are outside of our organization.

It is recommended that youth workers and leaders who want to acquire more competences in relation to the protection and safety of children and young people in youth work can attend training on this topic!

Is it okay to fall in love with a young person who is a user of the program? What do we do in case it happens to us, and what do we do in case it happens to our colleague?

Although we would like to, it is impossible to control who we will fall in love with. It is not unethical to fall in love with a young person, but what we do next makes us ethical or not. If we already fall in love with the young person we work with, we must understand that we have a choice. The sentence: "but it's love, I couldn't do anything about it" cannot serve as an excuse

because we are in a professional relationship with a young person. We have a choice between two options; A) to fall in love and consciously not take actions that lead to the establishment of an intimate relationship; B) to fall in love and take actions that lead to an intimate relationship. As already mentioned, entering into intimate relationships with young people who are beneficiaries of our programs is a serious violation of the code of ethics (regardless of the age difference) because it involves the manipulation of power and the inability to exert professional influence on the growth and development of a young person. Entering into intimate relations with young people from a managerial perspective leads to the termination of the employment relationship of the youth worker, and if it is against the law (age difference and entering into intimate relations with a minor), it also leads to criminal liability. On the other hand, if we realize that we are in love with a young person within the framework that the law allows, we can do several options in order to continue to act professionally and in accordance with ethics: a) If possible (which is rare due to limited resources) we change with a colleague /inicom in order to avoid direct work with the young person in question. Even in these cases, entering into intimate relationships is not the most ethical thing to do. It can be considered ethical only when we do not have any professional relationship with the young person, when we do not have any contact points in the programs and services. Going together to trainings, seminars, camps where, although we are not directly in charge of that person, we are still in the role of youth worker, and he/she is in the role of participant - that will still be considered unethical. At the same time, we are sending a message to other young people that intimate relationships between young people who are beneficiaries of our programs and youth workers are possible. Therefore, this option is acceptable only in the case when we have absolutely no professional contact points with the young person, but it should definitely be avoided as much as possible. b) Exchange with a colleague is also practiced in the case when we realize that we have certain emotions towards the user of our programs, but we consciously decide not to enter into intimate relationships. The reason is that due to emotions, we lose the ability to make rational and objective judgments in certain situations, which affects our professional work. c) We resign and/or the young person ceases to be a beneficiary of our programs. d) There is no fourth option. If we notice that our colleague has intimate relations with a young person, regardless of collegial relations, we must report the case to management and the Council for Ethical Issues. We always put the welfare of the young person above collegial relations. The rule of ethics is the same in situations where there is an intimate relationship between the trainer and the training participant. Entering into intimate relationships during training is a violation of the code of ethics. However, the situation here is still less complex due to the duration of this activity. In youth work, we work long-term with young people, while in training, that professional relationship is defined by how long the training itself lasts (several days). As long as the training lasts, entering into intimate relationships is considered a serious violation of the code of ethics, after the end of the training, the professional relationship also ends, and thus intimate relationships (as long as they are in accordance with the law) do not represent an issue of the code of ethics.

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

In accordance with the ethical principle, as youth workers we must respect the rights of young people to make their own choices and decisions. Our role is to inform young people about the topic itself as well as about the possible consequences of their decision, pointing out to them the fact that the consequences of their choices must not endanger any segment of human rights. Our main task is to create an environment in which they can reconsider their attitudes and values. If even after that the young people stand by their decision, we must respect it. This does not mean that we stop working with that young person. We continue to involve the young person in our programs that provide various opportunities for holistic development that may or may not lead to change sometime in the future. The task and purpose of youth work is not to work only with young people with whom we share the same opinion and values. This would mean a violation of the ethical principle of the fight against discrimination. On the other hand, if a young person's decision violates the rights and safety of another young person, we must react, which includes reporting the young person to the competent institutions if necessary.

Young people smuggled alcohol in training, although they were told that it is strictly prohibited, what do we do in that situation?

Setting clear rules, boundaries and presenting consequences for breaking them supports the personal development of young people and their preparation for adulthood by learning to take full responsibility for their decisions and actions. This applies both to the issue of alcohol, other psychoactive substances, and to any other issue of violation of pre-defined rules and agreements between us and young people. When establishing a rule or an agreement with young people, it is very important to present the consequences of breaking that agreement. Consistency of youth workers is crucial in such situations. It is pointless to establish rules and consequences/sanctions due to *violations*, if we do not intend to implement them, i.e. to respect them ourselves. If we established an agreement with young people, and the young people, informed about the consequences, made a conscious decision to break the agreement, we must be consistent and react in accordance with the pre-defined sanction. Before proceeding with the implementation of sanctions, it is necessary to have a conversation with young people so that they truly understand the necessity of consistent action and taking responsibility for their actions and decisions. In this way, even if we implement sanctions, we will not jeopardize our relationship with young people and we will continue to work with them.

Is it ethical to create conflict in a group of young people, in order to show them the potential of conflict for their growth and development?

First of all, we must define what exactly we mean by creating conflict in a group of young people? This may mean initiating the resolution of existing conflicts in the group that are often hidden and under the surface, but it may also mean that we, as youth workers, use unethical methods (gossip,

providing false information, etc.) in order to cause conflict situations in group of young people. Of course, the first situation is ethical, the second is not. In the first situation, we often use exercises that only encourage the resolution of existing conflicts in the group (barometer of attitudes, debates, performing a task with instructions that can be interpreted differently or through which the roles of members in the group will begin to be defined, etc.). In these situations, the youth's comment may be that we are causing conflicts, because they are often invisible. By using exercises that require the presentation of one's own views and opinions, we teach young people to think critically, accept differences, promote emotional intelligence, as well as accept the belief that conflict in itself is neutral, and that depending on the skills we possess and the way we approach conflict resolution, it leads to to a positive or negative outcome. Conflict resolution skills are transferable skills that have been identified as desirable by most employers but also necessary in everyday life.

How to deal with (offensive) pranks and jokes? The limit of freedom of speech vs. offensive speech. Censorship?

Freedom of speech does not mean exclusion from responsibility. All of us as holders of human rights, including freedom of speech, are responsible for using that right in a way that does not endanger others. Here we can have two cases: that such jokes and jokes are told by young people or youth workers. In both cases, we are obliged to react, to meet the consequences of those who behave in this way. In addition to being offensive, such jokes are also discriminatory, they help promote stereotypes, and we, as youth workers, are responsible for making young people aware of this and working with them to change their attitudes and the way they communicate. The key causes of 44 discrimination are stereotypes and prejudices that we have towards certain groups of people. Jokes about blondes, Roma, Bosnians are offensive and we have to be aware of that always and not only when we are warned about it by people who belong to the group we are discriminating against. We can promote stereotypes and prejudices, discriminate, even when we don't want to or are not aware of it. The organization's statutes, regulations or other internal acts, as well as this code, prescribe the principles of non-discrimination, and when youth workers do this, we can act as in any other case of unethical practices by youth workers. This is not about censorship, but about questioning the values and beliefs of both youth workers and young people, which is the essence of youth work.

When is it okay to hug a young person?

A hug is one of the few forms of interaction between two people that has its own physical, spiritual, mental and psychological dimensions, and indicates love, support and the message I care about you. Given the nature of the relationship between youth workers and young people, which is professional with a friendly approach, there are often mutual hugs. However, as youth workers we must keep in mind that not all young people are tactile, ie. not all young people like a hug or they don't like us. The young people we work with carry history with them, just like us. Some of them may be victims of violence and abuse, without us even being aware of it. Therefore, there are several rules regarding hugging with the young people we work with: ⬜ If a young person

initiates a hug, accept it. ⬚ Before we initiate the hug, we ask the question whether it is our need or whether it is something that the young person needs at that moment. The simplest way to check this is to ask: "Can I hug you?". ⬚ When we hug, our hands should not be in the low back area, near the buttocks. 47 The hands should be in the area of the shoulder blades, and the lower part of the body should be separated from the young person, i.e. that when hugging, we come into contact only with the chest. Caution with hugs and other touches must always exist, youth workers must be aware that they themselves can become the object of accusations from young people for sexual abuse, therefore we must reduce that risk to a minimum, as well as learn how to protect themselves from false accusations. Also, in the event that we, as youth workers, do not like hugs, it is recommended to be honest with young people and to say it very clearly. If we are open and honest, young people will accept it.

An argument between two leaders in a youth group, after which one group no longer accepts her and she leaves the club.

This situation leads to different approaches in relation to whether the two leaders are in charge of leading the youth group or whether they are participants, i.e. users of our programs. If they are youth leaders who are in charge of leading a group of young people, and who quarreled in front of the group, they both violated the code of ethics and professional behavior, and therefore both deserve certain sanctions from the management. Young people should not be aware of the problems and disagreements that we as colleagues have with each other. In the event that two young people who are participants in our programs had a conflict, the role of the presenter, ie. of the youth worker of that group of young people is to intervene. In such situations, we will have to assess how we will intervene, whether we will resolve the conflict in front of the whole group, or whether we will invite two young people to a meeting, or whether we will have separate individual meetings. We must treat conflicts as normal practice. In such situations, the role of the youth worker is to facilitate the conflict transformation session(s) encouraging mutual dialogue, prevention of discrimination and acceptance and understanding of diversity. We teach young people that conflict in itself is neutral, and that depending on the skills we possess and the way we approach conflict resolution, conflict leads to a positive or negative outcome. Conflict resolution skills are transferable skills that have been identified as desirable by most employers but also necessary in everyday life. If even after the session/s and other interventions (individual discussions) the young person decides to leave, we must respect that decision.

What to do when adults who are not youth workers do not behave in accordance with ethical and professional principles at youth work activities (eg consume alcohol)? Should the person be removed from the activity, and what about superiors and members of the board of directors, etc.?

It is not necessary for people who are not youth workers to know the Code of Ethics, but it is necessary for us as youth workers to inform everyone we work with about why we act in a certain way, that is, that we are guided by ethical and moral principles in our work. The rule of not consuming alcohol at youth work activities applies to everyone, regardless of whether they are

youth workers or someone from the management structure. Creating procedures that anticipate and prevent such situations helps us to face such situations, and we should advocate for such procedures in the organization. One of the ways to react in such situations could be to remove the person from the activity, but also to remind him that the implementation of the Code of Ethics in the organization falls under the responsibility and management of the organization.

To what extent do we develop a friendly relationship with young people?

Often in conversation with young people, we can hear their opinion about us as youth workers: "You are like our friends, but you are not friends, it is difficult to define" 11 Precisely because of the above-mentioned characteristics, the nature of the relationship confuses young people, but still youth workers are not friends, but they do have a friendly relationship. They were seen as friends because of mutual respect, a relationship without authority, because they do not judge but accept, they understand the problems and pressing issues of young people, they do not control young people, they do not explicitly say that something is wrong and that they should do something, young people get involved in this process voluntarily and because they want to. They share certain personal questions and dilemmas that they do not tell their friends and peers with youth workers, because they are seen to have more knowledge and experience. In this relationship there is care, empathy, sincerity and reciprocity to a certain extent, but youth workers are not friends with young people, because young people are not part of their social life. This means that we don't go out with young people to cafes in private, young people don't come to our house to hang out, we don't share our private dilemmas and problems with young people asking them to listen to us, etc. We have a strictly built professional relationship and boundaries, which is built on a code of ethics that must be respected, and that is precisely why the relationship is defined as professional with a friendly approach.

Personal action plans:

What I can do after training in 24h	What I can do after training after 7 days	What I can do after training after 1 year	Resources I need	Who can support me