B.P.E: BECOMING A PART OF EUROPE PROJECT

How youth work can support young migrants, refugees and asylum seekers

EUROPEAN LEVEL RESEARCH

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- The translators of the practices, life stories, interviews

While elaborating this research, the researchers have made all possible efforts to keep trace of references. In case you will find any omissions, we will be pleased to correct them.
The unprecedented number of refugees and migrants arriving in Europe has indicated the need to explore existing and new opportunities for Youth work practice. Financed under Key Action 3 of the Erasmus+ program, the project ‘Becoming a Part of Europe (BPE)’ aims to develop and share non-formal education methodologies and new inclusion practices through youth work, with a view to promoting the integration and social inclusion of refugees, asylum seekers and migrants and to foster understanding, tolerance and respect among people.

This report, a component of the BpE project, documents the key findings of a European-wide research that explores existing youth work practices and provision with young migrants, refugees and asylum seekers. The findings respond to the key research question: how can Youth Work support the social inclusion of young migrants, refugees and asylum seekers (YMRA)?

The research adopted a qualitative approach to explore the experiences, challenges and perspectives of Youth Workers and YMRA in relation to Youth Work provision and practice in nine European countries. Through the adoption of a multi-case studies method, data collection tools included 9 life stories of YMRA, 24 open-ended exploratory interviews, 107 descriptions of good practices among different participating countries, field notes and other reports from national expert meetings, a documental analysis of initiatives, projects and relevant literature at a national and European level via an online questionnaire.

The findings of the research provide some interesting insights into how youth workers throughout Europe are already responding to the arrival of young

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1 Belgium, France, Germany, Malta, Italy, Portugal, Slovenia, Sweden, The Netherlands
migrants, refugees and asylum seekers. This in itself is testimony of the strengths of youth work practice: flexibility, innovation and an open approach emerge as key elements that go to the core of Youth Work practice. The data collected, highlights how despite its diversity (be it in relation to context, approach and the youth population), there are common characteristics that are more than apparent across the projects identified in this research. In this regard, the findings indicate some key principles that define the projects and Youth Work practice. These include: an emphasis on fostering social inclusion; the provision of ‘safe spaces’; and a commitment to a democratic, participatory, ‘bottom up’ approach. Not all of the projects under review were exclusively engaging YMRA, rather, Youth Workers adopt an inclusive approach that seeks to engage young people from different backgrounds, including those facing disadvantage and social exclusion.

The following points provide some insights into the key findings of the report:

- Whilst the labels attributed to their role as Youth Workers are diverse (social pedagogy, mentors, facilitators), youth work practice with YMRA strives towards creating an educational environment conducive to informal and non-formal learning. With an emphasis on the relationships forged between the Youth Workers and YMRA, youth workers seek to establish an educational context that is conducive to both deliberate and incidental learning. The practice starts with where YMRA are ‘at’, the focus is on the young person, it is respectful and responsive to YMRA individual and collective experiences, knowledge and skills.

- Be it with the individual young person, or the broader community, Youth Workers give importance to relationships. Attention is given to building a sense of individuality within the collective. At the individual level, and whether their role is perceived as a reference point, a guide, or simply maintaining a presence, Youth Workers give priority to the relationships they forge with YMRA. Emphasis is placed on a bottom-up approach, embracing an ongoing practice that is alive, flexible and responsive to the particular needs of young people, including YMRA.
At a community level, Youth workers adopt a dialogical approach in their effort to co-create inclusive communities. The results highlight the unique role of youth workers in bringing different young people, local and YMRA together, and creating a context that is conducive to association and inclusion, rather than division and exclusion. Youth Work practice embodies a ‘third space’ that is characterized by transculturality. The emphasis on dialogue, rather than a top-down approach to education, provides for rich, critical, and transformative learning opportunities. It is through dialogue that young people of all backgrounds are able to meet, discuss and associate. The approach provides possibilities to challenge stereotypes, to listen to, empathise and discover the ‘other’, to overcome fear, to contest, embrace and challenge differences and similarities between and within different communities. Within the youth work context, borders shift and morph as multiple identities interact and engage in communicative practices. New identities, personal and collective are transformed, across multiple cultural spaces.

Youth workers give priority to the ‘participation’ of YMRA. The findings suggest that this prioritizing of participation moves beyond the tokenistic: it is not limited to simply ensuring that YMRA are ‘included’ or ‘involved’ or indeed an end in its own right. Rather, participation is recognized as a means to an end, crucial not just in developing relationships, but also in addressing matters related to democracy, social justice, human rights and active citizenship. Youth workers prioritize creating the spaces and diverse learning opportunities to develop the knowledge and skills necessary so that YMRA may participate in their own right, in empowering ways.

Within the youth work context, relationships are also recognized as an important resource, not only in developing civic and community involvement, but also in overcoming the barriers faced by YMRA. Relationships serve as the bridge, and through their social interactions and relationships with other young people, educational institutions, service providers and beyond, YMRA are positioned to develop their own social capital, thereby positively impacting employability, poverty alleviation and community relations.
• Likewise, youth workers adopt a targeted approach in programme development and service delivery that seeks to tap into their own social capital, and to serve as a bridge, developing and building on their networks to ensure that service providers meet the needs of YMRA. The findings of this research suggest that Youth workers engaged in the formal education system are filling a particular and much needed and multifaceted role – from acting as a point of reference, to fostering relationships within the educational context (institutional and personal, with students and teachers), to a more concerted pedagogical role. The findings also demonstrate how a dialogical, bottom-up approach positions Youth Workers in a unique position. Their informed role as advocates comes to the fore, as youth workers use this knowledge to lobby local governments to respond to the needs of young people, including YMRA.

• Language barriers emerge as the biggest challenge facing both YMRA and youth workers, both within the youth work context (in developing relationships and trust), and also within the broader societal context, impacting inclusion (language is recognized as key in combating social exclusion across many aspects of YMRA’s lives, including employment, education, access to key services and of course social interaction beyond the youth work context). YMRA represent a diverse group, marked by different levels of education and command of English (often used as a common language) and/or the language of the host country. Such linguistic plurality appears to be embraced as an added value, and informal learning and education, with an emphasis on intercultural dialogue, also lends itself to a more experimental setting; Youth workers are adapting their tools and engaging innovative pedagogical methods in order to meet these new learning needs.

In the following pages, you will find an in-depth analysis of the BpE practices, as well as of the YMRA life stories and youth workers interviews. Enjoy the reading!
2. From youth work to the project “Becoming a part of Europe”

2.1 Youth work contextualization

Over the past decades, European Union (EU) member states have experienced increasing migration. Such flows and the accompanying humanitarian crisis, are posing new challenges to the EU. As the composition of the population is changing over time, and societies are facing increasing diversity, this has led to the need for new conditions and mechanisms for social cohesion and government responses to public concerns. New needs are emerging, demanding effective and socially innovative ways of fostering the inclusion of YMRA in the mid and long-term.

YMRA are not wasted lives, but creative and resourceful people who, generally, are actively adapting to new contexts and circumstances in which they are supposed and intend to live. To this end, it has been emphasised that the valorisation and transference of Youth Work experiences and practices has been crucial to satisfying the need for a better integration and inclusion process of the YMRA.

For over 150 years, three elements have fused to delineate youth work and thereby distinguish it from other welfare activities: (a) the voluntary and free will relationship between the client or participant and the worker, with the former invariably retaining the right to both initiate any association with the worker and more importantly to terminate it; (b) the

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work undertaken primarily has an educational purpose; and (c) the focus of the work is directed towards young people. Integral to this process is the issue of identity in terms of self-image and self-esteem. Throughout this process, active participation is instrumental, whereby youth work is focused on empowering young people to learn from their experiences, to examine and to integrate their values and purposes in their actions and relationships, by questioning taken-for-granted attitudes, assumptions and beliefs and, thus, developing their autonomous moral rational judgements.

These defining dimensions, when configured together, have led to the distinctive attraction and acceptance of youth work as field of thought and practice: an explicit commitment to association; young people's sense of self; educational age-based experiences including their interests, current activities, styles and emotional concerns; faith in people and peer networks.

Association and integrity are youth work epistemological concepts that form the core of self-determined learning, knowledge development, attitudes and skills, lifelong reflection, learning and growth of young people. It is the self-exploration and self-examination, including in regard to personal values, critical skills and the broadening of personal capabilities for moral approach that makes youth workers, not only providers of a service, but also definers, interpreters and developers of youth work. Ultimately, what youth workers think, believe and do in practice has an influence in the kind of experience and learning that young people get.

However, in these managerialist times, youth work is facing a crucial challenge for its further development. Considering the essentially unfinished nature of youth work, its efficiency requires constant negotiation of uncertainty, balanced decision-making, problem-solving dilemmas, risk taking and many

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other life’s shifting human changes. In this way, youth work can offer no guarantees of reaching certain and definite outcomes. Youth work is a critical process (not an end product), and because of this, it will at best often be able only to accidentally sight its targets with clarity or demonstrate its impacts with precision. Consequently youth work is challenged by most current policy-makers in their search for measurable impacts and concrete outcomes⁹. In fact, some say there has been a shift from voluntary participation towards more coercive forms, from association to individualized activity, from education to case management and from informal to bureaucratic relationships. There are now targets surrounding accreditation that inevitably accelerate the movement away from informal and nonformal education towards more formal education and vocational training.

There are also aspects that are not measurable because youth work practice is more about ‘expected’ outcomes that arise from engagement of young people based on personal and social development and awareness, and sowing seeds that will grow at the pace of the individual within their own life and in their own time. And those aspects of youth development that are measurable, should be measured in ways that make sense to the young person, not detracting them from the holistic process of engagement.

In times of growing corporate capitalism and digital communication and surveillance, in order for youth work to have a future, it is required to rethink its roles and functions.

An important contribution would be a coherent articulation of what distinctively defines youth work, highlighting how the defining dimensions would motivate young people to make the kinds of personal and educational gains which policy makers and funders repeatedly claim to want for them. In order to (re)gain more autonomy that will allow youth work to practice in the realm of civil society, it must be engaged with the lives of young people in ways that unambiguously prioritise their interests and those of the broader society.

The task seems to be to link youth work with the mission of reconnecting young people and the wider community socially, culturally and emotionally, strengthening the weak bonds that give life to civil society. New languages of practice and fresh paths to follow are to be sought out because the dynamics of post-modernity make it socially necessary. Additionally, there is a need to develop youth-centred and qualitative evaluation methodologies that are congruent with youth work itself. Although it may be relevant for some services to identify young people’s ‘outcomes’, it is also necessary to explore, from their own perspectives if, how and why they value the services they take part in.

Resistance towards the dominance of quantitative methods in the evaluation of youth work, has led to calls for the need to develop qualitative, bottom-up and practice-based alternatives in evaluation based on collective critical reflection\(^\text{10}\). Youth Work needs to be articulated and described in terms that resonate with funders and policy makers as well as with the formal educational system, in order to give visibility to non formal education and its effects.

Since the EU is dealing with new challenges clearly identified within the Paris Declaration\(^\text{11}\), it is important to enable youth workers to have a role in supporting the creation of a more inclusive society and in the integration process more broadly\(^\text{12}\). Such support would contribute towards the formulation of new policy recommendations, development of new practices and suggestions/models which would be shared transnationally to shape future programme design (development, testing and readjustment).

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### 2.2 Youth Work for YMRA social inclusion: main key functions

Youth work has a unique contribution to equip YMRA with life skills which can contribute towards their democratic resilience and to strengthen their democratic values. Youth work can, at an individual or collective level, support YMRA in transition to a different society, especially those at risk of marginalization and social exclusion, by empowering them to deal with the challenges of growing up in a complex, pluralistic modern society. The value of youth work lies in its ability to address the reality of YMRA. More specifically, it is said that youth work can help YMRA to acquire the necessary skills to become autonomous, supporting their constructive participation in society, and fostering their civic and political engagement. Such social benefits result from a better knowledge of the whole situation, the promotion of involvement of all stakeholders, and from the link between them through dialogue, trust and intergenerational solidarity, built around the learning of democracy connected to themselves, their families, neighbours and communities. Youth work can reach out, engage YMRA and build trust while working with YMRA because it provides a safe space for them to get to know each other and those whom they are working with. Being YMRA centred, youth work acknowledges individual cultural, religious or other needs of young people. This type of building of trust as a basis for ongoing individual support, increases the connection between YMRA and their peers, supports workers, families or communities, and builds specific skills, knowledge, self-confidence and well-being. Given

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that YMRA and their families face a range of barriers in accessing new country systems, including education, training and employment pathways, mainstream support services and the broader community. Youth work is useful in engaging them in ‘multilevel’ advocacy, supporting them and their family members to access and remain engaged in services, ensuring that those barriers or gaps in service provision are addressed. Youth work activates local networks, resources and other services or workers to understand and effectively respond to their needs, and provides policy advice at the local, state and national levels. Youth work also assists young people in navigating services, as well as to provide support to other agencies to improve accessibility.

2.3 The raison d’être of the project “Becoming a part of Europe”

The purpose of the BpE project is to promote the integration and social inclusion of YMRA through the development of Youth work activities, non-formal learning methodologies and new inclusion practices based on mutual understanding, tolerance and respect. In order to achieve this purpose, it was generally felt the need to foster the inclusion of disadvantaged learners, with a special focus on persons with a migrant background, while preventing and combating discriminatory practices. Specifically it is intended to foster mutual understanding and respect among different ethnic and faith groups and promote intercultural dialogue. This is to be achieved by encouraging youth participation in social and civic life, developing inclusion and outreach practices to reach young people, and enhancing the quality of youth work in non-formal learning activities and volunteering. In the field of integration and social inclusion of YMRA, these objectives are to be achieved throughout the development of four aims which require the identification and collection of best practices of youth work, the designing of innovative youth work models, techniques and activities, the development of informal and non-formal learning activities and the formulation of wide-impact policy recommendations and measures / proposals for future development of youth programmes. Some long lasting effects are expected. In regard to YMRA, these include
the enhancement of engagement, construction of new good practices of integration, configuration of new measures favouring intercultural dialogue, acceptance of multicultural values. When it comes to youth workers, outcomes will include participation in constructive dialogue, enhancement in critical thinking and planning skills as well as widening of their views on youth work possibilities. In regard to the EU, expected impacts include the shaping of policy recommendations, exchanges in expertise, the creation of synergies and exploitation of the results. With regards to Erasmus+ Youth in Action, it is also expected to be impacted including by enhancing inclusiveness and the development of tools for planning and implementing projects involving an increasing number of YMRA, youth workers, NGOs, local bodies and all other eligible organizations in the different key actions. When it comes to sustainability, it is anticipated that there will be the development of a new integration culture, improvement in European cooperation and mainstreaming on the importance and value of informal and non-formal learning in helping to shape the future generation of European youth programmes.

Throughout this process runs the idea of capacity building to enhance youth workers’ skills and competences, constructive dialogue at national and European level and the vision of a bottom-up process involving the main actors in the field of youth work.

The BpE project is structured upon seven working packages (WPs) which will be developed and implemented during the whole process. This report is about the investigation of WP1 stocktaking and research. The role of the research in this project aims to collect, map, analyse, interpret and upscale local youth work practices (important and crucial experiences, projects, models, activities) already developed at both national and EU level, providing suggestions for issues to be addressed during the work package 3 tha aims at elaborating policies recommendations.
2.4 Methodological approach of the BpE research

To make sense of youth work, we must explore the objects, ideas and practices that people reference when asked to explain what they think youth work is. Many of the elements that may be used to form any definition of youth work are problematic. A review of current practices labelled and accepted as in some way being youth work, reveals an extraordinary range of differences and disputes. It is more helpful to think of different and competing forms of youth work. A number of bodies of customs, thoughts and practices appear to be important to practitioners when explaining and defining what they do. They help provide a model of reality or cognitive map for practitioners. There are particular conceptions of the worker’s role, the direction of the work, what constitutes success, and the types of activities to be undertaken.

A hypothetic-inductive attempt was made to confront and to interpret different constructions of reality or the action-meanings elaborated by youth workers. Through indicators - components - dimensions, we tried to find out concepts to produce inductive reasonings about the knowledge of social reality in more detail. Through this qualitative approach, we intend to get close to the subjective reality of the connection between youth workers and YMRA, how they interpret, understand and define their social worlds. Through the adoption of a multi-case studies method, data collection tools included 9 life stories of YMRA, 24 open-ended exploratory interviews, 107 good practices descriptions among different participating countries, field notes and other reports from national expert meetings, a documental analysis of initiatives, projects and relevant literature at national and a European level, 179 online questionnaires.
We described the data and established categories of analysis to be able to code, systematize, compare and group the data. We elaborated summary tables to give meaning and logical coherence to the data. We tried to interpret all the data, relate it, compare and aggregate it. We experimented with different data collection techniques, selecting, whenever possible, relational expressions, meaningful quotes and examples to illustrate the interpretations and analysis. We asked some people to comment on, criticize the analysis and to challenge different points of view. In order to try to answer the question: “how can youth work support young migrants, refugees and asylum seekers?”, we looked for patterns, tendencies and contradictions, and for continuities and discontinuities, making them visible, accessible and equating the level of transferability and replication of the patterns of relevance and appropriateness.

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14 We also got respondents from Austria, Britain, Bulgaria, Croatia, Czech Republic, Danish, Finland, Greece, Iceland, Jordan, Latvia, Lebanon, Lithuania, Macedonia, Moldova, Norway, Russia and Spain.
2.5 Theoretical background highlights\textsuperscript{15}

Youth work is about equipping YMRA, individually and collectively, with life skills which contribute to strengthening their active participation, transition to democratic resilience\textsuperscript{16} and values\textsuperscript{17}. Youth work try to cover a broad scope of out-of-school activities of social, cultural, educational or political nature by, with, and for young people, managed through professional or voluntary youth workers. Being organized in different ways, it is delivered in different forms and settings and is given shape at the local, regional, national and European level.

A Youth Worker, is most of the times, a mediator and facilitator who discusses difficult topics of meaning with YMRA in a safe environment, knows the trends, confronts and links them with young people’s realities. The youth worker must be self-aware, capable of self-reflection, critical thinking and emotional resilience, encouraging intercultural and inter-faith discussions which underscore common values, and perhaps differences. The Youth Worker makes the best use of existing training opportunities to provide positive narratives, inform young people of public networking and establish/build up relationships of trust by knowing the field and being ready to intervene on site.

Defining young migrants, refugees and asylum seekers:

For the purpose of this study, the term young migrant refers to a person who leaves their country of origin voluntarily to seek a better life for a range of personal and/or economic reasons. The individual has made the choice to leave, had the chance to plan and prepare for migration and generally can return at any time if he wishes.


\textsuperscript{16} Democratic resilience refers to cognitive openness (willingness and ability to see different points of view, truths), emotional flexibility (ability to feel solidarity, identification, trust with people of different backgrounds, to negotiate the complicated ‘quest for significance in the modern world’) and social variety (willingness and ability to negotiate and maintain relationships with people of different backgrounds).

\textsuperscript{17} The values of youth work are: respect, dialogue approach, relational work (trust), inclusive and positive approach, tailor-made intervention, flexibility, voluntary based, non-formal and informal learning methodology, resource perspective (building on the young person’s potential), youth advocacy.
Young refugee refers to a person who is outside of his country of nationality or his usual country of residence and is unable or unwilling to return or to seek the protection of that country due to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion\textsuperscript{18}.

Young asylum seeker: Conceiving asylum as a form of protection given by a state on its territory based on the principle of non-refoulement (no repulsing/sending back) which recognizes refugee rights; the young asylum seeker is a person who is unable to seek protection in her country of citizenship and/or residence, in particular for fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, but their request for refugee status has not been heard or processed.

<table>
<thead>
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<th>SYNTHESIS</th>
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<td>Given that the value of Youth Work lies in its ability to address the</td>
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<td>lived realities it is expected it will support social inclusion of YMRA</td>
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<tr>
<td>for a better life through the terminological conjugation of 10 knots:</td>
</tr>
<tr>
<td>1. Mutual understanding activation (trust-building, respect, tolerance,</td>
</tr>
<tr>
<td>self-reflection);</td>
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<tr>
<td>2. Active participation (active participation, volunteering and</td>
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<tr>
<td>involvement);</td>
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<tr>
<td>3. Informal and non-formal learning and training;</td>
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<tr>
<td>4. Comprehensive dialogue (intercultural, interfaith, inter-religious);</td>
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<tr>
<td>5. Designing of innovative and sustainable good practices of personal</td>
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<tr>
<td>and social development;</td>
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<tr>
<td>6. Inductive, bottom-up process of mediation;</td>
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<td>7. Creative and critical thinking, self-domain fostered by emotional</td>
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<td>resilience;</td>
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<tr>
<td>8. Exchange (capacity building, cooperation, equality, net/knotworking,</td>
</tr>
<tr>
<td>advocacy);</td>
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<tr>
<td>9. Action-research and negotiation of meanings;</td>
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<td>10. Transference and policy recommendations.</td>
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This conjugation seems to put emphasis on self-education as a \textit{lifelong process of interactive development between} humans that tend to operate in contact with life, intervening to transform the existence of the individual and his community. The language points to be considered as a \textit{re-descriptive instrument} of the world that empower the social actor to \textit{recontextualize constantly} his familiar life. Due to the establishment of net and knot contacts, \textit{new vocabularies} are developed and because of that, what one is in each moment is the result of a construction, of a \textit{lifelong process of self-creation} that cannot be understood without the dimension of the \textit{various communities} of which the individual is a part of, that is, without others with whom he lives and acts\textsuperscript{19}.

\textsuperscript{18} Cfr HNHCR: \url{http://www.unhcr.org/1951-refugee-convention.html}

\textsuperscript{19} In order to assess the consistency of this synthesis, please consider Youth Partnership (2016). Journeys to a new life: \textit{Understanding the role of youth work in integrating young refugees in Europe}. \textit{Expert Seminar}. Brussels.
3. The youth worker profile

Taking into account the data from the 179 online questionnaires as collected by the BpE partners\textsuperscript{20}, the respondents are 36 old years average, both female and male, as in the figure nr 2.

![Figure NR. 2: Gender](image1)

They tend to have a similar professional status, as in the figure nr 3.

![Figure NR. 3: Youth Worker Status](image2)

\textsuperscript{20} Crf figure nr. 1
Women tend to attain higher educational (master’s or equivalent) levels, as in the figure nr 4, and develop more social and mediation studies than men, meaning that they tend to develop more administrative knowledge and skills (see Table nr 2).

<table>
<thead>
<tr>
<th>Most mentioned</th>
<th>Female</th>
<th>Male</th>
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<tbody>
<tr>
<td>Social work</td>
<td></td>
<td>Project management</td>
</tr>
<tr>
<td>Other social studies</td>
<td></td>
<td>Social studies</td>
</tr>
<tr>
<td>Political Science</td>
<td></td>
<td>Economics</td>
</tr>
<tr>
<td>Intercultural mediation</td>
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<td>Computer sciences</td>
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<tr>
<td>Sociology</td>
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<td>Communication</td>
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<td>Educational studies</td>
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<td>Intercultural mediation</td>
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<td>Teaching sports</td>
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<th>Less mentioned</th>
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Table nr. 2: Trend of the courses studied by Youth Workers

Over the last 12 months, youth workers showed a profile of permanently full-time employment, with some volunteer unpaid work (see figure nr. 5).
The legal status of the organizations they are currently working for is predominantly non-profit/associations/NGO's, followed by public or private enterprises (see figure nr. 6).

![Figure 6: Youth Workers Organisational Legal Status](image)

Beyond being a youth worker, they tend to have another professional activity (see figure nr. 7) related mostly to project administration and education/training, followed by social work and web design.

![Figure 7: Professional Activity Beyond Being a Youth Worker](image)
4. Critical analysis of youth work

4.1 Project characterization

The youth worker respondents have more than 10 years of experience in the youth field and are involved in more than 4 similar projects. The characteristics of the projects denote that Youth Work tends to foster social inclusion based on democracy concerns, construction of safe environments and project management (table nr. 3).

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<thead>
<tr>
<th>Target</th>
<th>Content</th>
<th>Side effects</th>
</tr>
</thead>
<tbody>
<tr>
<td>YMRA</td>
<td>1 - Foundations of democracy</td>
<td>1 - Acquired basic understandings of democratic system</td>
</tr>
<tr>
<td></td>
<td>2 - Emergency situations</td>
<td>2 - Youth organizations have been organized</td>
</tr>
<tr>
<td></td>
<td>3 - Immigration topics</td>
<td>3 - Creation of safe spaces for participation</td>
</tr>
<tr>
<td></td>
<td>4 - Hate speech, racism acts, fear of unknown and new cultures</td>
<td>4 - Clarification of misunderstandings</td>
</tr>
<tr>
<td></td>
<td>5 - Managing intercultural youth projects in a non-formal manner with an European dimension</td>
<td>5 - Improvement of human rights</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6 - Social inclusion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7 - Network of members</td>
</tr>
</tbody>
</table>

Central and northern EU countries tend to develop more projects that are not co-funded by the EU (see figure nr. 8).

The European co-funding programme most mentioned and tapped into was Erasmus+ (see figure nr. 9).

![Figure NR. 9: Main funding sources of YMRA projects](image)

State funds, foundations, the European Refugee Fund and the Asylum, Migration and Integration Fund (AMIF), churches, schools, universities, UNICEF, associations, NGOs, private companies, private donors, are also mentioned sources of funding. Some partners listed volunteer contributions, non-specified local allocations and collaborative funds.

All BpE partners have presented projects of good practices ending in different times (figure nr. 10).

![Figure NR. 10: Identification of the projects per country](image)

Perhaps, one of the most important parts of this figure is the high number of YMRA ongoing projects (n= 56), compared with projects ending in 2017 (n=38) and those between 2018 and 2019 (n=13).
4.2 Target group involved in youth work with YMRA

The target-group involved is mainly YMRA and young people (figure nr. 11). Other groups included local young people, those with less opportunities, unaccompanied minors and hidden children facing disadvantages of social exclusion, special needs, disability. Students, volunteers, ethnic minorities were part of the projects.

![FIGURE NR. 11: TARGET AUDIENCE YOUTH WORKERS ARE WORKING WITH](chart)

In table nr. 4 below, it is possible to see how youth work appears to make a unique contribution to equipping YMRA with life skills which contribute to their democratic resilience and strengthen their democratic values.

<table>
<thead>
<tr>
<th>TABLE NR. 4: YOUTH WORK ROLES, ACTION-VERBS AND OTHER FUNCTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Primary roles</strong></td>
</tr>
<tr>
<td>1 - Mentors, facilitators, coaches</td>
</tr>
<tr>
<td>2 - Coordinators, supervisors</td>
</tr>
<tr>
<td>3 - Supporters, suppliers</td>
</tr>
<tr>
<td>4 - Agents of mutual learning</td>
</tr>
<tr>
<td>5 - Technicians, trainers</td>
</tr>
<tr>
<td>6 - Project managers, leaders, entrepreneurs, designers</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
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</tbody>
</table>
Incidental complement

Perhaps, the most relevant relationship between youth workers and the functions performed by other adults involved in the project, would be the incidental complement performed by the latter. Other adults perform a type of conscious or unconscious learning that may be not intended by the YMRA but by the adult learning provider. Through the performing of more informal roles by other adults, whether or not in some purposeful activity defined by Youth Workers, YMRA can learn a lot in the process from other adults, but are vaguely aware that they are learning and building their skill base as workers. So one may ask: what is it that the YMRA bring with them to the learning experience? To answer this question, youth work should be empowered to consider YMRA previous informal learnings and life experiences (pre-understandings, funds of knowledge, bank of skills, frameworks of reference, social imaginaries and discourses) in order to input much wider significance to the subsequent learnings particularly in the formal school system.

Bottom-up approach

Proximity, reference, guide, bridge, re-creation and building are key words assigned to youth workers. These terms tend to call for a Youth Work bottom-up approach. Such an approach indicates that youth work has prevalent risk factors, calls for discipline (self-domain/government), some control over the learning environment is necessary and an exceptional learning pace is warranted. Given that youth work with YMRA is an ongoing task consistently under renovation and reactualization, a bottom-up strategic approach makes it easier to manage and to coach. It implies that youth workers develop a work of construction from many separate pieces that are put together by our cognitive system in a step process. It implies that youth workers may be breaking the learning content down into its separate concepts, dimensions and (sub)components in order to enable YMRA to understand and reconstruct the whole, inductively.

This strategy should be compensated, somehow, with top-down sequencing strategies in order to help YMRA to see the whole before dealing with and understand its parts. It would help them to capture the purpose and form of the entire background image. Also, it would allow for high activity ratios as well as teaching environments that would keep motivation levels high. YMRA would perform learning experiences in small groups, each with a space to act, and would provide extensive on-task activity without constant supervision.

As youth workers tend to say, bottom-up strategies are more easier to learn and apply, mainly because top-down approaches are difficult to plan given that they require abstract knowledge about skills and how strategies combine to create whole events. Since youth work with YMRA is a combination of two different realities, it tends to be difficult to build a preview of the whole process of social inclusion in a new and always changing society. So, one may ask:

- Does youth work with YMRA accept the priority of a transcendental construction and coordination of a total system where the boundaries disappear, integrating into an all-encompassing system, pursuing common goals and an ideal of epistemological and cultural unification?
- Have youth workers been able to elaborate a logic of complexity capable of grasping the role of disorder, strange noises, antagonism, contradictions, retroactions, determinations?
- Have they been able to explain and predict the role of uncertainty and learning to detect ambiguities?

### REPRESENTATIVE STATEMENTS

1. "The main task of youth workers is to be a constant presence, a point of reference and a guide to the inclusion of young migrants. Their role is to act as a bridge between the “street” and the services in the area, as well as between the school and the world of work” (IT_EI);

2. "Recently, the Flemish Minister of Youth launched a project called ‘Bruggenbouwers’. With this call, he wants to give Youth Work impulses to build bridges at a local level. The aim is to stimulate diversity in youth work and encourage organizations to work together on a youth work offer that better reflects diversity in society. Through their cooperation, they can also contribute to greater solidarity and integration in a diverse society. The main goal is to realize youth work for children and young people in vulnerable situations. The projects must build bridges between existing youth activities in the leisure time and / or other organizations that reach children and young people in their broad diversity’ (BL/FL_ME);

3. "A “youth worker” must be understood in a broader sense, not narrowed down to one single understanding of a professional and employed expert. For example, peers acting with other peers are as well youth workers. Also, volunteers in the organization do a kind of youth work without being professional and employed youth workers. Finally, cooperation with (traditional) Youth Work structures is one element of the work, e.g. by cooperating with street workers or specialized service, with youth clubs and youth centres, or with youth organizations including their umbrella organization (Bavarian Youth Council / Bayerischer Jugendring" (DE_EI).
4.3 Context of the projects developed by youth workers

Youth work has been looking for a balance between both social and personal contexts of YMRA and youth workers. Each context had and has in itself initial needs that have a strong impact on the administration of all activities/projects. Based on a suggestion by Paola Schettini, referent person of an Italian practice, we think the context of the projects may be analysed as an “intercultural tree of needs” (IT_GP) (image nr. 1) with three contiguous platforms in which each represents the needs underlying and permeating the projects.

<table>
<thead>
<tr>
<th>TRANSCULTURAL SOCIETY, SAFE HAVEN AND A FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third platform of initial needs – socially viewed</td>
</tr>
<tr>
<td>Meaningful social inclusion</td>
</tr>
<tr>
<td>Scenarios of socio-educational and professional transition with tolerance and respect for diversity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERSONAL AND PROFESSIONAL DEVELOPMENT WITH INVOLVEMENT OF LOCAL COMMUNITIES (FUNDAMENTAL SOCIAL LOCAL ISSUES)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second platform of initial needs – partially socially viewed</td>
</tr>
<tr>
<td>Professional careers</td>
</tr>
<tr>
<td>Legal support</td>
</tr>
<tr>
<td>Social innovation</td>
</tr>
<tr>
<td>Make voices heard</td>
</tr>
<tr>
<td>Mental wellbeing</td>
</tr>
<tr>
<td>Civic orientation</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PROGRESSIVE CURRICULUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>First platform of initial needs – not so socially viewed</td>
</tr>
<tr>
<td>Gender</td>
</tr>
<tr>
<td>Obligations</td>
</tr>
</tbody>
</table>

Communicate with, take part in, gather positive experiences, and learn about and from each other, to reflect in/from various situations and opinions.

Situational knowledge (work with, be part of, think about, take part in, co-create with, deal with specific needs, family and value systems).
The sower of a transcultural society

Inspired by Pietro Di Pietro and Carmelo Ingegnere, as quoted in one Italian practice, the context of youth work appears to be a slow but progressive process of social action in which the youth worker “threw seeds for the germination of a transcultural society” (IT_GP). Having the desire to build an inclusive community characterized by transculturality, we would say that youth workers are fostering cultural meanings dynamically negotiated in a ‘third Space’\textsuperscript{23}. Through this space, youth worker cultural traditions are not only narrated to others, but the inherent cultural translation and contestation seems to form new hybrid identities\textsuperscript{24}. Youth work is not a space between two identities or the blending of multiple cultural traditions and practices, but an unstable border zone where multiple identities interact and engage in communicative practices. As a process, as a representation and as a non-static practice, the meaning of youth work actions is constructed within a dialogical context of power relations in which new cultural identities, personal and collective, are profoundly transformative, promoting a process towards a transcultural redefinition across multiple cultural spaces\textsuperscript{25}. In youth workers’ discourse, it looks like they are looking for the best in each other, always considering their interdependence and consistently encouraging respectful dialogue as a way to build their work cooperatively. There is a tendency for youth workers to build a strong sense of individuality within the collectivity, considering themselves as emergent and responsive to those around them. This gives us the idea that youth workers understand that their personal energy and state of being enhances or detracts from the collectivity. Thus, the construction of a transcultural society is something profoundly relational and creates ripples through webs of connections as a continuously social referential process. Based on transformative learnings, youth work seeks to transform the self by spiritual practices and attributes of flexibility, adaptation, empathy and multiple perspectives. These are learnings which cannot be


seen, but which are not only important, but also more influential than what can be seen for they support, and indeed determine what can be seen above the immediately apparent.

**REPRESENTATIVE STATEMENTS**

1. "We hope that they learn to work together and to respect each other's opinion without losing their own. Conflicts should be resolved by dialogue instead of violence. This dialogue will be encouraged by listening and talking with eye witnesses (WO2 and current refugees), from which the youngsters will learn the power of forgiveness" (BE_GP);

2. "We offer them a place where they can do activities, develop their talents, make contacts and friends, learn soft skills and create a place where they feel at home. The method is based on four pillars: Feel at home, learn, play and spirituality" (NL_GP);

3. "There is mutual understanding between the young volunteers and the local community through the discovery of the cultures of each other, the knowledge that allowing the opening of the spirits, and tolerance and respect for cultural diversity (FR_GP).

We highlight here the case of spirituality given that one of the most essentials needs of the YMRA is to cope with trauma. Through religion and spiritual development, youth workers should be enabled to use their understanding and knowledge to facilitate the restoration of those for whom religion has a deep and holistic meaning.

In this field, youth workers should be enabled to rewrite their life personal narratives through the reincorporation of new narratives that are more intelligible and adjusted to current living conditions in the host country. In-depth ethnographic methods are needed.

**REPRESENTATIVE STATEMENTS**

"Now I hear people saying to me that I am safe, have an accommodation, live with my family in safety, and should forget about the past. However, I get depressed and anxious and feel really scared every time I remember our trip to Europe. My questions are and always will be, will I ever feel normal again? Will this whole thing that happened to me hit me hard in my thoughts? Will I ever stop having nightmares about it?"

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Community-centric modalities

The cooperation between youth workers and YMRA creates a possible typology of participation based on the relative dominance of two polarities, which can suggest possibilities of hybrid adaptation in-between and therefore a kind of community-centric modality of mediation, facilitation and coaching:

a) When youth workers mix the verb to build with collaboration, co-creation, co-design so that people may feel ownership of their destiny and ability to accommodate different models of entrepreneurship (SL_GP), when they praise “sources of reflection on realities on the ground by sharing experiences, creating concrete solutions, sharing practices, experiences and knowledge and motivation” and when they are “strengthening partnerships and networks” through the “creation of new projects based on common solutions” (FR_GP), the co-creation modality conceives youth workers and YMRA as equal partners in the development of new solutions;

b) The following responses suggest an emphasis on a dialogical approach that allows for sharing, and an opportunity to explore and understand differences, and the development of community relations and ties:

• “there is mutual understanding between the young volunteers and the local community through the discovery of the cultures of each other” (FR_GP)
• “the knowledge allows the opening up of the spirits and tolerance and respect for cultural diversity” (FR_GP),
• “the impact on the local community is at the level of open mindedness and of the promotion of the diversity that results in interaction with different cultures” (FR_GP), and when the community-based prevention strategy, built on the active involvement of local communities and on the systematic linking of prevention, empowers for active citizenship on democratic terms, Youth Work seems to point to a kind of spiritual sharing communities which want to create value using social platforms.
Specially those in contact with YMRA dealing with complex issues of identity and exclusion, Youth Workers should be supported to improve the development of continuously mutual reflection, emotional and spiritual intelligence and the ability for more open critical conversation. In order to foster sharing communities, youth workers should be supported to be more active in providing counter narratives for positively presenting facts and offering solutions enabling YMRA to critically analyse and debunk spiritual extremist ideologies.
4.4 Relationship between youth work beliefs and aims

Results highlight how there is a tendency to consider social inclusion of YMRA as resulting from the relationship between construction of democratic citizenship, non-formal and informal education, employment and school community (figure nr. 12).

**FIGURE NR.12 : YOUTH WORKERS SUBJECTIVE BELIEFS AND EXPECTATIONS ABOUT THEIR ROLE WHEN WORKING WITH YMRA**

- The Youth Worker must follow unconditionally the guidelines established by their...
- Without the intervention of Youth Workers with YMRA families there would be no...
- Youth Workers should refuse to participate in action/policies that do not...
- The methodologies of non-formal education developed by the Youth Worker are...
- Without employment it would be very difficult to integrate socially the YMRA...
- The Youth Worker should frame its activities/action on the local immigration policy...
- The Youth Worker's job boils down to the development and animation of time-free...
- The religion of the YMRA is an obstacle to the work of the Youth Worker...
- The Youth Worker should be part of the school community...
- The Youth Worker is the most well-prepared professional to work with YMRA...
The youth worker may not be the most well prepared to work with YMRA, but from good practice reports, youth leaders are saying that youth work plays an important role in the social inclusion of YMRA. In fact, Youth Work tends to develop a circular motion from activities outputs to social outcomes (image nr. 2).

At the instrumental function, youth workers reveal the use of outputs as the vehicle to portray YMRA high expectations and confidence in their abilities. The substantiating and legitimising functions demand a qualitative psychosocial or affective ability of the observer to compare the function to some internally held representative prototype. It reflects the need for social actors to be transformed in the sense that one is enriched by the other. It invites each one to become a participant, denying themselves, educating in the context of a permanent (inter)education. In this case, youth workers seem to defend the idea that to educate is to form a free pair of people cooperating for a new and common work.
Youth work is a targeted approach in service planning and delivery to ensure that YMRA barriers are overcome and needs are met with responsibility of all services. If family and community environment, connections, skills, knowledge, self-confidence and wellbeing are important, it is the social capital of trust built by YMRA social net/knotcontacts and net/knotworks that supports all other forms of capital.

Trust as a social capital is said to establish relationships with policy makers which are concerned with economic growth, social inclusion and social cohesion, (mental) health and educational achievement, lower crime and unemployment, active citizenship and more effective government.

In this sense, youth workers should promote continuously the trust because:

1. **The basis for relationships and development;**
   a. “At the individual level, we see great development and growth among several of the participants. We see that the group activities lead to new relationships within the group, but also to a larger network of contacts with other adults and associations” (SE_GP).

2. **Contributes to change at different levels of community;**
   a. “We seek to strengthen the mutual insight, credibility and trust between local practitioners and local communities in order to qualify approaches and methods used in united prevention efforts” (FR_GP);

3. **Gives tools to be responsible, to create and carry out activities;**
   a. “We show that we trust our young people as we give them the tools to be responsible to create and carry out most of the activities and arrangements. This is a key factor” (SE_GP);

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4. **Encourages resilience;**
   a. “We do not trust those in Syria. Nobody is 100% good but all people must help build the country. You must work or study in order to get into the society. The money does not come into your account every month. If you do not work or study, you should not say any negative things about the Government” (SE_EI);
   b. “An inclusive and welcoming environment creates the conditions for establishing a trusted relationship and encourages refugee resilience facts” (IT_GP);

5. **Learning takes place through many team-building and trust-building methods.**
   a. “Intercultural Learning takes place through many teambuilding and trust-building methods” (BE_GP).

**REPRESENTATIVE STATEMENTS**

1 - “I feel this training value of entrepreneurship and the need for creative thinking, contribute to the awareness and change the industry between communities, as well as to create new ways to break the stereotype and accept others in a more practical manner than in books or on the universities and institutes seats” (IT_GP);

2 - “We strive that our participants learn to be creative and open minded towards each other and to respect other cultures. We hope that they are critical regarding topics of youngsters fighting in Syria, conflicts over the world like e.g. Ukraine or Nigeria (Boko Haram), war and peace, Freedom of speech and freedom of art (Paris:13th november and Charlie Hebdo, Brussels). We hope that they learn to work together and to respect each other’s opinion without losing their own. Conflicts should be resolved by dialogue instead of violence” (DE_GP).

3 - “As a participant I had the opportunity to share my opinions with others and benefit from their points of view and I was a part of a rich experience that gave me the chance to be creative and think outside the box. I was also a part of a large group which taught me how to deal with others and work with them and respect their opinions and listen to them and learn from them and which taught me the team work” (IT_GP);

4 - “The main objectives are: raise awareness on young migrants and refugees life-stories and daily realities; promote social inclusion and equal rights of young migrants and refugees; empower young migrants and refugees to engage in public debate and act as multipliers; equip youth workers to understand the specific needs of young migrants and refugees” (FR_GP).
4.5 Third sector organisations and youth work barriers

Our investigation underlines the crucial role played by partnerships between public administrations and third sector organizations, which confirms the important role played by the public sector in developing services and/or financing their development, and the relevance of non-profit organizations to coordinate and implement the initiatives\(^{31}\). Within the third sector, we find the knot of commitment whereby youth workers heavily influence shared values and specific social needs\(^{32}\). Youth workers state that the main focus is to build networks with local governments in order to convince them to invest by lobbying to get subsidies. In so doing, the positive effects have been “to strengthen their entrepreneurial skills and to create a network to empower them and increase their employability” (NL_GP). Therefore, youth work through non-profit associations is considered “a platform to promote and support social movements and ideas as defined by democratic value systems” (IT_GP). In fact, “third sector associations provide socialization activities contributing to the realization of recreational and cultural activities” (IT_GP). Youth workers say third sector organisations are pivotal to innovative social solutions because it tends to foster some degrees of employability, school success, poverty alleviation, reduction of exclusion, (mental) health improvement.

To be increasingly social innovative, youth workers should be supported to model social initiatives which could be systematized and replicated in a broader context, to implement strategies with mechanisms that promote economic sustainability (generating value for society as a whole). To do this, taking into account the barriers to youth work, from the good practices reports and figure nr. 13, youth workers should be supported to overcome the language barriers as one of the most frequent barrier.

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To be increasingly social innovative, youth workers should be supported to model social initiatives which could be systematized and replicated in a broader context, to implement strate

**REPRESENTATIVE STATEMENTS**

1 - “Language barriers. The communication level in English was quite heterogeneous inside the group. In order to foster intercultural communication and strengthen the added value of diversity inside this group, the team needed to adapt the methodology accordingly: verbal communication was often replaced by other ways of expression such as images and body language" (FR_GP);

2 - "I can already speak, read, and write English fluently, which served me as an asset during the programme, where it helped me to interact more effectively with the topics that were presented. It also gave me the ability to engage in different conversations with other participants. The different activities that I have engaged in during the programme, such as: brainstorming sessions, creating posters, and even energizers provided me with much needed window of engagement" (IT_GP);

3 - “Young migrants are daily facing social exclusion and lack of equal opportunities because of lack of knowledge of Slovenian language. The Slovenian language is a learning language, as well as all the classes in the Slovenian system are held in the native language. Even though Slovenian is not the mother tongue for young migrants, the same standards apply to them as other children, whose mother tongue is Slovenian. This is why we see the benefit of the programme in the fact that children and young people have an extra space to develop their understanding and expression in the Slovenian language. With this, we lower their social exclusion" (SL_GP).
It would be very important that the new society recognises YMRA qualifications and professional skills, develop appropriated learning programs and work corresponding with their qualifications. In fact, despite previous educational qualifications and employment experience, YMRA do not automatically gain access to appropriate steps on their education and employment progression journey.

**REPRESENTATIVE STATEMENTS**

"Recognition and validation of people’s skills and talents: there is an urgent need for a legal framework that gives opportunities to employ more people on a cross sector level – those whose talents now remain unused as their degrees are not recognised, their status does not allow them to work, etc.” (SL_GP).

Youth workers have taken some initiatives to overcome such barriers. They have been developing more and better cooperation, collaboration, (policy maker) involvement, individual listening, dialogue, teambuilding and networks of experts, advocacy and lobbying, results dissemination, non-government organisations, constant knowledge updating. They have been working with YMRA as ‘experts in their own right’, seeking out good examples, inspiring life stories and biographies.

For Youth workers, the school system is conceived as a situational interface partner, suggesting the implementation of a new curriculum to enable students to exchange learnings based in their common heritage. The lack of participation of the school system is a barrier that needs to be surpassed.

**REPRESENTATIVE STATEMENTS**

1 - “The difficulties are concerned by the school class: some school groups are more “chaotic”, but the project is very flexible and adaptable” (IT_GP);

2 - “Rigid school system that need a support from NGO’s to include children, intercultural challenges, etc. We mostly saved them trough individual or group talks mostly and advocacy on local and national level (SL_GP);

3 - “Need of teachers and students to talk in real terms about some issues (like marginalisation and migration). Tell the real situation with the help of statistics and number to fight against misinformation, racism and xenophobia” (IT_GP)

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Youth workers see the school as committed for YMRA rehabilitation and social re-inclusion (IT_GP; FR_GP).

**Representative Statements**

1. Schools are a joint effort between YMRA and the wide society. At school “the main task of youth workers is to be a constant presence, a point of reference and a guide to the inclusion of young migrants; their role is to act as a bridge between the “street” and the services in the area, as well as between the school and the world of work” (EI_05);

2. Youth workers “cooperate with teachers in schools” (SE_GP), working on “adjusting our program so we can also implement it at schools” (NL_GP), calling “a lot of attention from companies and schools, which is positive because it creates a lot of opportunities” (NL_GP);

3. Schools are an “opportunity to increase an exchange of opinions, comparison and communication” (IT_GP); School can provide information on “what to expect, their rights, useful institutions and organizations” (NL_GP), “to talk about the countries of the refugees with the refugees and the reasons of migration and the difficulties they encounter” (IT_GP);

4. “There is no formal relationship between the project and schools”, they “are however often a starting point for YMRA” (BE_GP).

We would contend that while the school system is ‘subject-led’, youth work is ‘young person-led’ based on their needs in terms of the context in which they find themselves. The prescribed school curriculum shapes the learning process and tends, normally speaking, to become a formative process related to grades rather than ‘learning’. Youth work, on the other hand, because of its relational process and more flexible ‘curriculum', linked to real life issues, can use experiential process-driven learning.

**Functions Youth Work Attributes to the School System**

1. **Intercultural dialogue**: understanding of different cultures, strengthen co-work, share and co-create;

2. **Intercultural communication**: common place, no one best method of inclusion, youth interaction;

3. **Intercultural education**: such as native and other languages;

4. **Equal creative participation**: inspiring and tutoring, mentoring, managing discussions, seminars, lecturing, good examples, take joint responsibility to include, embrace, supervise and accompaniment;

5. **Peer-to-peer learning**, local vocational organizations and social work;

6. **Advocacy** which develops recommendations for policy makers;

7. **Supports the various transitions facing resettlement with the appropriate mediational tools**.

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36 http://www.youthworkwales.org.uk/creo_files/upload/files/refined_the_process_is_the_product_with_references_19th_oct.pdf

4.6 Types of learning fostered by youth workers

Taking into account figure nr. 14 and good practice reports, the types of learning fostered by youth workers may be defined as follows:

- It seems to be a lifelong learning process by doing and playing through social interaction in an intercultural and collaborative environment, where actors do creative participatory work and develop themselves personally and professionally, in an intergenerational community of diverse values and beliefs, experiences, inquiries and self-decision-making, taking into account needs, motivations and profiles of YMRA as the principal beneficiaries.

It is a non-linear process of development of social actors throughout life (permanent education), that is operationalized in interaction between the processes of each human actor and the educational society (community education). It is a process of growth that aims at personal, professional and social self-realization throughout life. 38

FIGURE NR. 14: USEFULNESS OF LEARNING STRATEGIES WHEN WORKING WITH YMRA

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a - People are engaged through dialogue, tales, life stories, eye witness and open interviewing is stimulated in free moments, social encounters, relationships (DE_GP; IT_GP; BE_ME_NEG);

b - Cooperation, research, active reviewing, critical reflection are enhanced (IT_GP; SE_GP);

c - Learning skills are mainly personal (leadership, organization, tolerance, resistance to frustration, self-control, self-esteem), social (communication, assertiveness, cooperation, inter-help) and critical citizenship competences (rights/duties, responsibility, promotion of disadvantaged or excluded social groups);

d - “Youth works philosophy is not to just “help” but to empower, to make offers but that participation is voluntary. That there is a space to just be you, to be young, to play, listen to music, find people you like. So at its core it has a very different approach to young refugees than a lot of other NGOs have” (DE_GP).

e - Learning is defined in very different ways: intercultural, stimulating, experiential, peer, self, organisational, collaborative, community, reflexive, cooperative, democratic, cultural, market, social, meaningful;

I - Asma (Tunisia): “I've learnt a lot during the poster activity. It was something new for me, and I found myself really able to create significant sentences. "Learning to learn" for me was the understanding of what people will read and what they will not. It was important to understand that in this world, people don't want, or don't have time, to read long sentences. So what was fundamental is to give to the people the chance to understand something significant (and funny sometimes), in a short time” (IT_GP);

II - “This project gave me the opportunity to learn more about different cultures, points of view, methods of training and facilitation, and most importantly learn more about myself. This project provides a pressure-free experience for participants to explore new territories and challenge their own perceptions without being judged by anyone, not even themselves. And all of the other participants had a role in this, as they were very eager to immerse themselves in the experience, not just because they wanted to present their own ideas, but also because they were looking to test and improve their thinking process, with the knowledge that other participants are doing the same. When evaluating myself today, I feel that I have become more sensitized to the topics that were raised in the activities that we had” (IT_GP)

f - Thematic participations are organized to invite reflection, critical attitude and, therefore, personal opinion in privileged moments of dialogue in which the actors share their doubts, concerns and opinions;

g - Stimulates innovative, thematic educational experiences, centred on the interests and experiential contexts of the actors, in order to intervene, transform and socially integrate the existence of actors and communities.
The identity of the YMRA is not singular or static. Learning is embedded in social relations occurring through participating in communities of practice. These can be understood as shifting identity processes, through the creation of domains with some sense of shared commitment. In turn, joint activities are developed, discussions and information are shared and exchanged. A centripetal movement is fostered towards full membership of YMRA within the wider community. Sharing concerns, interacting regularly, joint enterprise, mutual engagement and a shared repertoire of communal resources make new arrivals more skilled and knowledgeable towards full participation.

### REPRESENTATIVE STATEMENTS (COMMUNITIES)

1. "The participation of both communities (Italian and Tunisian) was crucial to get an overview on the topics and theme of our project, to learn and collect different opinions on the issues and learn how to make the difference for a cohesive society" (IT_GP);

2. "The rationale of the CoCoRa project is to develop and test a new prevention strategy that involves local communities and citizens, with a non-mainstream background directly and actively in the prevention of radicalization and violent extremism, through the process of empowering young people from these communities to feel belonging and positive citizenship" (FR_GP);

3. "In this project we taught youth workers how to use digital and connective media as an approach in youth work, to help communities think critically and holistically about migration. Digital storytelling as a tool in Youth Work is used to share information, engage with citizens, and provide clarity and depth to complex issues, through visually appealing stories. Stories that document information are useful in as much as they provide content and context. Stories that relate experience can create understanding" (SL_GP).

### REPRESENTATIVE STATEMENTS (NON FORMAL LEARNING)

1. In BpE project, as it is conceived by Youth Workers, non-formal learning "provides a framework for youth involvement, participation and learning based on the freedom of those who participate, it seeks to ensure that the spirit and the initiative of the participant is placed on the same foot as those who learn" (FR_GP).

2. Autonomy, spirit of initiative, democracy active citizenship are the words of non-formal learning, which proposes "an open format to learn things through mechanisms that allow active participation of all" (FR_GP; IT_EI; IT_GP).

3. It allows YMRA, who have no voice in integrating the debate, to develop their own discourse, take an active part, be directly involved in the learning process" (FR_GP).

4. Non formal learning, as conceived by youth workers, regularly facilitates migrant’s inclusion because, being participant centred, it fosters the participation of all, combining various methods in a safe learning environment and, in an intercultural learning process, develops knowledge, skills, attitudes and competencies through experiential learning and practice (FR_GP).

5. Though youth workers say they work "using both formal and non-formal learning techniques" (IT_EI), in BpE, learning practices are seen here as a non-formal process which has objectives, time, support, it is intentional by the learner’s perspective, not provided by an education or training institution and typically does not lead to certification (cf. NL_GP).

---


4.7 Methodology of youth work with YMRA

Starting from the initiatives developed by youth workers, it is noticed that they act as key-persons in supporting, resourcing and encouraging YMRA to foster their social inclusion (figure nr. 15). To achieve it, Youth Workers tend to promote sharing purposes through the development of partnerships and community projects.
From good practice reports, youth workers tend to foster a combination between research and changes in concepts. The methodological emphasis is greater in constructing and changing concepts, attitudes and values. This means youth work moves in the direction of education; not so much of instruction. Based on team and trust building principles, the main articulation of youth work is a dynamic approach to a dialectic educational change, inter-theematic, valuing the contributions of all and each actor in order to overcome challenges (see table nr. 5).

<table>
<thead>
<tr>
<th>TABLE NR. 5: TYPES OF MAIN EDUCATIONAL ACTIVITIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main principle</td>
</tr>
<tr>
<td>Main verbs / verbalization</td>
</tr>
</tbody>
</table>

Youth workers tend to develop their actions based on a mind stretching strategy of interacting and reflecting with creative engagement supported by mentoring and coaching. This concept of learning as a process, not only represents a view of becoming or being, but also unbecoming or ceasing to be something. It means YMRA build themselves as morally desirable and begin to re-construct their professional identities. The approach to the mode of knowledge practiced by youth workers may be exposed through the next 8 points:

<table>
<thead>
<tr>
<th>The Structure</th>
<th>Tend to be / to consider</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solidarity and dialectic</td>
<td></td>
</tr>
<tr>
<td>Rights and duties</td>
<td></td>
</tr>
<tr>
<td>Mutual respect, trust, safety, cooperation, responsibility</td>
<td></td>
</tr>
<tr>
<td>Principles of talk with, know with, work with</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Context</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal contexts; Self experience</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Linguistic</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Undifferentiation and common sense</td>
<td></td>
</tr>
<tr>
<td>Based more on social guarantees than on personal certainties</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Causality/teleology</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Circular cause-effect-cause causality</td>
<td></td>
</tr>
<tr>
<td>Reason of effects and reason of causes</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Hypothesis</th>
<th>Tend to be / to consider</th>
</tr>
</thead>
<tbody>
<tr>
<td>To reduce uncertainty, indeterminism, unpredictability, ambiguity</td>
<td></td>
</tr>
<tr>
<td>To seek in daily experience what it refutes and not only what it confirms</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Prediction</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Considers phenomena of everyday life</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Application</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Field restricted and undifferentiated</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Abstraction</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tendency to substantiate</td>
<td></td>
</tr>
</tbody>
</table>
The relevance and appropriateness of the methodology used by Youth Workers may be presented as follows:

a. Youth Workers tend to talk about alternative learning, pursuing spontaneous and experimental techniques and methods of construction with, within and not for YMRA. The dissatisfaction with the lack of adaptation of formal education has stimulated Youth Workers to decide to do something more directional, more grounded, layered, stitched, exposed and reconfigured; things that had not been done before, things with a strong image of participatory work, freedom of expression, as designers who pursue originality, newness;

b. Youth Workers are proposing a radical rethinking of the human learning forms through down-padded activities and relationships, stretched in a range of colourful and pattern discourses and affections.
### 4.8 Youth work changes

Referring to table nr. 6, it is possible to see how youth workers emphasise how their projects have helped foster employability, improved (mental) health problems, and contributed to school success, poverty alleviation and social exclusion. Employability is related to entrepreneurship competencies development, soft skills improvement, training work opportunities and education.

| TABLE NR. 6: YOUTH WORK CHANGES MOSTLY REFERENCED BY YOUTH WORKERS/ KEY WORDS |
|-------------------------------------------------|----------------------------------------------------------|
| Competencies                                   | Values                                                   |
| France                                         | Attitudes                                                |
| 1 - Development of competencies (communication, awareness, perception, esteem, confidence) | 2 - Employability (motivation, networks, capacity building, insights) |
| 3 - Values (tolerance, respect) and attitudes of inter-recognition | |
| Belgium                                        | Changing behaviours                                      |
| 1 - Changing views between people of different backgrounds | 2 - Creation of new networks with net friends for life |
| 3 - Social behaviours of credibility, entrepreneurship, safety, independence, trust, employment. | |
| Italy                                          | Community awareness                                      |
| 1 - Local community awareness translated in to paths of social inclusion | |
| Slovenia                                       | Social paths                                             |
| 1 - Specific needs are covered                 | 1 - Soft skills are in achievement                        |
| 1 - New projects are fostered, adjustments are made to live in the new home society. | 1 - New projects are fostered, adjustments are made to live in the new home society. |
| Germany                                        | Training - work opportunities                             |
| 1 - As a partner in the inclusion process, Youth Work fosters a more critical view of things, asks questions, digests the wealth of information more selectively, undergo an emotional reaction and have a much better idea of what to do to encourage inclusion and combat racism and xenophobia. | |
| Sweden                                         | Changing behaviours                                      |
| 1 - Social demands and training requests have been increased | 2 - Social context and behaviour changed |
| 3 - New participants continue to join           | 4 - Calmer environment was achieved                        |
| 5 - Local networks of individuals and organisations are on track | 6 - Work opportunities were created within the culture sector. |
| The Netherlands                                | Training - work opportunities                             |
| 1 - Sustainable bonds to keep connections, voluntary work, education and jobs have been created | 2 - National and international attention has been got |
| 3 - Safety and security have been achieved      | 4 - Communities have been created, stay temporarily legalized, careers built and families have been reunited. |
| Malta                                          | Sustainability - connections                             |
| 1 - More tolerance                             | 2 - Becoming able to work in a multicultural environment  |
| 3 - Raised awareness of the situation in which YMRA are living | |
| 4 - Opportunities for interaction in an informal setting, work together and learn about each other were fostered | 5 - Changed perceptions, preconceptions, fears and attitudes were surpassed |
| 6 - Mutual understanding, friendship, cultural exchange and communication between were improved. | |
| Portugal                                       | Tolerance                                                |
| 1 - Autonomy increasing                        | 2 - Belief in self abilities gained new positive perspectives to perform future life projects |
| 3 - Significant technical growth, behaviour change, more positive community image, greater openness to change, increased tolerance and acceptance of difference. | 4 - Significant technical growth, behaviour change, more positive community image, greater openness to change, increased tolerance and acceptance of difference. |
Mutual learning, critical thinking, voluntary work, local networks and online friends are important pillars, not only mentioned for increasing employment probabilities, but also, and at the same time, helping to combat racism and xenophobia, fostering cultural exchange and changing perceptions about the social context.

At the basis of such a social dynamic, remain attitudes and values of tolerance, community awareness and emotional intelligence. Increases in the number and quality of partnerships, shifting of disruptive behaviours, reducing crime, improving (mental) health and creation of successful enterprises, new laws on social business, self-esteem and self-confidence, awareness of the potential of YMRA and university studies and careers are changed inter-relationally. Such social activation is the result of a constant fluidity of main concepts arising from youth work. The correspondences drawn between youth work impacts and outputs may be outlined as follows (see table nr. 7):

<table>
<thead>
<tr>
<th>Country</th>
<th>Relates</th>
<th>With</th>
<th>Based on</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>Employability</td>
<td>Active participation</td>
<td>Democratic values</td>
</tr>
<tr>
<td>Belgium</td>
<td>Active participation</td>
<td>Self-esteem development</td>
<td>Networks/friends</td>
</tr>
<tr>
<td>Italy</td>
<td>Community development</td>
<td>Communication platforms</td>
<td>Democratic values</td>
</tr>
<tr>
<td>The Netherlands</td>
<td>or re-unification</td>
<td>Personal projects updating and a calmer environment</td>
<td>Networks</td>
</tr>
<tr>
<td>Slovenia</td>
<td>Social adjustments</td>
<td>Democratic values</td>
<td></td>
</tr>
<tr>
<td>Malta</td>
<td>Change perceptions</td>
<td>Mutualities and cultural exchange</td>
<td>Inter-action</td>
</tr>
<tr>
<td>Portugal</td>
<td>Autonomy for life</td>
<td>Vocational success</td>
<td>Reduction of disruption</td>
</tr>
<tr>
<td>Germany</td>
<td>Conflict minimisation</td>
<td>Emotional intelligence</td>
<td>Empathy, mutual acceptance, self-initiative, constructive dialogue, volunteering and sustainability</td>
</tr>
<tr>
<td>Sweden</td>
<td></td>
<td>Critical thinking Participation Communication</td>
<td></td>
</tr>
</tbody>
</table>

› **Common factors mediating employment trajectories**

Although there is no typical employment trajectory for young people who migrate as refugees, nonetheless it is possible to highlight a constellation of factors that affect employment decisions and possibilities, albeit in different
ways, combinations and intensities\(^{41}\). The most common illustrative factors mediating employment trajectories tend to be related with the aspirations to specific careers, financial responsibilities, practical and psychosocial support, bonding and bridging capital of personal networks, literacy and pre-and post-migration educational opportunities\(^{42}\). There are other avenues such as government programs, health and wellbeing, and experiences of implicit or explicit discrimination.

YMRA express aspirations that range from a hope to achieve a better quality of life, to explicit career goals (secure employment and to enter a qualified profession). Even though YMRA face significant barriers to pursue these aspirations (such as low literacy and/or educational attainment, low expectations and a lack of support from schools and services) and a lack of knowledge of educational and employment structures and pathways, their aspirations are central and many YMRA “retain high hopes and expectations of a bright future” (PT_GP)\(^{43}\).

---

**REPRESENTATIVE STATEMENT**

“there is not any small option to go back to Afghanistan. There I don't have anything and they must be looking for me and asking my family. The government will cut my head (...) but I want to be a teacher (...) I want to help, to take care” (LF_3)

---


Given that YMRA face financial responsibilities, immediate needs often take precedence over long-term aspirations. YMRA tend to prioritise work over study, take on multiple jobs, or accept undesirable employment (LF_01, 02, 03, 04). In addition, they remit money to family members overseas and make significant financial contributions to their family members who are frequently unemployed (NF_01)\textsuperscript{44}.

\begin{table}[h]
\begin{center}
\begin{tabular}{|c|}
\hline
\textbf{REPRESENTATIVE STATEMENT} \\
\hline
"With money from his volunteer activities and post-math tutoring in some students, he supports his family in Syria" (LF_1); "In the future, I would like to stay in Italy with a good job and to have the possibility of help my family without give up my dream of playing cricket" (LF_2); \\
\hline
\end{tabular}
\end{center}
\end{table}

**Family structure and practices** mediate employment decisions and outcomes among YMRA in several ways. The provision of practical and psychosocial support, pressure by adult family members to succeed and a desire to honour the sacrifices of family members, each of these factors play a role in shaping aspirations, choosing pathways and facilitating or constraining the achievements of YMRA\textsuperscript{45}.

\begin{table}[h]
\begin{center}
\begin{tabular}{|c|}
\hline
\textbf{REPRESENTATIVE STATEMENT} \\
\hline
"I was disappointed by everything. I got divorced to have a new life, to have a better and safe life, but now I cannot work, I cannot go out, I cannot tell anyone that I am divorced, cause everyone will think that I’m a very bad girl. I was really annoyed with life" – “All the bad things. I am trying to forget them and I’m trying to start a new life here, but, you know, it is not easy” (LF_3); \\
\hline
\end{tabular}
\end{center}
\end{table}


Also, **personal and social networks** often play a significant role by providing and securing job seekers with information about the labour market and accessing opportunities. Networks can function as a resource and bring advantage to those who possess them\(^{46}\). Generally, networks function as bridging social capital which link social actors to more distant acquaintances from other social groups and circles. This social capital is essential for ‘getting on’ as it links them to resources, ideas and information outside of their own social milieu and can provide the know-how to achieve goals and to lead to some or other personal advantage\(^{47}\). Thus, there is a need to recognize and support the vital role that these social networks play in urban refugees’ protection and survival.

<table>
<thead>
<tr>
<th>REPRESENTATIVE STATEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) “The children make new friends, get connected to new networks and arenas and they become more hopeful about the future” (SE_GP);</td>
</tr>
<tr>
<td>b) “Both networks fight for a more inclusive Europe; we learnt from each other, got inspired by each other; started thinking about future projects and synergies” (FR_GP);</td>
</tr>
<tr>
<td>c) “We believe that the formation of networks and access to these spaces is as important as business training and technical assistance (...)These networks allow development of potential competences in direction of adjustment to the new context. It is access and active participation within informal social networks that transforms ‘space of exile’ into a space of ‘new home’” (SL_GP).</td>
</tr>
</tbody>
</table>

---


4.9 Good practices

A good practice is determined by its potential to generate social transformation, to be socially innovative, with the capacity to develop new and creative solutions to common problems, making a difference by attaining a positive, tangible and sustainable impact, with potential for replication as it can serve as an inspirational framework for generating policies and initiatives elsewhere\(^48\). In this sense, by way of research and/or evaluation, concepts like effectiveness, efficiency, relevance, sustainability, interpretation, measurability, systematic and regular assessment are central to define what is good practice that is to be upscaled\(^49\).

![Figure NR. 16: Most important good practices youth workers would like to adopt in their professional context](image)

---


From the respondents' point of view, the most important good practices would be: management of mutual learning; dialogical environment; community relations; employment and social inclusion; active participation; and sustainable work (figure nr. 16).

Between the literature review and our approach to what would be a youth worker definition of good practice, we noticed that youth workers should be supported to improve a more holistic dimension of the work based on action research and on democratically advanced accountability:

a. The holistic dimension would provide a global view of the phenomena built on multiple realities from different perspectives of social actors. The reality would be taken as a culturally contextualized action.

b. Action research would support and empower the research.

c. Being accountable would permit a redefinition of reality from reflection and an action based on the meanings of the accounts, enabling a comprehension of the social world of social actors.

**STATEMENTS TO BE CONSIDERED**

a) Elements that define it as a good practice: “The link between formal and non-formal learning elements met expectations and needs of young people; The utilisation of diverse methodological elements supported the integration process (social work, housing, schooling, individual support, information and counselling, outdoor and leisure time, creative activities); The cooperation between different structures can be considered a good practice (youth welfare services, public administrations, housing providers, local employers, sport and cultural associations)” (DE_GP).

b) “Contacts between young adults, peer to peer; Support of young migrants, for example helping them to start university studies; Change of mentality, intercultural dialogue; Self-organised initiative outside institutional frameworks” (DE_GP).
In order to develop good practices, youth workers are saying that there are important competencies Youth Workers should have in order to work with YMRA in an ever-changing environment. These are presented in table nr. 8 below:

<table>
<thead>
<tr>
<th>Inductive competence</th>
<th>Most induced</th>
<th>Induced competences</th>
<th>Less induced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open minded</td>
<td>Motivation</td>
<td>Adaptation</td>
<td>Collaboration/G</td>
</tr>
<tr>
<td></td>
<td>Knowledge</td>
<td>Mediation</td>
<td>Group work</td>
</tr>
<tr>
<td>Empathy</td>
<td>Knowledge</td>
<td>Resilience</td>
<td>Tailor-made</td>
</tr>
<tr>
<td>Interculturality</td>
<td>Communication (Active listening)</td>
<td>Knowledge</td>
<td>Emotional management</td>
</tr>
<tr>
<td>Cultural awareness</td>
<td>Knowledge</td>
<td>Mediation</td>
<td>methods</td>
</tr>
<tr>
<td>Tolerance</td>
<td>Knowledge</td>
<td>Mediation</td>
<td>Leadership</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Creativity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resilience</td>
</tr>
<tr>
<td>Tolerance</td>
</tr>
</tbody>
</table>

Mediation features as the cornerstone when it comes to constructing a trans-cultural society (IT_GP). Such trans-cultural mediation activity includes cultural-linguistics (IT_GP), meaningful interactions, connections and collaborations based on confidence, self-reliance, problem solving skills; and equal opportunities in this new society (BE_GP). According to youth workers, the nature of mediation interconnects with complementary work (BE_GP) at the local community in immediate areas (SE_GP) to increase employability possibilities and entrepreneurship (BE_GP).

**COMMUNICATION (ACTIVE LISTENING)**

*The participants learned by listening to each other’s stories, dancing, eating and acting together that humanity is a very important concept. And that communication, mutual respect and understanding are the key to a non-conflict world. By “wearing somebody else’s shoes”, the participants opened their view on their own situation, but also on it of these fellow participants. By learning to relativise, they learned to be less selfish and more self-conscious. Like I mentioned before, this situation was due to the fact that we were a very small, open participants group, with diverse personalities and stories. When you plan an exchange you can only try to create a good atmosphere, situation and framework, where participants can feel and be themselves. Thanks to the positive mindset of everybody there was the opportunity to create this respectful, open exchange” (DE_GP).

The concept of youth worker as a mediator, facilitator and coach tends to sketch a logic of horizontal intermediation through the logic of interactivity, connectivity and collaboration:

- **a)** Inter-activity: permanent dialogue - active producers and consumers – pull social inclusion;
- **b)** Connectivity: active creators - peer suggestions;
- **c)** Collaboration: peer production - value-driven ethical economy.

---

This means that **knowledge, communication and mediation have inherently communal and participatory qualities** leading to a notion of culture that emphases participation. Youth work verbal and non-verbal communication is also mediational, since the culture of the community provides mental tools that youth workers use with YMRA in the form of language and discourse, concepts, categories, symbols, schemes, mapping, as well as technical artefacts\(^{51}\).

### THE LANGUAGE IN YOUTH WORK

1 - Language mediates paths of social inclusion to form a transcultural society free of hate speech, lack of information and/or misinformation, and stereotypes. This is planned to be made through inter-religious and intercultural dialogue where language skills are seen as common place;

2 - Participants report they gained greater self-esteem and sense of empowerment as they learnt to cope with learning a new language and culture, suggesting that such transformations encourage critical thinking and discussion in a supportive environment (NF);

3 - New social languages are intended to change views between people of different backgrounds and to create new net/knotworks with online friends for life, which enable new social behaviours based on togetherness, credibility, social entrepreneurship, safety, security, trust, employment;

4 - Language tends to be therefore assumed by youth workers and YMRA as an instrument of re-description of various (sub)worlds in confrontation, more than a re-presentation of the world. It tends to appear as a tool that allows youth work to foster more re-creative re-descriptions of new priorities, new metaphors, new and more ways of communicating and understanding with the purpose of recontextualizing:

   a) ”I can already speak, read, and write English fluently, which served me as an asset during the programme, where it helped me to interact more effectively with the topics that were presented. It also gave me the ability to engage in different conversations with other participants. The different activities that I have engaged in during the programme, such as: brainstorming sessions, creating posters, and even energizers provided me with much needed window of engagement” (IT_GP).

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5. Conclusions and recommendations

5.1 Conclusions

As highlighted at the start, this research aims to collect, map, analyse, interpret and upscale local youth work practices already developed at both national and EU level, providing suggestions for issues to be addressed during the Work Package 3 and for policies and recommendations. Being an ongoing project, it may be expected that the research team provides some ‘answers’ to the main question addressed in this qualitative study: how can Youth Work support the social inclusion of YMRA? In our view, the best approach is to present some considerations. But first we have to present the points of view of youth workers.

Taking into account their opinions as expressed in the online questionnaire and good practice reports, Youth Workers tend to affirm the following:

- In order to promote young migrant, refugee and asylum seeker (YMRA) social inclusion, Youth Workers need to ask for more support so that they can contribute to well-being, employability, security and safety among these young people.

- This is to be done by promoting and encouraging active citizenship and sense of belonging among YMRA, through the development of social networks based on interculturally meaningful learning opportunities. These should aim at discovering and developing their maximum potential (to bring out the best out of them), taking into account their own expectations, contributions and life goals.

- Such learning opportunities are to be built based on informal learnings and intercultural knowledge and cross-working. Skills and abilities are to be developed, policies are to be designed, active listening, active participation, active sharing are to be followed, differentiated experiences, community engagement, qualifications and validation of these, communication development, project collaboration and good practices are to be developed.
• This work is to be mastered taking into consideration the necessity to increase the possibility of allowing them to participate, work together with, build bridges between, and be in contact with others.

• From the beginning to the end, the personality of the youth workers and their ability to personalize, adapt and renew at every step makes the difference.

Our reflection is that youth work is providing YMRA with the essential knowledge and competencies for the performance of their economic, social and political functions and, especially, enabling them to live a fuller and more harmonious life through active participation in the life of their communities.

In ways similar to adult education, youth work seems to conceive of education from the concrete experiences of the new society in which YMRA are living their daily life. Beyond educational, social and artistic training, in order to face the constant personal and cultural changes, youth workers appeal strongly for YMRA professional life-long training, connecting actualization and improvement of the initial education and training received at school. In this way, education can be synonymous with school prolongation.

Youth workers are seeking to develop curricular, organisational and administrative models to develop YMRA intellectual capabilities, their power of judgement and reflection, and their aesthetic sense. Such ethical education considers YMRA as a global human and citizen respecting other beings and their work.

At the same time, youth workers seem to understand education as more than the preparation of individuals to perform a profession. They highlight the need to frame education as a practice to conscientize and to liberate YMRA, encouraging their own self-initiative in projects of intervention and transformation of the world.

Youth workers want to enable individuals to perform an active and permanent role, not only in the development of the economic process, but also social, cultural and political processes52.

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In this sense, youth workers are trying to go “beyond boundaries” (BE_GP) to meet particular situations created by the specific needs of development, of participation in the community life and of individual self-fulfilment. Education, now tendentiously permanent, considers race, colour, beliefs, sex, age, social status, level of education, hosting country situation, to strengthen the full development of the personality.

Youth workers are striving to build an educational society of YMRA who need to know how to live together, respect diversity, and promote intercultural projects, encounters of different cultures, fuse different cultural horizons, with the ultimate aim of enlarging the familiar context and enriching networks of knowledge, beliefs and values.

Youth work learning experiences occur across social sites by which YMRA re-think and re-negotiate themselves forming their identities within the wider community. In this sense, education seems to be a strategy to accrue exchangeable educational capital.

5.2 Conclusions

1. Youth work should go for a more holistic dimension, grounded on action research and be accountable (democratically advanced).

2. Youth work should address a particular focus on the work with women. Youth workers should be enabled to support their participation and engagement as agents of development, fostering their active involvement. Do more research and develop knowledge about the issue of gender, sexuality and the body.

3. Youth work should be abilitated to consider YMRA previous informal learnings and life experiences (pre-understandings, funds of knowledge, bank of skills, frameworks of reference, social imaginaries and discourses) in order to input much wider significance to the subsequent learnings particularly in the formal school system.

4. Youth workers should be enabled to rewrite their life personal narratives through the reincorporation of new narratives more intelligible and adjusted to current living conditions in the host country. The adoption of an ethnographic approach is encouraged to depth the knowledge of the life stories and the social processes of inclusion of YMRA.
5. Youth workers should be supported to go for new types of advocacy that would reconstruct YMRA as building workers with the capacity to be engines of their own action.

6. Youth workers should be supported to develop continuously their spiritual and emotional intelligence and of YMRA.

7. Youth workers should be enabled to promote new student-teacher roles and relationships. New representations of the refugee student as well as the teacher should be reconsidered more understandable.

8. Youth workers should be supported to call for new forms of participation and new common political spheres of influence with the objective to renew the contemporary democratic experience.

9. Youth work should be abilitated to model social initiatives which could be systematized and replicated in a broader context, assessing their measurability, feasibility, suitability, validation of their impact and acceptability.

10. Youth work to be effective requires also specialist understanding and skills of a high order. Have an advisory board composed by experts with academic or practical experience. Be based on epistemic communities of networks of professionals from a variety of disciplines and backgrounds with recognized expertise and competence.

11. Youth Work should be/have/develop new meanings of individual biographies, an aesthetic dimension (sculpture, malleability), an ethical dimension of solicitude, treatment, help, repair, rescue. Should give a political dimension of receiving and giving form, continuously proposing solutions compatible with their history and needs.
6. Glossary & abbreviations

6.1 Abbreviations

- EI_(number): Exploratory interview
- LF_(number): Lifestory
- (country)_GP: Good practice
- FN_: Field Note
- NEG: National Expert Group

6.2 Glossary

Action-research: Process that aims to know the social reality through research with an emphasis on reflective participatory/community approaches; To act on the reality of the community through innovation and solving common problems; Empowering social actors with research skills to transform their social reality.

Discourses: Language used to express constructs.

Frames of reference: Perspectives, habits of the mind, mind-sets which are ‘transformed’ by (formal, non-formal and informal) learning.

Funds of knowledge and banks of skills: Includes not only ‘know that’ but also ‘know how’ that trainees bring with them to their learning.

Holistic: Generation of a global vision of the phenomenon to build multiple realities, starting from the different perspectives of the social actors. Reality seen as culturally contextualized action.

Hypothetical – inductive: Inductive reasoning from the particular to the general, constructing categories of phenomena.

Imaginaries: Common understandings that makes possible common practices and a widely shared sense of legitimacy.

Incidental complement tendency: A type of conscious or unconscious learning functions that may be not intended by the YMRA but by the adult learning provider that complements Youth Work.
**Interactive:** The construction and understanding of the object presuppose the sharing of experiences, livings and meanings between the researcher and the subjects; the researcher "dives" into the context of action to have "vision from within".

**Pre-understandings (wider meaning):** It consists of the whole ‘tradition’ in which the learner stands, the pre-suppositions, the assumptions about normalities, the ‘prejudice’ which they bring – “a whole conceptual world”.

**Qualitative methodologies:** Set of strategies and research methods with which it is possible to produce readings of the real; capturing the subjective dimension of the social phenomena and the meanings of action.

**Situational knowledge:** Interacts with the particular/specific context of the situation in which the knowledge acquired through experience is transformed into action. The capability to decide and to act requires both experience of working in the context and adaptation to a range of local conditions.

**Transcultural:** Where cultural meanings are dynamically negotiated across multiple cultural spaces.


