

**COMMUNITY PROJECT FOR
DEVELOPING TRAINING MODULES
FOR
YOUTH WORKERS**

**THIS PROJECT HAS BEEN DEVELOPED
WITHIN THE FRAMEWORK OF
ACTION IV
OF PRIORITY ACTIONS
IN THE YOUTH FIELD**

Service National de la Jeunesse
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Jeunesse pour l'Europe
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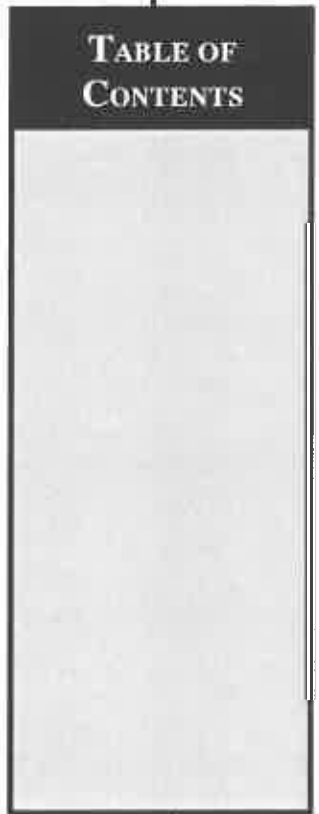


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A. GENERAL INTRODUCTION TO THE TRAINING MODULES

1. Political implications

The European Union is evolving, as the societies of which it is made up experience crisis and change and upheavals of an intensity unknown since the last war, including the end of European division and the changes that this has wrought. At the same time the recession which is affecting even the industrialised nations is revealing the limited capacity of existing systems to avoid or solve problems affecting society such as unemployment, especially of young people. Concomitantly, social changes are radically altering benchmarks, frames of reference and values.

In such a period, youth work becomes even more vitally important. The participation of young people in the community life of the societies to which they belong represents a linchpin of our democratic way of life. We need citizens who are capable of asking questions, criticising, understanding, becoming involved, and who can make a united stand when faced with the deep social and cultural crises permeating our societies, and more especially the advent and affirmation of multi-cultural systems.

New answers must be found to problems in a society where it is becoming more and more difficult to find a job and to gain access to the labour market, especially for young people - a situation which exposes them to the twin dangers of demotivation and socio-economic exclusion, along with all the phenomena associated with social marginalisation.

The initiatives undertaken by the European Union, such as the Youth for Europe Programme and the initiatives established by the European Parliament, such as the youth priority schemes, have shown that it is indeed possible to create an awareness of such problems. Nonetheless, there is still a long way to go and visionary and innovative paths to success must be found. These paths will need to have a truly intercultural dimension while still being rooted in the daily lives of young people at local and regional level.

Being society's primary intermediaries and being in direct contact with young people, youth workers play a vital role in the development of youth work schemes. Hence the need for them to receive training and qualifications as part of the process of strengthening European cooperation. This is why we are offering here three training modules, developed by multinational groups and conceived as a European programme which takes into account the wealth and diversity of - and structural differences between - the training opportunities available to youth workers.

The choice of themes for the modules:

- Inter-cultural education
- Creativity and action to combat exclusion from society
- Mobility for young Europeans

derives, on the one hand, from our analysis of the position of young people who are at the age where they are learning to understand freedom and responsibility - we are thinking here more particularly of young people who experience difficulty fitting into formal systems of education and training. On the other hand, these modules provide youth workers with the opportunity to train in sectors of activity that allow young people to experiment with new forms of participation, to develop their critical spirit and their sense of creativity and initiative and to stimulate and encourage both their geographical and their intellectual mobility. The modules

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are, therefore, aimed at dismantling mental borders and national barriers - a vital need when we realize that we are facing a tendency towards emotionalism, exacerbated in numerous discussions and debates, and towards anxiety when confronted with different peoples and outlooks and with everything that is "foreign" - a vital need given the range of people's reactions, including violence, to such differences.

Racism, xenophobia and all other forms of social exclusion are no longer occasional and isolated phenomena. They manifest themselves in people's attitudes, emotions and willingness to act, all of this behaviour often expressed in very subtle and indirect ways, and rarely perceived as being either a personal failing or as an injustice committed against the other person. This is an issue which concerns not only young people, even though they are centrally involved, very often as victims, though often enough as perpetrators. This is a problem which concerns us all, especially in our role as young people's educators during the difficult phase of transition from adolescence to adulthood.

Our intention has been to develop concepts and offer activities for young people at European level by training those principally involved with them on a day-to-day basis in concepts and activities which focus on the promotion of active citizenship amongst young Europeans and which can be viewed as forming part of intercultural communication training and of education in tolerance and solidarity - in a nutshell, in subjects that may serve as an apprenticeship in democracy.

Jean-Marie BERGERET

Nico MEISCH

Hendrik OTTEN

2. Presentation of the modules and the training programme

From our reflections and discussions, we concluded that the task before us was therefore to provide youth workers with the skills necessary to accompany and advise young people during the period of transition from adolescence to adulthood and to help them negotiate this phase successfully. Reflection on this training programme begins with the question of how youth work should be conceived so as to be adapted to each young person, to the concrete problems that young people are faced with and the situations in which they find themselves.

The European dimension here is linked to the fact that these questions and the answers to them must necessarily be seen from two perspectives - firstly, at a local level, in direct contact with the daily lives of the young, and then on a transnational one, as the Community is the place where the young people live and work.

These prerequisites have consequences when it comes to designing of a European programme which takes account of this diversity and of the structural differences determining the training opportunities offered to youth workers. This is why the working group has opted for training modules which:

- are integral units, even when taken individually, i.e. which deal as completely as possible with one particular aspect of youth work taken from a European perspective;

- are complementary to each other and, taken as a whole, provide an important additional qualification for working with young people;

- have multiple utility value, i.e. they can be used either separately for specific basic or further training in a given sector; alternatively, they may be taken as a unit within the framework of an initial, compact training period, which is in fact what we recommend, e.g. 6 modules of 10 days each = 3 months of basic training - either at weekends or a day at a time, this option being available especially to meet the needs of the many youth workers who work on a volunteer basis.

Given that this issue relates to both the area of pedagogics and to the content of youth work, different possibilities were studied to find out how the modules to be prepared could best be structured. Without losing sight of the thematic aspects involved, the group focused on two possible approaches:

analysing the situation, problems and outlooks of young people and, based on this analysis, isolating generic topics;

establishing an inventory of knowledge, skills and personal competence to be passed on to youth workers in such a training programme while at all the time allowing for the different types of youth activity in which they are involved;

Our training project attempts to combine elements of these two formulae and, by creating a pan-European programme, also seeks to achieve the objective of indirectly contributing to the development of elements for use in youth work at a European level. It is also designed to meet the different needs and interests of the partners in the project, taking into account the opportunities they have of making direct use of the modules with their respective target groups, (i.e. initial or further training of full-time or voluntary youth workers, who may or may not have had initial training). The project also takes account of existing training structures and people's work priorities.

The general structure of the group of modules involves:

1. An exposition of the problem - an explanation of the elements which have led to the choice of the particular theme - and a definition of concepts.
2. Objective-setting at pedagogical and youth work levels, with emphasis being placed in each case on the European dimension of the programme. A statement of the overall training objectives and the skills sought.
3. Didactic treatment of the subject matter to be imparted, i.e. knowledge, know-how, "savoir-être". Here, account is taken of the needs and specific situations of the partners working in the field.
4. Methodology

Although offering different approaches to social work with young people, the three modules share a common didactic logic and are applicable in closely related areas of youth work.

A training scheme such as this, where the stakes are very high, requires its promoters to take account of a number of fundamental demands, which in turn lead to the development of models based on the experimentation process.

Firstly, in the pedagogical area, the "basic material" will consist essentially of the participants' "experience in the field". It is from this experience-based knowledge that the collective methods best suited to the various target groups will be developed. These groups, themselves, will have been the subject of both in-depth and comparative analysis. The pedagogy will lay emphasis on group work, activity and experimentation as well as on creativity and sensitivity-oriented approaches. From here, we will participate in the creation of a model which undeniably moves away from the classroom and places emphasis on the role of responsibility.

On the didactic level, the material used as a knowledge basis will be collected and validated, with the teams of instructors then making use of it as they wish - the material may consist of surveys, studies, reports based on experience and reference works. This updated store of documentation will help to enrich the shelves of local libraries.

A final requirement is a social one and concerns the need for training directed at a multi-cultural audience. This audience in itself does not, however, have to be multinational. The multi-cultural dimension will enhance the training by providing real-life experience based on confrontation with different cultures and the developing of joint projects aimed at tapping young people's creativity and encouraging them to participate in society.

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It is hoped that after the first series of experiments the European network mentioned above will develop and will permit a real-time exchange of information concerning the most innovative practices in social work.

During the project, participants were split into *ad hoc* working groups for all or a part of each of these modules, based on arrangements defined during joint meetings. Each of these *ad hoc* groups was managed by a coordinator and included a member of the steering committee. The coordinators and the steering committee took stock regularly of how thinking was developing in this area in order to ensure the continuing consistency of the overall effort. Finally, despite the diversity of work being undertaken and the number of persons involved, all of the participants met for three plenary sessions, thus enhancing the value of the entire collective project. In this way, phases of discussion and drafting of individual sections alternated with joint reflection. The steering committee was responsible for managing proceedings and preparing the final draft.

The members of the steering committee were:

Hendrik Otten	Petra Youth Bureau
Jean-Marie Bergeret	IKAB
Nico Meisch	Luxembourg NA/National Youth Department

The following people took part in the working groups:

Joseph Aligon	INFAC, France
Odette Bernardes	Portuguese Youth Institute
Fernando Costa	Porto Regional Youth Institute
Graham Deaves	UK National Agency
Lazaros Doukakis	Kemedin, Greece
Syd Fogarty	Brent Regeneration Agency
Marc Genève	French National Agency
Susanne Hein	German National Agency
Maria Jo_o Lobalo	Braga Regional Youth Institute
José Lachuga Lopez	URGELL Spain
Jean-Luc Menu	Peuple et Culture, France
Marie Spiliotopoulos	Kemedin, Greece
Alan Tandel	Luxembourg NA/Institute of Europe
Ana Videira	Portuguese National Agency

Attention should be drawn here to the interest, personal commitment and endeavour shown in the work and the personal effort made by each of the participants to guarantee the success of the project. It is also of the utmost importance to point out that, without the support and involvement of the European Commission and the Luxembourg Ministry for Youth, this project could not have come to fruition. The project was organised within the context of Action IV, which is one of the European Union's Priority Actions in the Youth Area.

3. Implementation recommendations

3.1 Implementation of the individual modules

Each training module should provide the participants with technical "know-how" training as well a degree of personal development. Providing this dimension in a multi-cultural context requires each course to last at least one week, and optimally ten to twelve days. In each module, training involves a phase of meeting and pooling of experience, a phase of experimentation, reflection and assimilation, and a phase of synthesis and evaluation.

The course description for each module includes the didactic and pedagogic instructions necessary to ensure that each course instructor can set up a detailed programme for the duration indicated.

Each course instructor will be expected to provide the course participant with a certificate of attendance giving details of the qualification sought and the curriculum of the module in question.

3.2 The three-module training programme

3.2.1 The three modules:

- Intercultural learning
- Creativity and action to combat exclusion from society
- Mobility of young Europeans

together constitute a complete programme leading to a qualification. This means that each organisation wishing to set up one or more modules should have the required expertise and be recognised at national level. A group may organise the running of one module only on condition that it provides for the preparation of the other modules with equivalent partners in the European Union, so that a complete cycle of three modules can be offered to potential candidates over a period of two years. The proposal should indicate the type of certificate or diploma to which the course participant completing the full programme would be entitled under the regulations and legislation in force.

3.2.2 Each candidate has the right to enrol in programme modules in one or more organisations or groups of organisations. This should allow participants, especially voluntary workers, to match their training schedules to their availability. The application file, which will be dealt with later, must be presented when the participant enrolls for the first of the modules he or she wishes to attend. The certificate received at the end of this module will provide access to the other two modules in the programme of the participant's choice.

3.3 Participants

3.3.1 Profile

The type of training operation being undertaken requires the *a priori* acceptance of a diverse range of participants, reflecting the reality of social work.

To achieve this diversity, the group concerned should consist of youth workers, instructors, elected representatives, leaders from the voluntary sector, housing and town-planning managers, persons working in socio-economic development and all other parties involved in community life.

The most important target groups are people working with the young, i.e.

- in voluntary associations, etc.
- in local communities,
- in teaching centres,
- in vocational training centres,
- in information centres and
- in guidance centres,



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as well as those responsible for training them

in teaching and vocational training centres and in companies, in the context of providing vocational qualifications, in the context of helping towards social integration and entry into working life, where youth workers or instructors are themselves trained, and, finally, full-time and/or voluntary executive members and leaders of voluntary associations, elected representatives, and local and regional development managers.

3.3.2 The admission criteria proposed below apply to a course which is considered as representing a complete, self-contained training programme. An applicant should:

have experience of or be responsible for youth-related work;
be aware of problems of personal and social change and development;
be motivated enough to reflect on his or her own personal experience;
be in a position to organise and/or implement programmes;
be interested in and receptive to other cultures and societies;
be able to assess his own performance;
be proficient in two languages.

3.3.3 Linguistic criteria

The requirements for instructors and youth workers mean that there no systematic use will be made of interpreters.

3.3.4 Application file

The application file should consist of:

3.3.4.1 A presentation of the applicant's type of activity or responsibilities in the area of youth work. This presentation should facilitate a realistic evaluation of the candidate's potential for organising or implementing training schemes.

3.3.4.2 A description of the applicant's experience and responsibilities in the area of youth work. This description should make it possible to verify the type of experience described and establish the potential this offers as a basis for reflection and debate.

3.3.4.3 A letter in which the applicant sets out his or her motivations, for use in checking the applicant's capacity to become involved in project work, to perform self-evaluation and to play an active role in the self-training process.

The applicant should also include details of linguistic knowledge and the level of competence for each language. In addition, the file should give details of the person's civil status.

3.4 Instructors

3.4.1 Instructors will be required to work in multinational teams.

3.4.2 They should have a common language of communication.

3.4.3 Each participant should be able to find someone among the team of instructors with proficiency in one of the two languages he or she speaks.

3.4.4 Each instructor should have one particular area of competence complementary to those of the other instructors.

3.5 Location

It would be preferable to choose a location unfamiliar to all of the participants, in order to give everyone a break from their daily routine.

It should preferably be a place which the group can take over completely, i.e. with regard to meal-times, decor, menus, etc..

The location should be easily accessible.

3.6 Evaluation

3.6.1 The special nature and organisation of this training programme means that the evaluation process should make it possible, during the training module, to experiment with tools that can subsequently be applied in practice.

Evaluation methods should therefore be integrated into the training programme.

3.6.2 The evaluation methods will apply to:

- the course participant personally on the basis of self-assessment which will enable him or her to take stock of skills acquired both before and during the training module;
- the methods and modules themselves in order to measure results and ascertain whether the programme is soundly-based;
- the instructors, in order to capitalise on experience gained.

3.6.3 The essential communication medium will of course be the written word, and considerable work will be undertaken in the area of methodology to assist in this important sphere.

3.6.4 Emphasis will, however, be placed on other forms of assessment as well as all communication media which foster participation and creativity.

3.7 Documentation

It would be advisable to plan a programme for setting up a resource centre equipped with general and more specifically theme-related bibliographies, to be used during the preliminary phase for instructor preparation.

The results of the initial experiments will enrich the store of documentation with course reports and participants' assessments. The resource centre would reach its full potential once the actions have reached the replication stage, and can then serve as a resource for trainees.

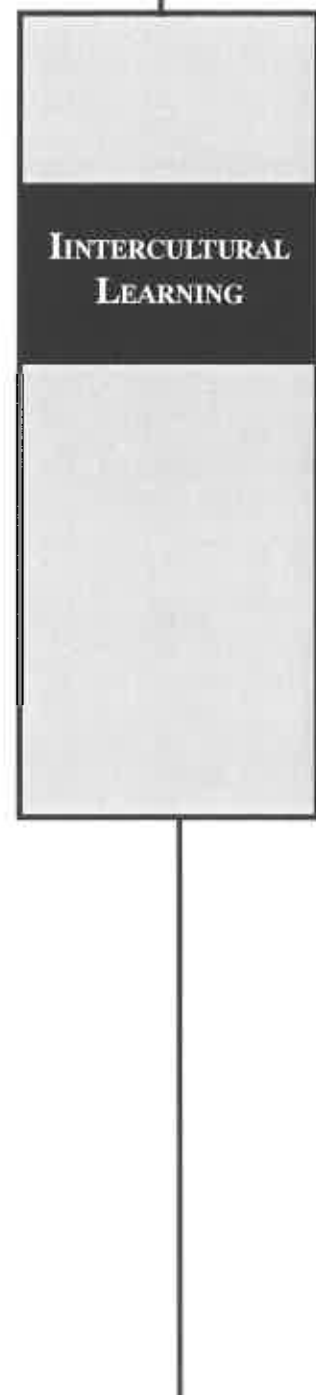
In so far as financing is available, this type of European inter-cultural network could then be enriched by being linked to the principal European centres pursuing the same objectives in education and vocational training, in order to promote inter-governmental cooperation and develop what may be viewed as a specifically European initiative.

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B. TRAINING MODULE INTERCULTURAL LEARNING





B. TRAINING MODULE

INTERCULTURAL LEARNING

I. From political necessity and pedagogical training conditions to intercultural communication

1. A changing Europe - Societies in crisis

Since the beginning of the nineties, Europe has been undergoing an upheaval unprecedented since the Second World War. The end of the East-West divide and the resulting changes in world policy are confronting us with new issues. However, far from applying new solutions, the States of Europe are clinging to their old methods of addressing problems, which regularly lead to failure. Not only is this inability to act aggravating relations with non-Community countries, but it is also damaging internal relations in which a European approach to problems is less and less evident, immediate national interests are coming to play an increasing role, and somewhat cosmetic compromises are negotiated for disputes on the basis of the lowest common denominator, resulting in a rather superficial approach which does not get to the root of the problem.

We are in a schizophrenic situation. On the one hand when it comes to exploiting technologies and other socio-cultural changes we are living in the twenty-first century, but on the other hand we are still bogged down in the last century when it comes to the ideological, philosophical, economic and social systems which we use to shape political life. This schizophrenia results in a crisis of legitimisation which strikes the political institutions of the European Union. In fact, practically everything we describe today as European policy is nothing more than what was being done previously at national level. Although policy has changed, this is only in form and structure and not radical. However, no qualitative progress in European policy will be possible as long as we continue to simply revamp national political models, which are increasingly proving unsuitable, into supranational ones, placing them under the aegis of Europe. It is national interests which define the scope of Europe and which currently favour a state of inter-governmental co-operation rather than intensifying the process of European integration.

The field of education policy is affected by this situation along with every other policy, doubtless even more so, since obviously without the active and responsible participation of young people, very little can be developed, if anything at all. Thus in the field of education we are in great need of a post-national reference model which reflects a plan for society that aspires to a democratic Europe, both in form and content.

Against this background, the debate triggered by the Maastricht Treaty in all Member States must be taken seriously. We have to fully grasp that what has been expressed here is not anti-European, but rather a feeling that existing European structures, whose mission should be to lead policy, are forgetting the needs and interests of the very citizens whom they represent.

Practically the same thing is happening with national policies, and the upsurge of aggression and violence among young people betrays, amongst other things, a loss of confidence in the integrity of the political, economic and social system, compounded by a lack of real prospects for their immediate future as well as a code of values to replace the one they have lost.



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It is within this context that our political and pedagogical ideas on the need for training in communication and intercultural activities are situated. Indeed, one aspect of social change which is decisive because of the impact it has both at national and European level is the existence and success of certain social structures which reveal that a pedagogical system based on mono-cultural legitimisation no longer has any place. Or, to put it another way, in the field of education and pedagogic methods, multicultural societies call for concepts which do away with national boundaries and opt for new mental horizons, new values and a new frame of reference.

2. Taking into account resistance to change

Our reflections concerning pedagogical concepts must therefore start with the question of how, other than on an exclusively emotional level, to conduct the debate on the advent of multicultural structures in our societies. We should be aware that such a tendency to an emotional response is becoming accentuated. Anxiety in the face of difference, of anything which is "foreign" is growing, with some reactions even extending to violence, not only against immigrants in general, but also between ethnic groups.

It would certainly be possible for us to find rapid and effective solutions if there were such a thing as standard behaviour amongst people who have reservations about immigrants or are xenophobic, but in reality the opposite is true. The attitudes of people who distance themselves from "foreigners" and frequently accuse them of all manner of ills, vary according to their particular situation.

These introductory remarks call for a theory which is not far removed from certain conceptual elements of a pedagogical system of an intercultural hue:

The majority of modern European States have never at any time in their history been culturally homogeneous societies. In most of Europe this type of society has not existed for centuries. The culture of European States at each point of their history, has been both changing and multi-faceted. "Living" languages themselves bear witness to cultural changes throughout history.

The need for closer examination of new structures in our European societies from a pedagogical angle springs from the following theory - the starting point for our observations:

An objectively higher number of potential contacts between people from different cultures does not necessarily lead to greater understanding.

No major empirical analysis is needed to certify the validity of this theory. We only need to take a look around us in our everyday lives to see that separate coexistence has already been a so-called success. What are lacking are pedagogical activities and political initiatives to ensure that a great number of individuals and groups are able to co-ordinate their relations in such a way that they can make contact with one another, in a reasonably predictable way, reasonably rapidly, whilst being reasonably sure that they will not be disappointed, and in line with their respective needs (a definition based on that of Nikolas Luhmann).

Acknowledgement of the principle of cultural autonomy, the *a priori* willingness to learn from one another, to counter-balance extreme positions with the objective of peaceful co-existence, are as yet exceptions to the rule. The predominant impression is that many inhabitants of European countries feel out of their depth or directly threatened by the presence of people from another culture. It is quite common to speak of a cultural "melting pot", of a threat to "our own culture". And it is not only extremist political groups which exploit this emotive ground in order to demand that "foreigners" should unconditionally adapt, or to spread racist propaganda in favour of exclusion and separation. For example we are encountering more and more young people who fall back on national positions and emotionally reject the multicultural approach both in their lives and in their work. Though having said that, nobody is afraid of appearing contradictory when it comes to the various

other cultural influences in everyday life, such as in music, literature, fashion, art and cooking. This type of cultural influence is merely seen as a consumer commodity and apparently these influences improve the quality of life. However, when it is a question of accepting the people, authors or proponents of such forms of cultural expression with the same enthusiasm with which we accept their products, it has to be said that common sense is often lacking.

The debate concerning education policy must take these fears into account by starting to take them seriously. It is possible to imagine situations or living conditions in which we feel out of our depth due to the intimacy and intensity of contacts. This feeling can only be "redressed" with much effort and with the passage of time. Nevertheless, we can attempt to use it as a field for training by focusing on the consequences it brings with respect to action, and in doing so to isolate it for rational examination. This training module makes several proposals on this issue.

3. Culture - cultural integration - "in-culturation"

In the debate concerning multicultural aspects of our societies, culture is a key word (see Chapter 1), because the term multicultural is synonymous with a proliferation of intercultural contacts and lasting changes in daily life. At the same time, the notion of culture presents numerous facets which give rise to interpretations with personal connotations. Currently there are over 200 accepted definitions of the concept of culture. All of these definitions are only useful insofar as they offer us a pragmatic tool and enable us to realise that culture has both a structural dimension and an individual dimension which are indissociable. We must realise that culture does not present itself as a closed system, that it has many nuances in the highly diverse manifestations of day-to-day community living, and that as from the moment we accept this principle, each individual can contribute towards culture. Culture is not static. Its components are subject to gradual but constant transformation. The current culture of a country or group is only a stage in its evolution, a snapshot of the balance between endogenous factors (economic, political and social systems) and exogenous factors (encounters and negotiations between co-existing and rival cultural systems). Culture is therefore very closely linked with society and the two concepts overlap.

The first conclusion to be drawn from these observations with regard to the construction/formulation of a training module for intercultural communication is therefore the following:

We must endeavour to make it understood that nobody can "threaten our culture" - but only humanity as a whole, if it destroys itself. Similarly, an individual cannot deal with society, only its attributes. This in no way facilitates the task of education in relation to culture and society, since their different facets can be highly contradictory. Furthermore, even those whose political socialisation was achieved under clear cultural conditions - what we might term "in-culturation" - find it difficult to react in an appropriate manner in the face of such conflicting elements. It is therefore easy to understand the incomparably greater difficulties faced by "foreigners" who come to our countries!

This leads us to our second conclusion:

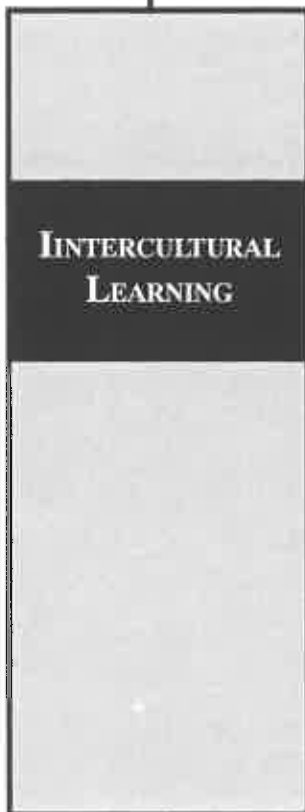
A pedagogical system based on the characteristics of multicultural societies must have as its aim communication and interaction in specific social situations where contacts take place between persons of different socio-cultural backgrounds. This is an everyday reality in all European societies.

Let us start with the following theory: "The more others are seen in an impersonal and anonymous way, the more potential there is for aggression".

This has been the subject of very exhaustive research in social psychology. As the perception of individual characteristics in others decreases, feelings of responsibility are weakened, thereby opening the way to acts which exceed the "normal" framework.



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Sadly, even in recent times, history has presented us with numerous examples which confirm this observation.

Objectively speaking, there are enough situations in which nationals and “foreigners” have contacts to enable us to use such situations within the context of educational activities - in the workplace, at school, on the bus, in the supermarket, in leisure facilities and very often, right next door. However, more often than not such contacts do not go beyond a formal level - we do not react on an individual basis but in relation to our own cultural group, and according to a code of conduct which is may or may not be clearly defined.

We project onto others everything we believe is typical of them. Furthermore, where the differences between the familiar cultural background and the alien cultural background are easily identifiable - for example skin colour, language problems, religious customs or other ethnic characteristics - the risk of spontaneous and ill-considered reaction increases, as does the tendency to categorise of the “Us over here - Them over there” variety. This is a domain where education could bring progress because information alone is not enough to modify these mechanisms for projecting typical characteristics. Intercultural education must serve to raise awareness of the need for more attention to be paid to differences, for a less categorical viewpoint, for openness which first and foremost enables people to accept differences.

We must moreover appreciate the fact that people from different cultures - provided that they are pursuing common objectives such as peaceful coexistence in society - must first go through a process of learning and awareness of their own system of values, because it is this system of values which is the instrument used for measuring what is “foreign”. We tend to attach to fundamental values, attitudes and specific types of behaviour in our own culture much more importance than is necessary for forming identity or for the expression of national identity (see Chapter III). That is why we have started from a conviction that it is cultural identity, which is above all an instrument created to ensure the proper functioning of society, which governs relations between people. Consequently, over the long term, only an education which is intercultural in inspiration can help to resolve conflicts.

4. To understand “foreignness” is to learn to live with insecurity

Starting from this statement, the relationship with people who are “foreigners” is at the beginning often a relationship of aggression and defence - it is a question of preserving one’s interests in the face of something unfamiliar which may perhaps subconsciously make us afraid.

The task of education in raising awareness of what is familiar and unfamiliar also depends on the manner in which people from different cultures enter into relationships. Situations in which intercultural contacts are established obey rules which are specific to each culture and which even include, for example, the physical distance which has to be respected between people. Failure to respect these rules often gives rise, even subconsciously, to conflict.

In our contacts with people who were socialised in a culture other than our own, we often lack information and experience, which is of course true for both sides.

Consequently, a system of *education which professes to be fundamentally and overtly intercultural in approach must prepare for intercultural contacts on a systematic basis. That is the principal objective of this curriculum.

The form and content of our attitudes towards what is “foreign” depend on the perception which we have of others and of the given situation. In view of the multiplicity of situations in which several cultures overlap, it is no easy task to

adopt the appropriate attitude towards a person or situation. Naturally, those who are of a “foreign” culture are required to make the greatest effort of cultural integration in order to survive, so to speak, among the rules imposed by the dominant culture, whether presumed or real. However first and foremost, they will not be able to undertake this effort if we do not give them the opportunity. Secondly, cultural integration does not mean that a person should unconditionally abandon his socialisation in the culture of origin. On the contrary, if cultural integration succeeds it will enable a balance to be found between the old system and the new. Thirdly, it goes without saying that although we are talking of a multicultural society, there is also a dynamic evolution of the cultural system of origin. Through intercultural training strategies can be developed to cope with constantly changing daily situations; it is the link in the chain which allows everybody, both nationals and “foreigners”, to find mutual enrichment, whilst respecting the principle of equality.

In our training module, this aspect is of particular importance, not only because cultural domination runs counter to the principle of human rights, but also because recognition of the principle of equality is a *sine qua non* for one side not to feel anxious or insecure in its “cultural identity” and for the other side to be able to develop its own sense of self in a new socio-cultural environment.

Thus defined this concept helps to clarify the concept of a “multicultural society”.

This definition of the term does not signify purely and simply a juxtaposition of several cultural systems which exist separately alongside each other, but on the contrary that the behaviour of individuals has an intercultural influence. It means that people should, depending on the requirements of the situation, be capable of transcending - without abandoning - their own cultural system, and of harmonising it with other existing systems, in such a way that conflicts and disagreements are no longer perceived as a threat but accepted as a challenge, and that they do not hinder communication and interaction, but bring to them a new dimension.

Defined in this way, a multicultural society is therefore also pluralist. It must guarantee that its members are, to a considerable degree, individuals who are responsible for themselves, free to learn about and through others, but also free to criticise others and their differences, provided that such criticism does not exceed the limits of democratic principles.

5. Working in real situations of communication and interaction

This leads us to the third conclusion for our intercultural training module: if the members of a society, who come from different socio-cultural backgrounds, wish to live and work peacefully together, they must be capable of intercultural communication. By virtue of the above-mentioned observations, this capacity to communicate can only develop on the basis of mutual respect, which means that intercultural pedagogics should help ensure that education is primarily understood as an education in tolerance, because this in our opinion is the only way of acquiring intercultural communication skills.

The importance of such intercultural communication skills is patently obvious, since the way we express ourselves - verbally as well as non-verbally - bears the stamp of our own culture. In this respect, language is doubly important: on the one hand, it is the specific expression of a cultural identity; and on the other hand it is vital to intercultural understanding. It means more than just exchanging words. The way we use language is often at the source of what we term misunderstandings. Implicit and internalised rules - for example how to express feelings, the gestures which accompany speech, question-response sequences, the meaning of “yes” and “no”, direct affirmation eliciting a response and indirect language using images, etc. - pose the same problems to nationals as they do to “foreigners”. Having said that, in addition foreigners have to learn the language itself.





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Intercultural understanding cannot succeed without language, but language alone is not enough to ensure intercultural communication. For this it is also necessary to know the social rules of behaviour specific to each particular culture. If “foreigners” have problems with us, at least for a prolonged period after their arrival, we certainly also have problems with them, even if such problems are of less direct consequence.

6. Intercultural learning: training for action

In this context, the mission of intercultural education is to propose fields of learning and significantly reduce the gulf between what everyone knows as a general rule, and the portion of this knowledge which is used for day-to-day social interaction (see Chapter IV).

The most fundamental skill which it is the mission of this training module to transmit is a command of intercultural communication.

Let us make sure right from the outset that there is no misunderstanding. Having intercultural communication skills does not mean that we have to accept everything which emanates from another culture. We are convinced that the limits of the duty of tolerance are being exceeded when people infringe upon or ignore the postulate of individual and social human rights, according to the definition made by western cultures (see Chapter I).

Intercultural communication skills, as we have defined them, go hand in hand with non-dogmatic critical thinking, implying that it must be possible to have exchanges about an object or situation, negotiate a conflict and disclose points of view, or even the system of values on which we base ourselves, without necessarily stooping to mutual discrimination.

Intercultural communication skills are practically never innate - they have to be learned. In this context, a characteristic of educational processes is intercultural learning (see Chapter III).

The term intercultural learning has been very highly rated in recent years, and not only in debates on education.

We are witnessing a sort of inflation of fields of application, with the result that it is rare for the term “intercultural learning” to be the basis of policy, for it to be legitimate from the theoretical and scientific point of view and for it to be implemented at teaching level.

With reference to the concept of intercultural learning, our point of departure is not particular learning mechanisms, but rather specific content and methods adapted to such content, perceived as “stimuli from another culture”, within the context of another culture, and which, by virtue of their subjective significance, make the student want to take a closer look at the culturally “foreign” situation.

Education in tolerance is the foundation for life in multicultural societies, with tolerance being the basis for a readiness to change attitudes and behaviour in the face of daily situations which it is less and less possible to describe as homogeneous from a cultural standpoint.

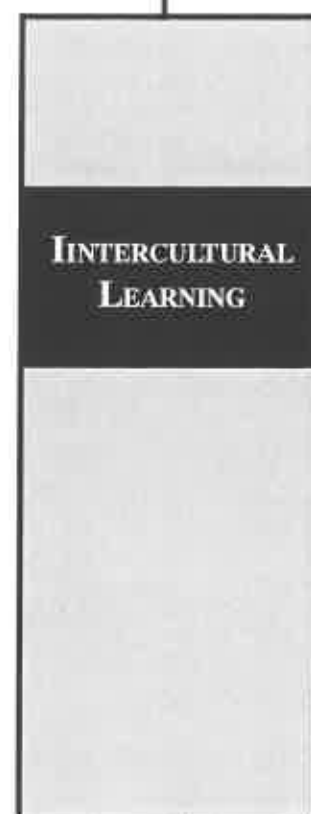
The link between intercultural learning and intercultural communication skills is quite natural, since these specific skills are a *sine qua non* for peaceful coexistence in a multicultural society. It is also incumbent upon education to help promote the development of such skills amongst others. It is the teaching of tolerance which conditions the aptitude for intercultural communication and characterises intercultural learning.

This leads us to the fourth conclusion for establishing our intercultural training module: intercultural learning is also political learning in the wider sense, the methodological principle for which must be a communicative method of teaching. This is based on the theory that intercultural learning, when it is related to specific social conditions, cannot be achieved without conflict, because needs and interests, which differ according to individuals and groups as well as their socio-cultural backgrounds, must be agreed and negotiated as required between all sides because of their many differences, since it is understood that the objective is to find a solid foundation for coexistence based on co-operation.

Conflict, interests and solidarity are therefore political categories which must be the objective of intercultural learning. They determine our everyday lives just as they do any other learning situation. It is not sufficient simply to know a bit about social conflict; it is necessary for action to spring from such knowledge. For example, the meetings organised between young people under the Youth for Europe programme provide a tool for experimenting with new activities along these lines.

Conflict, interests and solidarity must serve as a guide to day-to-day behaviour in relation to differences. Solidarity is therefore not only a political category, but also an ability to act. This has to be one of the objectives of intercultural learning, because it signifies a social interaction experience which takes place in a learning situation despite socio-cultural differences, which can at the same time be transferred into daily reality.

The aim is therefore first and foremost to transmit the greatest possible capacity for action through intercultural education, since the increasing complexity of changing multi-cultural elements in our societies is accentuating the need to make this goal a reality. Such a goal is reflected in an education in tolerance - tolerance being the principle of solidarity to be respected by everyone in the social and political domain at the level of both action and behaviour. Under such conditions, intercultural learning is always training in democracy, and any form of work in the youth field is always to a certain extent intercultural work. It is within such a context that this training module is positioned.



II. Identity - Communication - Interaction

1. Taking stock of identity and intercultural communication today

1.1. Introduction and Definition.

The development of phenomena such as cultural, religious and political radicalism, atypical forms of delinquency, and endemic unemployment reflect modifications in value systems which give pause for thought. Perceivable modifications in social relations and control in most so-called advanced societies also call for a reflection concerning collective values, and what currently underlies a feeling of belonging, of cultural identity and patriotic feeling.

When working with young people on a social level, it is impossible to escape the need for such cultural and political work if one wishes, as a part of the process of European construction, to enable young people to gain a better understanding of themselves, as well as to find their roles and participate at a time in history where ethnic culture, class culture, national culture and political culture are all shifting both internally and in relation to each other.

In practice Youth for Europe programmes have amply demonstrated what a precious opportunity for intercultural training the meeting of young people from different cultures and nationalities can represent.

Whether it involves relations between generations or ethnic groups, social participation, solidarity, attitudes to the natural environment or economics, or whether it is quite simply a question of education to permit young people to find their feet, training in intercultural communication and cultural interaction have a significant contribution to make, as experience and evaluation have shown.

Intercultural training cannot merely be defined as the development of individual skills in communication and tolerance, but also by a clearer understanding of underlying socio-politics. Human Rights, particularly those of minorities, do not only have a cultural dimension, but also a political one which is of concern to social groups, Governments, Europe and the whole human race. Each individual is concerned by the continuing task of promoting and defending Human Rights. Young people must be helped to gain access to the means of participation, that is to say to interact in social life. In training young people as future participants in society, the cultural and political levels are inextricably linked. We must propose initiatives to develop the ability to accept others without abandoning oneself (cultural dimension) and to take action based on a project (political dimension).

The excesses and deviant behaviour of young people are appeals which our societies fail to fully grasp.

The best tool for understanding differences between and similarities with others is to have a better understanding of our own identity processes from both the cultural and political standpoints. Human Rights, the right to be both similar and different, is in the eyes of young people probably the only true issue in Europe. The promotion and defence of such rights is worth the effort of understanding the mechanisms and interaction of cultural identity and national identity (and even European citizenship).

1.2. Culture as a collective product

We could start from an initial definition such as: culture is the sum of the values, standards and meanings shared by the members of the group which determines conduct, behaviour, and actions. From this implicit precept shared by the members

of a cultural community emerge practical rules which guide interaction, communication and relations between people. These rules are culturally specific, which according to Thomas serve as "active cultural standards" for each culture. They provide each member of a culture with specific guidelines for behaviour and the ability to judge the normality of such behaviour, and whether it is typical, or even to distinguish what is acceptable from what is unacceptable conduct. Any variations and derivatives of such standards are then classified and rejected as abnormal, unusual or foreign, etc.

The most fundamental cultural standards are those which belong to the broad field covering perception, thought, judgement, contacts and exchanges, and are standards which are vital to perception and interpersonal evaluation.

The principal cultural standards act as implicit theories and are internalised during the course of the socialisation process. This "knowledge" of the norms and rules of behaviour which is acquired during the course of socialisation, provides an individual with the security of behaving in the appropriate manner under all circumstances. From this stem those forms of "cultural" behaviour which more often than not are subconscious. It often happens that at the conscious level a person has the vague and undefined feeling that he has behaved wrongly, or "out of step". According to Niklas, culture induces plausibility, conformity, regularity and predictability in relationships and establishes standards of behaviour. It lightens the load on an individual because he does not have to make a decision for every new situation but instead can refer to tried and tested behavioural norms. According to Luhmann, cultural norms reduce the complexities of life which, otherwise, would overload the human psyche. The predictability and reciprocity of the behaviour of others is a pre-condition for such confidence.

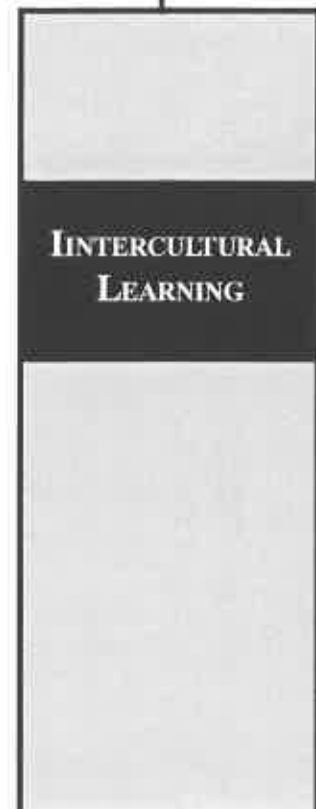
If the culture of a group can be considered as an index of symbolic meanings, then it serves to guide relations in social life. Thus the rituals of communication in the workplace depend on the relations between workers themselves; "house" styles and forms set standards for life styles in such a society. According to Auernheimer, this guidance system must keep fulfilling its functions, and "therefore it must evolve with changing life styles". Culture springs from the convergence of living conditions governed by defined types of social behaviour and existing traditions. It is here that their openness and ability to change reside. By virtue of its symbolic nature each cultural element is ambiguous, which is to say it is open to different interpretations and forms of expression. Hence culture is the battle field for different interpretations of the various directions and expressions of power. Similarly the choice of dominant themes in a culture depends entirely on life styles and modes of cultural debate in which thinkers, poets, popularizers and leaders play a central role.

Cultural processes may be defined as collective work on cultural values.

1.3. Nationhood as a cultural product

When Bloom defined national identity as the sum of characteristics, institutions and symbols with which a national of a country can be identified, he was defining a specific category of cultural standards. In absolute terms, it is a question of characteristics, institutions and symbols of a political nature - the symbols of a given national culture which provide a national of that country with central references to compare other national cultures.

For Foppers this means that there is a profound need to identify oneself with the norms of the reference group in which the person grows up. "A nation can only be formed from that with which the nationals identify themselves over a long period." Indispensable for the establishing, the continuity and the change of the national identities is their political function. Since the French Revolution at least they have served to mobilise the major groups and integrate them into the rule of a specific territory. Since then, the organisation of nations into Nation States has emerged as the "normal" form of political organisation. According to Giesen, the idea of the nation as the concept on which history is based only manifested itself in its





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political form as the Nation State during the middle of the 20th century. Since then the Nation State has been presented as the normal and unsurpassable [**] form of development towards modernism. Giesen said that its realisation could be slowed down or accelerated, but ultimately it remained the inevitable path towards modernity. This point of view is no longer universal today. The nation can be considered as a key factor in the construction of history, but in no way does it inevitably shape collective identity, which is not a natural feature, but is constructed socially as the product of particular historical conditions and specific cultural acquisitions. Ropers defines the Nation as being one of the most complete concepts used in the cultural and political integration of the masses for almost two hundred years. The primary reason for it was that the creation of composite territorial Nation States appeared to be the most appropriate way to reform the feudal societies of the 18th and 19th centuries and to facilitate economic development. It is true to say that this was not a homogeneous process. Based on this unequal political precariousness and on cultural development, many nations emerged firstly from the struggle for a single state order based on law, such as France or the United States, and others were based on common ethical and cultural characteristics, such as Germany. The tardy growth of Nation States and the different perceptions of the forerunners and the latecomers on the path towards the Nation State conjure up specific images. Here concepts of specific national characteristics/identity emerge above all from the need to define limits and to differentiate. This increases with political and national unity towards a particular style of culture if not towards supremacy. All of this leads Ropers to conclude that, under the influence of such rivalry, the competition between Nation States quite naturally led to nationalist movements and exacerbated ideological nationalism, and a highly ambivalent process was established. "On the one hand this represented a move away from feudal structures and towards freedom and equality of opportunity within nations, but on the other hand this nationalisme is dangerous, and can even go so far as aggressive attitudes towards the outside world."

1.4. Person, subject, citizen

A person's cultural identity develops throughout a process of socialisation during which the sense of "me" also becomes a sense of "us", as the feeling of belonging to the different social groups develops. The family group with its characteristics, values and its way of organising communication, exchange and power, forms part of a wider local reality which itself has its own characteristics. Similarly, right from the first social experience represented by schooling, a process of socialisation "inter pares" develops where the child acquires new norms and tools for intervention in the group.

When a person attains a critical mass of social experience developed within the various groups to which he is affiliated (whether these are compulsory and non-elective, such as the family, school, workshop or office, or elective and based on affinities, such as groups of friends or "mates", the trade union, voluntary associations or groups for leisure or other activities) he will be more or less aware that he belongs to a global "national" social group characterised by a set of rights and duties, as well as by areas of constraint and freedom.

Whether he likes it or not, and whether or not he is conscious of it, an individual belongs to a political group which forges its own national identity, on the basis of which it distinguishes what is "foreign" from what is not.

Citizenship can in terms of belongingness be defined as the relationship between a person and the powers which determine his constraints and liberties, as well as his relationship to the instructions which express and relay these powers. The citizen knows or feels that he is more or less being commanded and guided. He benefits from protection and a framework for living and thinking which procures him the security he needs for his own development, regardless of whether he accepts or rejects this framework. The apparently more passive citizen, unaware of his powers of intervention, who lives as a natural subject of authority, does however have a certain influence and a certain role, simply by virtue of his presence in the social group. The more active, involved and responsible citizen, also plays

a role in the creation and permanent development of social relations through his acceptance or rejection and his capacity for social intervention.

It is difficult to determine at what point in history the subjects of the princes who squabbled over and shared out Europe actually became citizens. Certainly, during the French Revolution, the subjects of His Majesty did become - and called themselves - citizens. However, nothing prevents the Welsh, Scottish and English from feeling that they are all British citizens and, at the same time, subjects of Her Gracious Majesty. The history of European nations can tell each one of them something about Europe's formation into political States and the development of democracy in Europe over the past two centuries. History also shows us the role of "leaders of the "Enlightenment", the role of thinkers in the development of the "philosophical" concept of democratic "natural" law representing the right of individuals and peoples to self-determination, in the face of support for the "divine right of kings" by the few. A common way of referring to the State is to portray it as having the status of a legal and political entity which possesses a constitutional framework, guardian of the territory within borders, an area which is organised both in legal and practical terms with its own hierarchy, rationale and secrets (State), army and police, civil servants, specific activities such as diplomacy, public services, administration, etc.

We also see the collective aspect of the State: a body of citizens of the same nationality participating directly to a greater or lesser degree in power, all subject to the same laws and jointly involved in political management. This Nation State is characterised less by its Constitution than by the consensus which permits it to evolve taking into account the needs and interests of its citizens. Generally speaking there is tension between the entropic force of the State, its tendency to immutability, and the need for peoples to evolve.

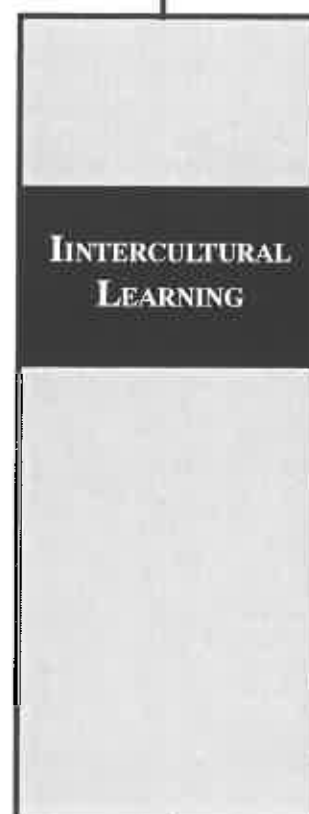
Faced with these two aspects of the status of the Nation State as a legal and political entity, which in general becomes increasingly structured as history unfolds, citizens themselves represent a gigantic cross-section of cultures, attitudes and behaviour but they nevertheless present certain similarities in terms of collective interests and needs, despite the extreme diversity of their specific interests and needs.

As its agents have become increasingly specialised, we have seen the State develop a framework for and reinforce tendencies towards its ability to function in its own interests. The same process regularly takes place in the name of bureaucracy which, annoying as it is, testifies to the conflict, the gulf which in many countries is opening up between citizens and institutions; the same conflict exists within an individual between what he wants his motives to be and what he realises they actually are, which often results in criticism, disinterest or aggression. States exist increasingly for themselves, and citizens are less able to see their "public utility". People who have been most overlooked by the general interest (the disabled, the unemployed and the sick) do not themselves feel that they benefit in practical terms from State attention.

2. Socialisation, the basis for culture

In order for an individual to feel that he belongs to social groups and has the means to communicate within such social groups, he must first be socialised and have undergone a process of internalisation of social norms.

The family group and its substitutes (nursery, childminder, etc.) is where the child learns about his otherness (I am no longer my mother, I am no longer my father, I am another) and about his means of living and of developing this otherness which distances him from his original total dependency for existence. The acquisition of means of communication (language, behaviour and attitudes, etc.) develops this sense of otherness and its rules of conduct. The way this learning process operates (level of emotional stability of the parents, degree of contradiction between what they say and what they do, etc.) to a greater or lesser degree favours the development of the child's sense of security and self-confidence.




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School is first and foremost a place of education. It is also a place of socialisation. However school is both a place for living and an institution. At school the child to differing degrees learns what four types of social relationship can offer him: living with his peers in a similar age group; experiencing the teacher/pupil relationship in the classroom with all its inherent didactic and disciplinary characteristics (development and repression); the relationship between teachers and their hierarchy, and their attitudes with respect to institutional authority; and the symbolic relationship between the scholastic establishment and pupils within the microcosm of school. These variables plus the psycho-affective coefficient of each individual characterise his resulting socialisation in specific terms at any given moment. When school as a place is able to successfully negotiate complexities and contradictions, it becomes a favourable environment. Any school which functions for itself, to satisfy those who hold and exercise powers of command and discipline without pupils having any rights other than to shut up and obey, will represent the model of a rigid and authoritarian society when it comes to the socialisation of these children for whom school is naturally a reflection of the world, its organisation and values.

When for an individual or a group of individuals (for example young people living in the suburbs of a given conurbation) the family unit has broken down (but where have the parental models gone which children need to help them successfully negotiate the path to emotional and sexual maturity with all its upheavals and the profound changes which it brings about?), school is rejected (with an excessively high rate of failure and rejection), politicians are discredited ("all they think about is lining their pockets, they couldn't care less about the population, they'll never change, they're all the same!"), all the conditions are in place to reveal the great shortcomings of socialisation and identification, with two classic counter-dependencies: religious or national fundamentalism and delinquency/self-destruction.

In the eyes of young people, the political classes are credible when they "practise what they preach". When their behaviour is all too patently at odds with the social ethics which they should be supporting, they cease to be believed in. When this drift becomes "normal" to them (through amnesty, political pressure, etc.) it becomes culturally perceptible.

Furthermore, if employment is either impossible to find or insecure in nature (even though it was an important factor in the socialisation process) and its nurturing function is not fulfilled, the picture of helplessness and withdrawal among certain young people is complete.

3. Culture and Politics

The forces which instil political conscience have always been the State's way of protecting individuals against enemies from within and without. They also represent all the procedures for organising social life, the relationships between people and groups of people in the fields of economic activity and education, the family, the heritage, etc., and all those procedures which define relations between individuals and the State. Furthermore, beyond this protective (maternal) and compulsory (paternal) organisation, with its symbols such as the flag behind which people stand together and the national anthem which is sung together (symbols which it is always risky to mock or criticise when one is a foreigner), exist values which constitute the national identity. It is such national values, the qualities or faults which are claimed to be typical, without regard as to their veracity (French courtesy, British humour, German cleanliness) that account for national types and stereotyped differences. In fact, cultural differences between the constituent groups of a State are such that these "specific" characteristics only exist in the imagination.

The great creators of values, Christianity and then industrial production (scientific progress and money) have in western States created profound cultural similarities, the external signs of which develop only gradually. In general the "economic" mentality has created a gulf between urban culture and agricultural peasant culture.

it was the bourgeoisie (the inhabitants of towns benefiting from a certain autonomy) which first started to form this gulf, escaping from the tutelage of the aristocracy, whilst the peasant world remained "feudal" and ideologically and economically dependant on domination by the nobility.

These major components of national culture - the religious system, the system of civil power, consumerism, leisure industry, action and purchase relationships, and energy consumption - enable points of convergence and divergence among the different components of the population in this national cultural consensus to be pinpointed relatively rapidly.

The French political component (historic, symbolic and geographic) results in a different identity from that of a more recent State such as Germany. There the feeling of identity is more cultural, more related to the history of peoples than to the history of power, with its roots deep in the history of thought and the relationship with Nature.

Even discounting the recent migrations of labour from less developed countries to the more industrialised countries, European nations are for the most part melting-pots of tradition, attitudes and cultures, each within its own borders.

3.1. Cultural identity and political consensus

There are numerous areas of dispersion and conflict which are currently visible through political affiliation, choice of religion and trade union, tastes and practices in the fields of leisure, culture, daily life, associations and voluntary groups. Within each of these groups an individual is himself a balance between the different cultural elements which form the basis of his own personal "socialness", his identity, and enable him to express his personality in the knowledge of the various symbols, references and rituals of communication within the groups to which he is affiliated.

With respect to national identity, areas of agreement and consensus for groups are found at the point where cultural and political areas overlap or intersect, these areas being defined by minimum internalisation of the tutelary and constraining historic order, with minimum approval for the codes, rituals and language which permit movement within the national sphere.

When there is strong political consensus, specific cultural characteristics are dominated and cultural differences can co-exist, be negotiated or confront one another more naturally within a framework and well defined limits.

When the political State is weakened, dissolves or disintegrates, this consensus is established on more fragile, less secure foundations. It is then that through a feeling of insecurity with respect to the common framework of national identity, specific cultural characteristics have an opportunity to express themselves as an autonomous social force able to fill this void, with the ineluctable tendency to domination.

Every individual, just like every group, possesses certain powers of intervention by virtue of its very existence. It has a personal identity, an ethnic identity, a cultural identity, a national identity, and a European identity which existed well before the political expression of Europe through borders and laws.

The reciprocal weight of these various dimensions naturally results in a balance which is entirely specific to each individual, at the same time as it generates adherence to a common model. This model is particularly apparent with respect to foreign countries, and manifests itself in direct comparisons with people who are foreigners.

National identity acts, in relation to a person's other dimensions (ethnic, cultural and ideological), as a framework within which differences and the need for recognition, freedom and dignity can be expressed.



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Dominant groups (whose members are richer, older, more established both historically and geographically, more interested in the workings of the political and economic machinery) generally strive to impose their own values and to secure permanence, although consensus always springs from a momentary balance within a constant process of development for which history itself provides ample proof (history of attitudes, of social practices, of rights, of institutions).

All these shifts highlight the parallels which exist between interactions among people within a given social group and the intermediate interaction of groups among themselves to create levels of belongingness and of cultural identification at several levels.

At the level of the object (identifiable by its signs and symbols) there must be coherence between national identity and cultural identity in order for consensus to exist. At the level of the subject (that which is experienced) there must be the same coherence between the different characteristics which make up the collective and the individual. Current changes are proof that when excessively great breakdowns in solidarity occur, social and civil peace are threatened. Personal life like social life cannot exist without conflict. Conflict is a source of development. However, there are two simultaneous courses of action. We can learn to master these cultural and political changes, to live with a level of security which though not threatened is relative, as any balance is relative. We are only too aware where radical nationalism can lead, as indeed can radical cultures.

This could be the aim of open education to ensure future development of dignity and human rights. School itself has great strides to make in recognising its own ethnocentrism and in entering into cultural training, that mould for a conscious identity which is one of the keys to the process of political change. It is here that the issue of intercultural training arises, since interpersonal relationships and a political consensus which is sufficiently enlightened to allow everyone to find their own place in their country and in Europe, are dependent on it.

4. Conclusion

We are forced to acknowledge the current inability of international and multinational bodies to settle the conflicts which have recently emerged in Europe and elsewhere in the world. It is not only due to a lack of political courage or economic motivation. The egocentrism (ethnocentrism) which characterises the position of political spokesmen for these bodies springs from the national cultures which underpin them. As people, they have largely shared values, but their activities as national representatives are governed by different "national interests". As people they are also influenced by a "national" viewpoint of the key issues of peace in the world, of European construction, of international solidarity, of wealth sharing or of an economic balance.

Given the state of cultural attitudes it could not be otherwise since those who have given the politicians their mandate (the People) share the same ego/ethnocentrism, the same fear of change, the same difficulties in finding positive working solutions to new problems (job losses, marginalisation, exclusion, etc.), or permanent problems (racial violence, ethnic confrontation, economic wars, etc.).

European construction requires new extended political models. Political and economic motivation and courage will not in themselves be enough. New tools are needed to comprehend the key issues of communication and action that are common to the parties involved (politicians and their electorates). Such needs have a direct impact on the educational policy of European Union States which we expect to foster active and responsible participation among young people. Young people need both the models and the means to achieve a plan for Society which aspires to a democratic Europe within a "post-national" perspective.

All social and cultural changes require people and groups to widen their mental horizons and find new frames of reference. Our societies are multi-cultural and call for multi-cultural education. Mono-cultural education and educational methods no longer have a place.

However, a multi-cultural system should not simply represent the aggregation of different mono-cultural systems. It evolves from a process of cumulative assimilation, through a living process.

The active and responsible citizens which the State wants its young people to become need an identity, citizenship, and a social context which extends beyond (without denying) the already multi-cultural limits of national boundaries.

In order to move beyond the experience of fragile and threatened cultures, of the threatening foreigner, it is necessary to put young people to work on complex processes of training in personal identity and national consensus (as has been demonstrated). In order to move beyond and disarm the brutal affirmation and aggressiveness of personal, ethical and national identities, young people need to be given the opportunity of understanding this process, realising that to seek only similarities with others is a refuge, and that the critical potential for the development of social groups lies in interpersonal differences. Nature did not wait for the 20th century to condemn blood marriages (similarity) to degeneracy and cretinism. Without knowing it we are already at the cultural cross-breeding stage which is a factor of renewal.

In European construction we are in the same situation as almost fifty years ago when the countries of Europe had to rebuild themselves. Those countries which were to re-create a militant culture did not exist at that time.

All this cannot be learned as if it formed part of a school curriculum. It comes from life and experience. This training is all about communication and interaction, solidarity and responsibility.

Such training runs counter to established patterns of thinking, the media and many social practices. However, it is in appropriate educational situations that the constructive potential of Youth for a Social Europe can come to the fore. With this potential, hope can be revived and with hope, greater well-being as we herald the beginning of the next century.



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III. Pedagogics for Intercultural Education

1. Starting point for a pedagogical approach

In these reflections we have defined culture and identity as dynamic social processes which oblige a culture to adapt to changing conditions of life in which the individual, during a continuing process of socialisation, finds himself confronted with constantly shifting social expectations. Identity is therefore not something which is acquired once and for all but must be continually re-devised and recreated to take into account new expectations and the different identities of partners in the interaction. Hence the individual is creating something new, which is to say his biographical analysis based on the current situation.

Therefore, if identity can be considered as a result of social processes, it can also be defined as a factor of influence and training in the social environment. The obligation to overcome social divergence in everyday life and to match different expectations leads to a criticism of unsatisfactory situations and a rejection of norms which do not concord with people's experience of the world, creating a space which permits a redefinition of the symbols which determine behaviour as well as a creative change in existing value systems. It is on the basis of such an analysis that political education and intercultural learning can develop their pedagogical approaches.

1.1. Conditions for intercultural learning

There are intercultural learning situations which are not the result of a targeted and structured learning process, but which stem instead from successful (or not so successful) transfers of alien cultural content into the existing system of reference.

Based on the work of Habermann-Schmidt, Sternecker draws a distinction between 3 such levels of re-interpretation:

- . The transformation and integration of alien cultural content into the existing system of interpretation. The change in existing values is a prerequisite for the successful integration of foreign cultural content which is not experienced as threatening to the existing identity but rather as personal enrichment.

- . The acceptance and recognition of other cultures with different or foreign modes of interpretation as the joint realisation of human potential. Intercultural learning with the aim of acceptance reduces distress in the face of foreignness, overcomes a one-dimensional mind-set and ultimately favours the thoughtful use of the existing system of reference.

- . The pre-requisite for any acceptance or change will be a definition of the scope of the alien cultural content. This conscious demarcation of a foreign culture is defined as the ability to consciously differentiate foreign elements from existing elements.

It is only by such detachment that a critical process of reflection with regard to existing traditions and their links with reality becomes possible. Finally, through such a reconstruction of the existing cultural identity it becomes possible to arrive at a deeper awareness of our existing attitudes, values and lifestyles which we may then choose to either abandon or retain.

However, such an encounter with a foreign culture is much more likely to culminate in a process of exclusion. As a general rule, in this case exclusion is accompanied by prejudice. Here prejudice is a way of emotionally justifying the preservation of cultural limits. The foreign culture is represented as being erroneous, which justifies its oppression, repression or even destruction. Prejudice, chauvinism, mental blocks in perception and cultural imperialism can all be considered as examples of such a process.

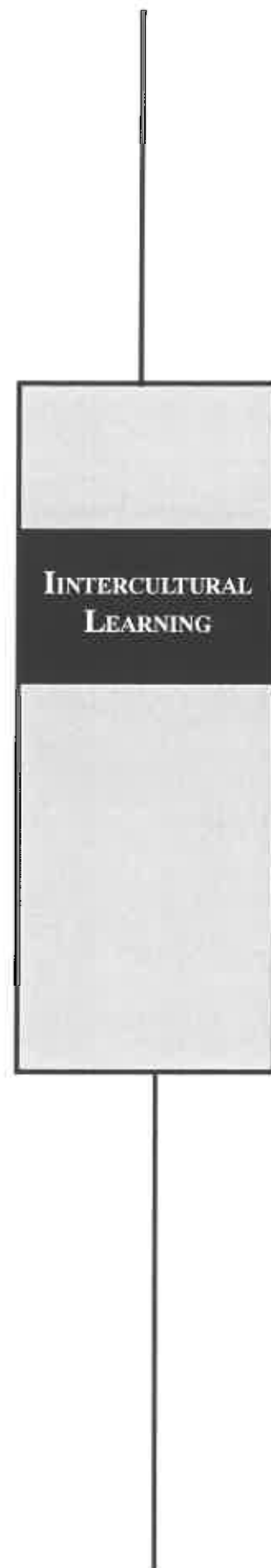
According to Schmidt, a thoughtful analysis of the existing system of cultural reference permits people to detach themselves from immanent reality and makes them capable of recognising the innumerable links, interdependencies and changes which form the cradle of our traditions. Through such an analysis we are able to strip society of any attributes of natural origin, and to accept it as being something of human construction. Such an analytical ability not only develops our critical sense regarding attachment to the existing culture, but it is also a prerequisite for acknowledging other cultures. It is only from our experience of perceiving our own background as a product resulting from a specific tradition, that it will be possible to create openness towards other cultural backgrounds. Similarly, it is only through our perception of others as equals that we will succeed in building something together. This ability to consciously distance ourselves from other cultures therefore constitutes an important factor in detaching ourselves from our own cultural systems of values, and through a critical comparison between universal systems of values enables us to construct systems which are entirely new. Thus intercultural learning is a permanent factor in the creation and development of cultural identity. Schmidt points out that the ability to accept that cultural identity is part of each person's own identity reduces potential distress, since the very existence of such an identity will no longer be called into question. As this threat disappears, so too will the need to act according to a rigid code of behaviour, since a threat hanging over part of a person's identity will always imperil the identity system as a whole.

Haller believes that the following skills are vital to any form of intercultural learning:

- . Acceptance of our own cultural origins and of the selectiveness of people's perception, thinking, judgement and feelings;
- . Acceptance of the necessity to develop solutions to social issues through a common debate bringing together people and groups from diverse backgrounds with different selection criteria, in order to be in a position to change outlooks;
- . The ability to listen to, accept and understand viewpoints which diverge from one's own personal viewpoint;
- . Acceptance of others as being equal, with equal rights and equal abilities;
- . Through a process of understanding, the ability to renounce a monopolistic mentality which would result in the disappearance of otherness and the foreign element;
- . The ability to tolerate what is foreign also as a form of personal re-evaluation.

In order to be in a position to enter into relations with a partner from a different culture, an individual is required to invent new systems of interpretation, based on his own modes of thinking reinterpreted to suit a new context. Divergent theories about life have to be harmonised in a very complex process of cognitive restructuring. We must also take into account expectations and needs which call into question existing systems of reference and modes of thinking. A process of reflection concerning the existing social and cultural context is a prerequisite for our acceptance and comprehension of the guidelines and systems of reference belonging to cultures other than our own.

Such a capacity for critical reflection is the primary pedagogical aim of any form of intercultural learning, the purpose being to learn about other cultures in order to be better able to participate as a citizen in the construction of one's own culture and society. As we are talking about an individual's capacity for intercultural learning, this necessarily forms an integral part of the construction of a strong "self-identity" (*Ich-Identität*), which according to Krappmann's definition, always carries with it an aspect of critical self-analysis of society. In this sense intercultural learning should be understood as a structured pedagogical process whose objective is to develop a "cultural identity", which enriches the "self-concept" through a process of reflection concerning existing modes of reference.



1.2. The “self-identity” as a condition and result of intercultural learning

Based on Krappmann's concept of identity, the development of appropriate social behaviour cannot be defined as the adaptation of existing social roles, but rather as a permanent process of creation, which eventually leads to a complete restructuring of identity, due to a series of interactions which it is no longer possible to manage within the current framework of action.

Our objective will be to take advantage of the exceptional situations which result from intercultural meetings in order to develop skills for social action, behaviour and reflection which, within the existing social context, will be seen as a basis for the personal autonomy and training of an individual. We therefore define intercultural learning as a process whereby an individual, when he meets people from a different culture, will strive to understand their specific systems for guiding perception, thinking, judgement and action, will integrate them into his own cultural reference system and make use of them within a foreign context.

Intercultural learning, defined as a conscious analysis of a foreign culture, is a specific and deliberate process of communication and interaction. By analogy to what Krappmann described as being fundamental prerequisites to any social action, Otten and Stermecker attempted to define indispensable personal skills which, as constituent elements of cultural identity related to perception, attitudes and behaviour, are at the basis of any successful process of intercultural communication.

1. Empathy

By empathy we mean the ability to take on board the expectations of communication partners. In order to guarantee effective communication, we must succeed in matching our own expectations, as well as matching them to those of the person opposite. When making this effort to match social expectations with our own personal aptitude for action, empathy will be a decisive contributory factor for judging the most appropriate behaviour to adopt in the current communication situation, as well as to estimate the likelihood of achieving one's own intentions whilst respecting the other person. In intercultural meetings, the ability to empathise is of particular importance. The people concerned are forced to match culturally divergent systems of interpretation and modes of behaviour in order to arrive at a common system of communication.

Such a community creation process stems from a person's ability to put himself in the shoes of another and, after assessing his own abilities, to adapt. At the same time, anticipated assessment of what is still permitted to be communicated, or of what can be made understood through behaviour, forms part of this empathy. This explains the key role of empathy in any act of metacommunication.

Based on the ability to distance ourselves from our own social role, empathy enables us to actively and creatively cope with the otherness of the person with whom we are dealing during an intercultural encounter. Empathy requires that all the people concerned should make significant efforts at differentiation. Participants are all the better able to respond to these demands when they are prepared for the intercultural meeting. Familiarity with another culture plays an important role in this context. However, the ability to empathise must not be reduced solely to a cognitive effort, since abstract knowledge will never be enough in itself. In the same way, empathy encompasses affective elements such as tolerance, creativity, open-mindedness and freedom from prejudice, which can only be successfully expressed in direct communication and only acquired through intercultural communication.

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2. Detachment from social roles

A first prerequisite for an individual to be capable of constructing and preserving his own identity seems to be that he is capable of standing back to reflect on and interpret social norms. The individual must be capable of presenting himself to others according to the expectations of others. However, at the same time he must be able to demonstrate that he is not entirely identifiable with these expectations. This requires the individual to be able to distance himself from expected social roles in order to be in a position to choose, reject, modify and interpret. Through his detachment from social roles, the individual is in a position to avoid succumbing to a predestined social role, and instead is able to relate it to the general context of other roles. The role which he will ultimately adopt can thus be defined on the basis of the other roles. Each time these roles will need to be redefined in relation to their importance within the current situation. Thus the individual finds himself continually obliged to seek a synthesis of all his social roles.

Within the context of intercultural meetings, detachment from social roles is presented as the ability to understand one's own modes of perception and behaviour as being culturally determined. The structures underpinning the existing culture, which are internalised and used during intercultural communication, will thus be perceived as the result of a process of education, tradition, values and norms. The individual will be forced to develop an awareness of his own social context and to draw from it suitable modes of behaviour for the purpose of anticipation. Within such a process of reflection, the concept of otherness becomes something familiar since it is no longer presented only as a foreign reality, but can also be deciphered on the basis of one's own characteristics. By contrast, an inability to stand back from and reflect on existing modes of cultural orientation rapidly lead to insecurity and to a reinforcement of existing prejudices and stereotypes. Detachment from social roles constitutes a prerequisite for participants in intercultural meetings to enable them to set aside normal everyday behaviour determined by their culture, and to creatively experiment with new roles. At the same time such detachment gives a critical indication about which cultural objectives and value systems cannot or should not be abandoned. Ultimately it is a prerequisite for the expression of one's own interests and the ability to discuss them with partners from a different culture.

3. Tolerating ambiguity

Through empathy and detachment from social roles the individual is able to perceive and articulate new and conflicting information and data about the current situation. This can be something of an ordeal for an individual because it confronts him with conflicting expectations. Such inconsistencies are perceived by the two partners since their mutual expectations of communication cannot be satisfied by a consensus with norms which are generally speaking imperfect. Such a conflict is not limited solely to a cognitive level. The obligation to mutually adapt to diverging mutual expectations in order to enable them to arrive at communication and a working consensus, albeit provisional, ensures that no process of communication can ever completely satisfy the needs of both partners. For every communication situation which procures him a certain degree of satisfaction, the individual also finds himself obliged to tolerate a certain level of dissatisfaction. Such mutual consent by partners to accept the expression of divergence whilst maintaining a common basis for communication, makes it possible both to create an identity and to allow the emergence of differences and incompatibilities. Tolerance of ambiguity thus becomes a decisive factor in the creation of identity since it presupposes that the individual is capable of offsetting partial personal dissatisfaction and the resulting tensions. Tolerance of ambiguity is a prerequisite for ridding oneself of a reassuring vision of the world without immediately providing the security of an alternative vision. The insecurities and de-stabilising cognitive elements resulting from a confrontation with differing cultural principles during intercultural encounters can only be experienced where the partners concerned demonstrate a tolerance of ambiguity. It is only on this condition that they will be able to retain their capacity for action in



situations where the normal routines are ineffective or where the individual finds himself confronted by expectations and interpretations that are indistinct and difficult to identify by the partners involved. Tolerance of ambiguity engenders tolerance in situations where our own intentions are not interpreted by our partner as we expected. It leads to an openness of spirit that makes a person capable of taking into account the expectations of others, even if at first they appear to conflict with one's own cultural guidelines.

According to Otten and Sternecker, tolerance of ambiguity is necessary in order to enable us to:

- . accept elements which make us feel insecure,
- . avoid the temptation to terminate conflicts unilaterally,
- . take up new ideas through an acceptance of cultural otherness and equality with the manifestations of a different culture,
- . remain willing to search for new common points of interpretation,
- . thereby making possible all types of change in behaviour and solidarity,
- . in order to develop one's own "self-identity".

4. Representing identity

As with empathy, detachment from social roles and tolerance of ambiguity are constituent elements of one's "self-identity" and are therefore closely related to any human relationship. Communication skills can be considered as the medium through which these elements are acquired. Communication skills thus themselves become a decisive factor in any form of social action. Krappmann stresses the importance of the term in this context. It is the scale and quality of the language which determine the scale and quality of the impact of the other elements. The capacity to thoughtfully use language constitutes a prerequisite for any interpretation and understanding of the act of communication, or in short, the capacity to practise metacommunication.

Since ultimately intercultural meetings involve the negotiation of new guidelines, communication skills assume primary importance. Therefore, during intercultural meetings we are first and foremost obliged to consider the linguistic skills of the partners and their knowledge of foreign languages. Indeed numerous publications have pointed out that a lack of foreign language knowledge can constitute a considerable barrier to intercultural communication. In this context intercultural communication cannot be reduced to a knowledge of foreign languages since it depends above all on conditions of learning related to the situation and the dynamics of the group taking part in the meeting in question. Therefore, in order for linguistic barriers to be transcended, a socio-pedagogical approach is called for rather than a didactic method of learning foreign languages.

According to Otten, even very experienced interpreters are sometimes unable to translate specific linguistic points, since homonyms can have a different meaning in two different languages.

Therefore it is extremely difficult to communicate modes of thinking and emotions to others. Emotions aroused by a specific situation and experiences have much more impact than verbal communication would reveal. Therefore, in addition to cognitive and emotional elements, intercultural communication must always take into account the verbal expression of emotions, interests, experiences and observations.

Defining communication skills within an intercultural context is to define intercultural metacommunication. This underlines the importance of communicating problems arising from intercultural relations, the source of which lies in a divergent interpretation of reality due to the different cultural orientation systems of the partners. Metacommunication remains the only means of making the participants aware of the way they consciously or subconsciously structure reality. Treuheit even sees a direct link between the level of intercultural learning and the degree of metacommunication achieved.

In the preceding chapters we have attempted to define the prerequisites for the development of communication skills within an intercultural context. In the following chapter we shall endeavour to put these key elements of any social action into practice with the objective of intercultural learning.

2. Developing a didactic method of intercultural learning

2.1. Intercultural learning as a specific form of all social learning

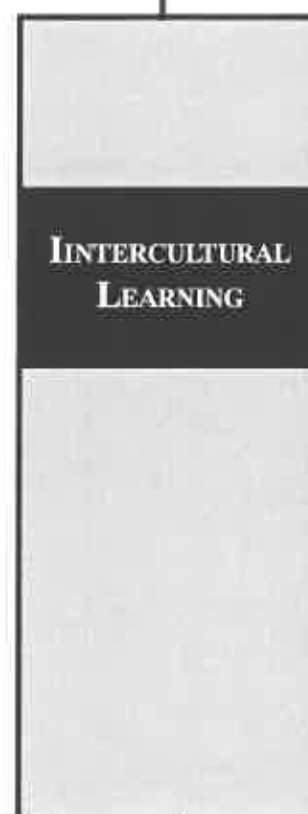
When developing this module for training youth workers we started from the principle of active learning. In other words, cultural learning must be actively experienced during the training course. Thus the active involvement of participants in this process of intercultural learning, which will be alternated with phases of critical reflection, will be an integral part of the learning process. During this training phase trainees will be called upon to analyse with a certain detachment the dynamics of their own existing group, as well as their personal involvement. They will be required to verify how the phases of the process they have experienced could be transferred to intercultural meetings of young people. Particular attention will need to be paid to group dynamics, since constant change between phases of intercultural learning and phases of critical self-analysis imposes severe demands on participants. It is important to realise that the very process of critical self-analysis is itself influenced by the culturally-linked perception of participants. The above-mentioned demands on participants do indeed represent the true pre-conditions and premises for intercultural learning, since they require that the training course should form an integral part of a process of intercultural learning.

Furthermore, according to Otten a training course should satisfy the most important requirement for an intercultural teaching method: "to systematically develop communication skills within a context of social learning". Indeed, we should avoid developing purely cognitive skills since this would run counter to any kind of social interaction which always includes elements of action and therefore emotional and pragmatic elements. Inadequate social skills coupled with adequate information, or conversely, inadequate information coupled with acceptable social skills prevent knowledge ever being put into practice. Personal involvement, objectivity and behaviour cannot be dissociated.

In the formulation of such a didactic method, the pedagogical field is defined as a set of structures designed to permit and consciously develop an approach to communication and behavioural structures which tend to reinforce conscious and critical social participation and to openly analyse personal, social and structural resistance and limitations.

If the development of the ability to act and interact in intercultural situations is seen as the principal objective of an intercultural training course, it is possible to infer pedagogical objectives based on social education. Iben's objectives stemming from a general social education approach confirm the importance of the preceding statements, especially the last point:

1. to learn to know oneself, one's own abilities, possibilities, desires, aims and to assess one's own social situation;
2. to become aware of one's own social situation, through a knowledge of relationships, interests and origins, through detailed observation and analysis of the social environment;
3. to develop communication skills, the verbalisation of one's own feelings and interests, experiences and observations, as well as familiarity with the symbols of verbal and non-verbal language, an understanding of the real conditions inherent in forms of communication and skills in meta-communication;
4. to extend the ability to act and interact, by developing the self-identity, the ability to tolerate frustration, resistance, creativity and curiosity, self-analy-



sis and reducing ego-centrism; by reducing prejudice and increasing empathy and the ability to manage social roles; by developing the ability to co-operate, offer solidarity and cope rationally with conflict; and by learning modes of interaction and strategies for action.

An intercultural learning curriculum for training youth workers should place special emphasis, especially with regard to the case of non-formal education, on structures external to the school system.

Starting from our definition of intercultural learning as being a specific form of social learning in general, and following our reflections concerning basic skills for the development of the "self-identity" and their dynamic characteristics in intercultural encounters, we shall attempt to establish a method of didactic implementing of pedagogical objectives. According to Otten this implementation method must be established in practical terms in the fields of social attitudes, modes of perception and the resulting behaviour which specifically reflects detachment from social roles, empathy and tolerance of ambiguity.

However, when carrying out this method we should always bear in mind the interdependency of the three domains. Attitudes must be understood as being elements which govern behaviour; the objective of social attitudes is to influence behaviour in order to facilitate the way we lead our everyday lives. Social attitudes therefore have a cognitive component, which like an internal representation of reality, leads us to recognise day-to-day perceptions, knowledge, opinions and convictions; an emotional component which is closely linked to this representation of reality in either a positive or a negative way; and a component which is directly associated with behaviour.

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ATTITUDES

- an ability to perceive attitudes as a being the result of an individual, social, and even cultural process of socialisation - to learn to interpret one's own behaviour and that of others as being an expression of attitudes;
- an ability to keep an open mind when faced with an unfamiliar situation - to learn to express and communicate one's own interests - to be aware of the various functions of behaviour;
- an ability to rationally analyse the behaviour of members of one's own group, as well as that of other nations;
- an ability and willingness to explain the development of one's own behaviour, so that it can be justified, rejected or understood - an ability to accept the differences of others and as required to turn them to good account;
- an ability and willingness to perceive and accept feelings as being constituent elements of social attitudes, and to act accordingly.

PERCEPTION

- an awareness of the interdependence between structures of perception and processes of socialisation (system for interpreting everyday reality);
- acceptance of the subjectivity of perception as part of a particular social and political reality;
- an awareness of the relationship between the process of perception and the socio-cultural system of reference, and a willingness to learn to interpret behaviour within this context;
- an ability to perceive oneself as part of a given social reality (detachment from social roles);
- an ability to perceive and accept others in their specific socio-cultural contexts;
- an ability and willingness to realise the different possibilities for interpreting what is perceived, as well as to accept the interpretation of others, and to articulate this experience;
- a willingness to systematically improve perception skills through "trial and error", so that a "reasonable" awareness becomes possible as a precondition for social action (trial and error as an attempt to manage different interpretations).

BEHAVIOUR

- a willingness to apply critical emancipatory attitudes to behavioural analysis and to avoid ethnocentric value judgements;
- an ability to develop interpersonal behaviour characterised by trust, sincerity and curiosity in the face of new situations;
- a willingness to co-operate;
- a willingness and ability to communicate;
- an ability to behave in a conscious manner and a willingness to rationally analyse the effects of behaviour - an ability to analyse behaviour in relation to a situation and to adapt one's own behaviour to new situations;
- an ability to develop a behaviour beneficial to the group and to understand the premises and conditions for such behaviour;
- a willingness to reduce self-protection mechanisms;
- a willingness to consciously integrate new information, and an ability to use it as a basis for changes in behaviour;
- a knowledge of the interdependence between attitudes and behaviour, and an ability to express a critical detachment from one's own social roles through one's behaviour;
- an ability and willingness to cope with different patterns of thinking, habits of speaking, systems of values and forms of emotional expression;
- a willingness to change one's own behaviour to the point of making solidarity possible;
- a willingness to accept the permanent principle of reflecting on one's behaviour, in order to make possible social interaction directed towards solidarity.

2.2. Communication as a didactic method

Despite every good intention and claims to tolerance and open-mindedness, the cultural shock suffered during an intercultural encounter can significantly reduce the chances of using this learning experience in a positive way. Hence, defensive reactions may appear due to a feeling of insecurity and impotence.

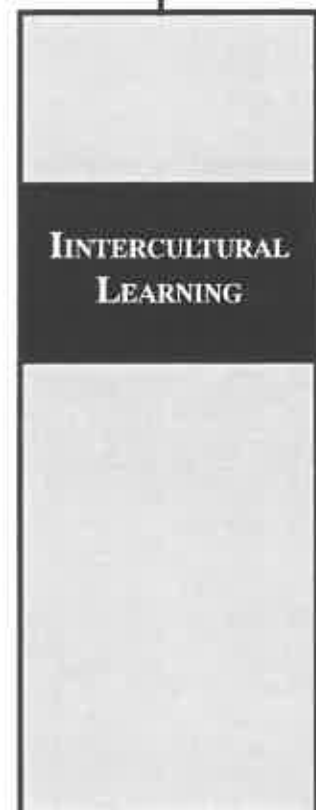
Thus Schmidt is convinced that three factors must be present for there to be an opportunity for intercultural learning:

- All participants should meet in the full awareness of their differences. They must be conscious of belonging to an independent and valuable culture.
- All participants should meet in the full awareness of their similarities. They must be conscious of living within the same universal community, and of facing the same problems.
- All participants should meet in the full awareness of mutual respect. The exchange should not be experienced as an assault on one's own identity but based on new interpretations which make personal enrichment possible.

When organising intercultural meetings, participants must be given the possibility of expressing the cultural shock they have experienced, as well as their distress and mental blocks, in order to arrive at a discussion and joint analysis. Thus, through a joint process of reflection on the foreign cultures they have encountered and their conditions of existence, they should ultimately be able to transcend ethnocentric views and to develop new outlooks with respect to their own cultural behaviour which they usually accept as being the norm.

According to Treuheit the following points should be respected when preparing an intercultural meeting:

- take into account differences between cultures,
- give indications as to how to act in an intercultural situation, by taking these differences into account,
- based on a dynamic cultural concept, give indications as to how to develop an attitude which is capable of differentiating between and accepting changes in culturally determined modes of action and thought.





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According to Otten, a training course which aims to develop a didactic method of communication, should respond to the following criteria:

- . apply the principles of an open curriculum,
- . enable practical experience gained during the learning process to be integrated,
- . formally develop the active participation of all the participants.

The fundamental requirement for a didactic method whose aim is to develop communication skills, is that the method itself should be communicative, i.e., the pedagogical situation through which intercultural learning is transmitted must itself be impregnated with the sense of value of and the possibilities for communication which facilitate dialogue, in order to arrive at a common construction of reality.

It will be even easier to understand the exemplary value of intercultural learning situations and transfer them to other domains where the pedagogical method is based on the needs and experiences of participants, and takes into account their current specific social situation. Directing the pedagogical method at participants must also take into account both the encounter itself and the daily experiences of participants, as well as their potential for change.

According to Otten, Sternecker and Treuheit, who set out the fundamental principles of Communication Didactics ("kommunikative Didaktik"), intercultural meetings must be organised in such a way that they are not limited to an exchange of intercultural information between participants and make use of qualified interpreters or suitable visual resources. The communication and interaction processes must be considered as a specific field of application, and they must be given the required time and space in order to engender a process of reflection which will enable the constituent elements of intercultural learning to be attained. Within this context, it will not be enough merely to arrive at the personal involvement of participants simply by pointing out the barriers to communication and shortcomings in behaviour which they experienced. Problems of communication and interaction are an expression of the relationship which exists between partners from different cultures. The resolution of such problems is likely to create among participants a profound understanding of these relations. In order to achieve this significant personal efforts will be required to achieve a knowledge of self and of the differences experienced between types of attitude, perception and behaviour. According to Breitenbach, a knowledge of the common interests of communication partners, as well as metacommunication about these interests, needs and conditions of learning, are a prerequisite for intercultural learning.

Treuheit proposes a catalogue of didactic requirements which ensure that intercultural learning will be even more successful:

- . in the first place the cultural diversity of the international group should be highlighted, in spite of a search for common points and a gradual synthesis of specific cultural attitudes and objectives,
- . existing differences and contradictions should be made the centre of the debate, by treating the trainees as individuals,
- . training content and method should be related to the experiences and problems of participants,
- . cultural differences and universality should be successfully related to a training subject which responds to the aspirations of the training course,
- . latent conflicts should be made manifest and used as the point of departure for a collective learning process;
- . there should be a high degree of metacommunication concerning the content, method and process of training.

Trainers will not only need to demonstrate an appropriate knowledge of foreign languages and a familiarity with the country and culture of participants, but also be capable of developing relatively high levels of sensitivity and didactic imagination in order to seize the learning opportunities presented by intercultural meetings and be able to react in a suitable way to each situation. Trainers will also provide participants with the means to create opportunities for new experiences. To do

so, it is indispensable for trainers to have experience of methods of group leadership and dynamics, since both communication and interaction problems and the resulting group conflicts and dynamics must be addressed, presented and managed in the proper manner.

IV. Design of the module

1.1. General presentation of the different phases

The general objective of this module is to teach individuals within national groups to co-ordinate their relations in such a way that they can contact each other in a manner which is sufficiently predictable and rapid, in accordance with their needs and what they have to contribute.

In order to make this learning process possible, we have pinpointed the need to work at three levels, subsequently referred to as phases, even though the term does not refer to chronological order. These three phases are:

1.1.1. The phase of a search for peaceful co-existence, that is to say:

acceptance of the idea that others have a contribution to make and can teach me something,
abandoning the fear of being dispossessed or dominated by the representatives of other cultures,
recognition of the cultural autonomy of others.

1.1.2. The search for identity phase, that is to say, the phase of awareness that the feeling of a threat from others stems from the fragility of values which underpin personal identity or those of the group of affiliation.

After a first exploration of others, this involves a review of all that the others (father, mother, friends, teachers, newspapers, school) have said about us, expect of us, hope for us and consider to be good for us. To make a choice, to say yes or no to the programme which the other party proposes, that is to say, to choose among the ideal values proposed.

1.1.3. The learning through action phase, that is to say, the phase where tolerance not only permits co-existence, but co-operation in the management of partners' needs and interests, in the management of the resulting conflicts, and the solidarity which underpins this action.

1.2. General presentation of the method

1.2.1. Search for an intensification of the process of European integration.

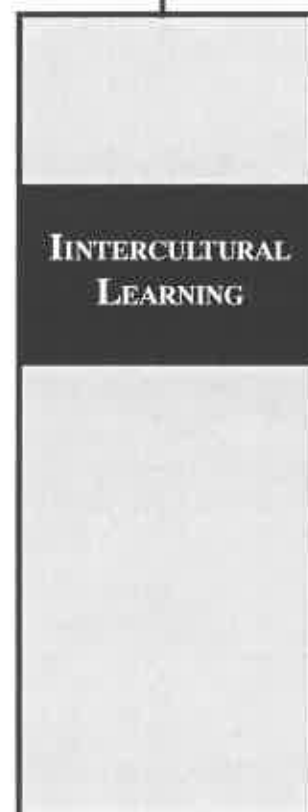
Most of the training actions place national educational models (which often prove to be unsuitable) within European competence, or structure them in a supra-national manner.

The method selected for this module proposes to transcend traditional national approaches in order to create an opening for instigating an original debate at European level.

1.2.2. Internal organisation of the phases

Each of the phases is broken down into 7 points. The first three points concern: the objective, the issues and the problems which the phase wishes to examine.

This is followed by a theoretical point which reflects further on the problems mentioned earlier to contribute a theoretical explanation of the problems raised, knowing that these explanations will open up other avenues and will facilitate the search for points of reference. Under no circumstances can they be categorised as courses.



Example: when speaking of law, mention will be made not only of case law and written law, but also of how the Community functions, illustrated by directives and regulations and legal concepts unknown in national law.

The fifth point proposes to examine the exercises to be conducted during this phase, and to reflect on the role and purpose of these exercises.

Indeed, insofar as the theoretical contributions represent the objectives and the problems, the exercises must permit the transfer of theoretical contributions into everyday life. Their purpose is to make possible a training-action based on interactive communication about the personal experiences of each individual and the experience of the group.

The sixth point provides indications about the desirable duration of the sequence concerned, with the advantages and disadvantages of the possible solutions.

The chosen duration will depend on the objectives assigned to each of the courses by the team of trainers, both in relation to the course itself and to the role of this course as part of longer-term training.

1.2.3. Inclusion of this course in longer-term training

When this course is integrated into a national or multinational training cycle, trainers must also define the prerequisites necessary for its integration.

2. Presentation of the phases

2.1. The phase of a search for peaceful co-existence and identification of those present

2.1.1. **The objective** of this sequence is twofold:

1. to render the trainee or participant capable of respecting others in terms of otherness, change, alienation and differences;
2. to permit trainers to create a climate of confidence and calm within the group.

2.1.2. **The issues** related to this phase involve:

2.1.2.1. acceptance of the break which the training course represents with the normal points of reference of life style, language, communication and encounters with others who are fundamentally different;

2.1.2.2. acceptance that the Other exists, that it is a fact and that it is a condition of its own existence, that it is an obstacle which makes possible the existence of words, ideas and communication;

2.1.2.3. the necessity for trainers to create an environment of confidence and security in order to enable participants to risk a confrontation with the Other. This means that, from the beginning, trainers should demonstrate that they can rapidly master the subject and the situations about which they speak and that they carry with them the baggage of knowledge which is likely to permit the necessary mediation;

2.1.2.4. the ambiguity which will spring from the intervention of the trainer to reassure the group and from the tendency of the group to take a passive or consumer role.

2.1.3. **The problems** which arise are likely to be of a psychological nature:

- fear of the unknown
- fear of losing one's own identity,
- problems linked with cultural issues.

Hence it is necessary to avoid obliging participants to reveal themselves in front of the others and to avoid focusing on major individual presentations, but instead to favour any means which encourages participants to speak out on apparently general subjects, in particular theoretical contributions and experiences.

2.1.4. Theoretical contributions

during this phase should relate to:

- . Case law, written law, directives and regulations.
- . The history of Europe, the European Union and the countries represented.
- . Statistical sociology (reification), *transversal sociology (living), e.g., what are the assumptions which underpin the categorisation of young people.
- . Psychology, a culture and an identity can only be identified by the individual on the basis of a structured self-identity.

Issues and processes involved in this structuring:
individual interests, collective interests, solidarity, minority.

2.1.5. Nature of the proposed exercises:

- . collective presentation exercises with discussions about prejudice;
- . comparative analysis of the history of countries: in the form of games and questionnaires.

The aim of these exercises is to:

- . involve the participants in an active and participative training process,
- . to mediate the relationship by explaining the external perception that each participant has of the others, and the attributes with which he is endowed, whilst constantly bearing in mind that the person who is speaking should be permitted to express himself without being called into question,
- . to allow freedom of expression about others in such a way as to be able to return at a later stage to what has been said.

2.1.6. Duration

This phase should permit real individual expression and expression in front of the group.

2.1.7. Evaluation

The evaluation of this phase can be considered as the most quantitative part of the project. It must in particular enable each person to measure his knowledge in relation to the theoretical concepts covered in this phase.

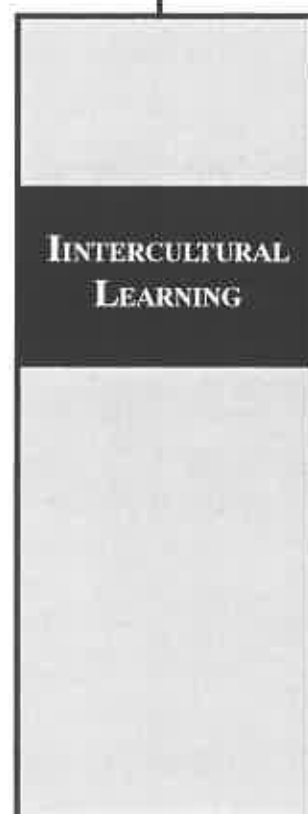
2.2. The search for identity and otherness phase

2.2.1. The objective of this sequence is to:

- . render youth workers capable of communicating who they are
- . to identify and manage conflicts
- . to analyse prejudices
- . to reflect on ethnocentrism.

2.2.2. **The issue** in this phase is the capacity which participants will acquire to speak for themselves of their identity, whilst accepting in this discussion the image that the other will present of them. It also concerns learning to relate this image to cultural, social, economic and historic elements which have fashioned the social group of affiliation.

2.2.3. **The problems** which are likely to arise during this sequence stem from the fact that the search for identity can lead to a monologue about oneself, to closed-mindedness or intolerance. It is therefore important to make it fully un-



derstood that the discovery of others is indispensable in order for each individual to learn to know himself.

Furthermore, since identity is a problematic concept made up of both multiplicity and unity, trainers must ensure that they always take care to allow multiple expression, avoid seeking a consensus and keep a record of the differences expressed.

2.2.4. **Theoretical contributions** to this sequence should address such concepts as:

- . ethnocentrism-universality
- . concept of identity: collective or individual identity
- . citizenship and identity
- . cultural integration and assimilation
- . intercultural aspects
- . relationships between cultures: dominant culture, minority culture.

2.2.5. **Nature of the proposed exercises:**

- . presentation exercises (more planned phase)
- . exercises covering reactions to the perception which others have of a person
- . training to take into account the ideas expressed by others
- . search for the attributes of the society.

2.2.6. **Duration**

This sequence can take the form of a simple awareness-raising exercise. However it can also in itself constitute a complete training sequence with its own logic, integrating some of the aspects covered during Phase 1. In the current debate on tolerance, it seems to us that this sequence must not be developed in isolation, but remain closely linked with the work proposed in Phase 1.

2.2.7. **Evaluation**

The evaluation of this phase must be very carefully executed, since it forms part of an in-depth action concerning individuals persons. Therefore at the same time each individual must be able to measure his own development without feeling obliged to explain himself to the group as a whole.

Moreover, this evaluation must be used as an element to illustrate the evolutionary concept of culture and the fact that each person only becomes aware of his individual or collective identity when he is confronted by that of others.

2.3. The phase of learning through action, discovery of solidarity and collective construction

2.3.1. **The objective** of this sequence is to demonstrate that any group, or group life, is structured around a goal and is formed from a combination of the wishes or identities of each one of the members to move towards this goal, and to demonstrate that the realisation of this goal will depend on the nature of the society or the group which is created. For some, attaining the goal will be nothing more than the expression of an elementary natural desire, for others it will be the result of constant mastery of the changes they have undergone.

Beyond this demonstration, the objective of this phase will be to render youth workers capable of:

- . operating in a multi-cultural situation
- . working with young people on the attitudes, perceptions and behaviour prompted by life in different situations.

2.3.2. **The issues** in this phase are therefore:

- . the ability to make youth workers work on the basis that an identity is not threatened when we see different expressions of it;
- . the ability to create concrete situations of confrontation between people of different socio-cultural origins, permitting a real confrontation and developing aptitudes for exchange, negotiation and the expression of different points of view.

2.3.3. **The problems** raised by the above demands are primarily the risks of exclusion within the training group, whether they come from the majority which excludes a minority, or a minority which excludes itself. The second type of risk is that of a retreat into compartmentalised work which reinforces specific value systems or into the definition of preferably technical short-term work, which avoids individuals taking each other into consideration.

2.3.4. **Theoretical contributions** during this phase will tackle concepts such as:

- . conflict or problem-solving *education
- . co-operation/integration
- . decision-making, majority/minority
- . exclusion/assimilation
- . interpretation of an event
- . project methodology (reminder).

2.3.5. The proposed practical **exercises** are:

- . critical reading of what is happening or has happened during the training course, with a reflection on the transfer of such a method;
- . the practical preparation or simulation of projects requiring working with others, whether it concerns a local community project, organising a meeting or a trip.

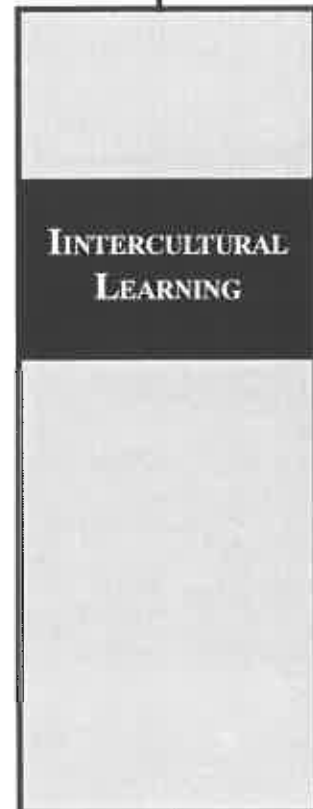
2.3.6. **Duration**

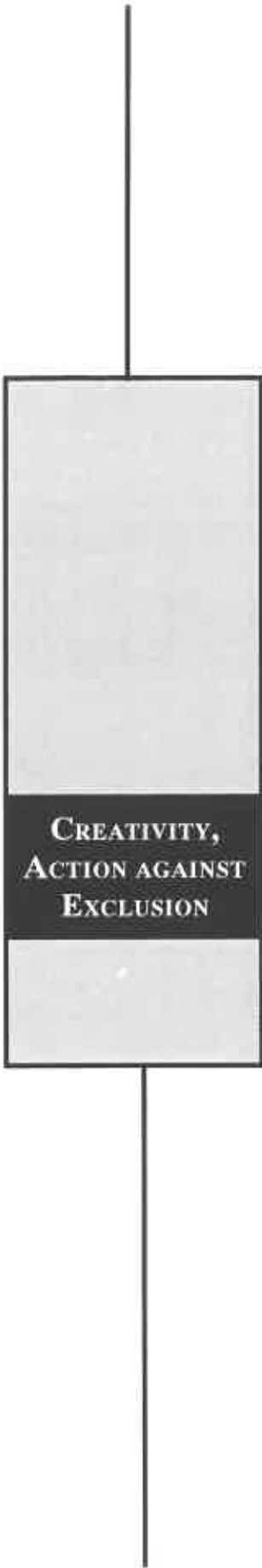
Project planning can last half a day. However, in this case the conflictual aspects will be absent. It would appear to be necessary for the simulation exercise or practical preparation to last sufficiently long for time to become the real factor triggering value systems.

2.3.7. **Evaluation**

Evaluation of this phase should concern:

- . the ability to manage simulation
- . the ability to understand the situation experienced
- . the ability to make transfers.





C. TRAINING MODULE

CREATIVITY, ACTION AGAINST EXCLUSION



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General Introduction

The mission entrusted to the working group by the coordination committee chaired by the *Service National de la Jeunesse du Grand Duché du Luxembourg* (National Youth Service of the Grand Duchy of Luxembourg) was to design a training module aimed at European youth workers whose activities bring them into contact with phenomena of exclusion that are affecting an ever greater proportion of the population, and especially young people.

The theme "exclusion of young people and creativity" firstly gave rise to a wide-ranging process of reflection and debate between members of the group who come from diverse countries and regions and work in institutions each with their specific roles:

- the Porto Regional Youth Institute (Portugal)
- INFAC - National Training Institute INFAC (France)
- Brent Regeneration - London (United Kingdom) - an education and social development organisation
- Kemedin - Athens (Greece) - a research, training and development organisation

The collective intercultural and multinational results of the work of this group, which had regular contacts with other parallel groups as well as with the coordinating committee, is presented in four parts.

The first part, based on the theme "exclusion of young people and creativity" is an overview of the characteristics and status of the situation in the European Union. We see that not only is exclusion synonymous with unemployment but that school and the social environment also play a decisive role. The subject of exclusion is approached from the social angle and in relation to the social rights of citizens. What are, or are likely to be, the effects of the Maastricht agreements, sectorial policies, and national and regional programmes?

We point out that social exclusion is now recognised, that categories of excluded people have been pinpointed, and decisive clarification has been made regarding the notion of **exclusion** which has graduated from a state to a **process**.

In this first chapter, education is considered as being a factor of vital importance in the phenomenon of exclusion, both in negative and positive terms.

The second part based on an analysis of conventional education systems, selects a new option: Education - Training - Development. It proposes this option to all those who believe in the need for social change and as such it is the central plank of the educational method for the further training of youth workers. The aim of such training will be to acquire skills that permit the promotion of youth worker initiatives which create the right conditions for the creative participation of young people. It is at the heart of this process that the development dynamic is situated. The predominant role of information and media interacting with educational systems is highlighted.

The third part immediately situates young people in the battle against exclusion. The key issue is to create the right conditions for young people to put their creative abilities to active use, and to develop their own culture which will enrich the mainstream culture from which they have hitherto been excluded.

The training of youth workers is essential in fostering such an approach. Some of the young people of whom we speak will themselves become beneficiaries and their positive influence on the group will be reinforced.

The fourth part is intended to serve as a frame of reference, a guide to designing and carrying out the training programme. It formulates general and operational objectives, provides pedagogical and methodological guidelines and illustrates the proposed content by themes.

This document should provide the teams of trainers who will be required to conduct training operations in the experimental phase with information, comments, pedagogical material and points of reference which will help them during the final preparation stage, as well as when producing the modules.



**CREATIVITY,
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I. The current situation

To launch the debate ...

Young people are our future. Our hopes for peace depend on youth culture and our wealth (and pensions) will come from their work. The ability (or inability) of our societies to integrate all or part of their young people both socially and professionally reflects their confidence in the future. Rising unemployment, manifestations of violence, extreme political temptations and self-destructive behaviour all demonstrate that young people are the first to pay the price for our uncertainties in the crisis we are going through.

Young people have always cried out for individuality and solidarity, difference and equality, responsibility and the right to make their own mistakes. Young people look for examples against which to assert themselves. We are unsettled both by their silence and by their cries. Young people reject experience and want to experiment. Impatient, demanding and nonchalant, young people want to find their place in society, to make their voice heard and make their contribution to the common good.

It is impossible to put a name to all of these young people who are in the majority, who have no opportunity to undertake lengthy studies and who have not (yet) attracted the attention of social and legislative authorities? As young "workers", for the most part they experience a prolonged social adolescence during which they alternate between insecure employment, uncertain training courses, unemployment and even moonlighting. Their doubts and questions linked to their physical and psychological development are amplified by uncertainty as to their own future. When and how should they leave the family home? Provide for themselves? Found a family of their own? Traditional responses to these questions vary considerably from one country, culture and social group to another, but they have become more difficult for everyone due to the economic slowdown and urban development which are calling into question economic and political models. And no statistical system is able to properly reflect all the complexities of the working, domestic and emotional lives of young people who are required to develop in all directions at the same time with very few points of reference.

There is now general consensus on the need to turn the page on the system of generalised secure employment which we have known for thirty years. It is no longer possible to have such a high proportion of the working population in lifelong employment with careers based on seniority and significant levels of acquired benefits. What people are less willing to say is that if no direct attack is made on those who are already in employment, we make those who are not yet in employment carry most of the burden for this change in employment structures. If economics dictate that tomorrow half the active population has to be in more insecure (or more fluid) situations, these people would be experiencing what is already the case for 95% of people in first-time employment!

Very often debate and policies to assist young people tend to make them carry the responsibility for their employment difficulties. However we should challenge the selfishness of older generations, and gain a better understanding of what these situations really mean to young people. Do we want to make exclusion tolerable (for excluded people as well as for the well-to-do) or do we want to prevent it? Can we rely on the solutions of yesterday (more Ford-type employment) in order to construct tomorrow's development? Is paid employment the only socially recognised way to contribute to the common good? The crisis in employment, political uncertainty and hesitation concerning forms of organisation and collective representation create a climate of anxiety and introspection. The crisis carries within itself the seeds of the future. Everywhere we are searching and imagining solutions. Young people must not be made to stand on the sidelines. They are in the process of inventing their own culture based on new values. In the new models which are taking shape today; in their desire for equality; in their capacity for ethnic integration; in the internationalisation of their frames of reference and lifestyles; in

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the urban areas which give priority to networking over a territorial approach. For them Europe is not a new concept but it may become a place in which they are able to operate.

What must we do to enable young people to develop and become a resource in the construction of Europe? (Charles-Antoine Arnaud, Chairman of OEIL)

European societies have for some time erected successive barriers around the dominant privileged groups beyond which every type of human misery remains relegated. The situation of homeless over-indebted families, the persistent misery of certain rural zones, workers in insecure employment, the exacerbation of ethnic conflict and the rejection of refugees and foreigners.

How many of these new poor are there in the Community of the Twelve? No less than 53 million ...

One European out of seven is living below the poverty line. And the primary cause of this dramatic deterioration in material living conditions is unemployment. We estimate that, for the Twelve as a whole, the number of unemployed will have reached 19 million by the end of 1994. "Unemployment", predicts a recent EEC report, "is expected to continue to grow throughout 1993 and 1994, annihilating all the gains made during the preceding period of expansion. By the end of 1994, unemployment could total 12% of the working population".

This same report states that Europe has been less successful in creating employment than other parts of the world. In 1992, only 60% of the Community's working age population was in employment, compared with 70% in the United States and 75% in Japan.

No European country and practically none of its regions has been able to elude the effects of recession on employment. Certain zones have been decimated; in North-East England for example, more than 50% of the working population is jobless ... Furthermore, no social category, no professional sector has been spared. Executives and graduates have fallen victim just as much as "blue collar" workers and farmers. Young people under twenty-five have been particularly hard hit.

Such a massive increase in unemployment has disrupted the redistributive mechanisms of the Welfare State which were essentially designed during the period of high growth levels and full employment following the second world war. Social security systems have been whittled away almost everywhere. And we have seen, the emergence of "the unentitled unemployed", that is to say, former workers who are deprived of resources and forced to fall back on aid from the State or from charitable associations.

These millions of paupers, marginals, squatters, poorly-housed people and proletarians whose numbers never cease to grow, are gradually forming a counter-culture at the margins of established society (which the media and advertising describe as "normal"), where frustration and despair naturally breed violence. "Thus we are witnessing the creation of a society of non-entitlement, a society of non-democracy", states René Lenoir, "which can become a Mafia society when good poor people turn into bad poor people and take part in drug running, prostitution and crime in order to survive".

Exclusion is the great social abomination of our times, just as exploitation (denounced by Victor Hugo, Jules Valles and Emile Zola) was in the nineteenth century. Exclusion can be seen as the major challenge of a Europe which remains one of the richest regions on the planet (with 7% of the world's population earning nearly 30% of world GDP). A Europe which cannot ignore that continuing discrimination of every nature weakens the project of Community construction. As the debate over the Maastricht Treaty aptly demonstrated (stripped of its social charter), the current mistrust of citizens with regard to Brussels is largely rooted in the inability of the Twelve to ensure social cohesion. At a time when fear for the future is a source of intense anxiety, how is it possible to believe in a Europe which is more ready to exclude than it is to integrate?

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"Social Europe" has not succeeded in stamping out the traditional manifestations of poverty. Worse, the latest studies have revealed that European Community States are confronted by growing inequalities and new forms of exclusion. There were 38 million poor people in 1975, 44 million in 1985 and 53 million in 1992. This is a staggering rise. The current definition of poverty in the Europe of the Twelve only takes into account the financial resources criterion. Anyone whose revenue is less than one-half of the average income in the country concerned is considered as being "poor". Economic and social marginalisation is worsening despite the fact that States are devoting between 22% and 30% of their national income to social security. Despite the efforts of the European Community, regional and national disparities still remain very marked. The fourth periodic report on the situation in the regions revealed that, in 1990, for an average Community gross domestic product (GDP) of 100 per inhabitant, the extremes ranged from a low of 53 in Greece to 129 in Luxembourg, and at regional level, from 40 (Vorelo-Algalo, Greece) to 183 (Groningen, Netherlands). Income per inhabitant in the ten regions at the top of the scale was more than three times that of the ten regions at the bottom.

The proportion of people living below the poverty line varies between one-fifth and one-quarter of the population in Greece, Spain, Portugal and Ireland. Around 20% of the population of the Community of the Twelve live in particularly disadvantaged areas, regions where the GDP per inhabitant is under 75% of the Community average.

The number of people considered as poor has risen significantly in the United Kingdom, the Netherlands and Italy. In Italy this now represents 15.4% of the population, or 8.8 million citizens. In the space of five years, nearly one and a half million people have slipped below the poverty line. Again, regional disparities are very marked. Whilst 9.7% of families in central and northern Italy are affected by poverty, this proportion reaches 26.3% in the Mezzogiorno.

Although the Maastricht Treaty asserts that the battle against exclusion forms part of the European Union's social policy which has now been extended to people excluded from the job market, the principle of subsidiarity considerably limits the Community's room for manoeuvre. The Community is deploying its structural funds (whose primary objective is to reduce inequalities between the regions in terms of economic development) as a Community policy instrument to combat social exclusion.

Specific programmes such as "Horizon", "Now" and "Euroform", aimed at the most destitute communities or particularly deprived urban areas, were introduced in 1990. These initiatives remain very modest and are often totally misunderstood by people working in the field. "Poverty III", the third European programme for the integration of the least privileged groups in society, aims to promote confidence pilot projects by Member States which are likely to form part of new strategies for combatting poverty.

These programmes are above all valuable for their experimentation and research. The budgetary and political resources at the disposal of the Commission would appear to be derisory given the scale of the problem. Effectively combatting exclusion implies consultation between all those involved in social life, at all political levels. Already solidarity associations have grouped themselves into transnational networks.

Long-term unemployment is not the only factor of exclusion. School, too, plays an essential role. Lack of a diploma, type of training and school leaving age are all signals to the would-be employer. It is not that there is no requirement for unskilled labour. It is all too easily forgotten that 39% of jobs in the French economy currently require no specific training. On the other hand, leaving school without a diploma can in a certain cases indicate socialisation difficulties. This is a risk which most of the time an employer refuses to run. If scholastic exclusion is accompanied by a few other indicators - the young person's home is in a reputedly

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"difficult" area, he has a slightly dark complexion, or a characteristic name, then the exclusion machine will grind on regardless. Here again, such an exclusion dynamic engenders other detrimental effects. Young people who run a high risk of becoming victims are, at the same time, discouraged from making the effort to follow a normal school career, since they know that these efforts are in any case very likely to be in vain.

One of the great surprises of income support monitoring is the large number of young adults, hitherto unknown to the social services who have lurched between "youth plans" and, to varying degrees, "phoney" training courses, interspersed with a bit of temporary work, and somehow managed to survive, more often than not with the help of their families. Desocialised, convinced from all their trials and tribulations that they have no future, these isolated adults are the new class of paupers hidden within our society. Excluded from work, they are also gradually excluded from society (since society does not recognise them) as well as from the community (since their family - and this is not always the case - is their only link with society).

The notion of "social exclusion" is both vague and ambiguous. If it is to be used as a focus for this study it must:

- benefit from a precise theoretical content which enables it to be distinguished from other concepts such as poverty, marginalisation, etc.
- be empirically identifiable by means of clearly defined indicators (in the broadest sense);
- provide a point of reference for formulating and evaluating practical interventions aimed at combatting social exclusion.

Here we shall first define social exclusion in terms of the social rights of citizens. In EU countries it is generally considered that every citizen has the right to a certain minimum quality of life, as well as the right to take part in the principal social and professional institutions. It may or may not be rooted in custom and tradition. These rights are sometimes, but not always, expressed in legal terms, and they may be couched in either specific or vague terms. Thus certain declarations of rights - including the EU's Social Charter and White Paper - are no more than mere political declarations which it is hoped will one day be put into application. Nevertheless, these social rights are regularly reasserted in political declarations at both national and Community level, and they reappear in Community legislation.

Naturally, rights differ between different EU countries. For example, in one country a formal right to a guaranteed minimum income may be written into State legislation; in another, there may be nothing more than a general feeling that public action is required where a citizen is a national. Furthermore, rights vary according to the point in time. During the last century, we witnessed the constant development of officially guaranteed social rights. However, over recent years, some governments are increasingly resorting to making benefits conditional upon resources (with the associated risk of stigmatisation) and to discretionary allowances, where the notion of entitlement is much more tenuous.

Social exclusion can be analyzed in terms of a denial of - or non-compliance with - social rights. Here the most obvious reference elements in social sciences literature include the essay by T.H. Marshall on citizenship and social class (Marshall, 1950). Atkinson's original study (1969) was just as significant (at least for the United Kingdom) in taking the British government's own rules for income support and studying the effectiveness of government efforts with respect to these very rules. An essential part of our research task must consist of numerous analyses of this type, and studying to what extent public services have been effective in applying the citizens' rights which are implicit or explicit in their own declarations.

However, citizenship does not only include social rights. It also includes civil and political rights (Marshall, 1950). Political rights include the entitlement to participate fully and effectively in the different political decision-making phases. These



rights are also at the centre of the current debate concerning the "democratic deficit" in European Community institutions. Exclusion from political rights often goes hand in hand with other forms of exclusion.

Civil rights - the right to freely buy and sell on the market - are just as significant (Marshall, 1950). Free trade not only dominates the production system in European Community countries, it also pervades the social system, and in some countries this occurs to a disproportionate degree. Within the social system there may be a conflict between the desire to guarantee social rights and the civil right to market freedom.

Exclusion implies the notion of restricted access, whether or not this is intentional. However, citizens may fail to make use of their rights through personal inability or even deliberately. When such an inability or decision results from previous exclusions - in education, information, etc. - they may be considered as a denial of access. However, it is vital to identify the specific mechanisms at work in this context.

A comparative study of the different national systems would be particularly instructive. In every nation efforts have been, and are still being made to identify and eliminate such mechanisms of exclusion. Comparisons between nations would be liable to call into question mechanisms for social exclusion which have up until now been considered as admissible in a particular country; to highlight the interest of certain players in the perpetuation of such exclusion; and to suggest new political initiatives, including, perhaps, the abandonment of certain well established practices and interventions. In parallel, comparisons between nations could bring to the fore differences in the details, content and coverage of citizens' social rights between the various Community countries.

In short, we define social exclusion first and foremost in relation to social rights. We study what are citizens' social rights with regard to employment, housing, health, etc., what is the effectiveness of national policies to guarantee citizens' rights, and what are the obstacles and mechanisms which result in people being excluded from them.

However, this is only a first phase. Our second task is to study the elements which prove that when citizens are unable to obtain their social rights, they tend to suffer from a general and persistent process of exclusion from benefits and to see their social and professional participation diminish. We therefore make use of studies on multiple, persistent and cumulative loss of benefits and make reference to models and mechanisms for widespread deprivation in terms of education, training, employment, housing, financial resources, etc. Those who suffer from such a loss of benefits have significantly fewer opportunities than the rest of the population to gain access to major social institutions.

To achieve this, one of the most relevant points of reference in the scientific literature is the work of Townsend on poverty and deprivation (Townsend, 1979). Within the context of this literature, one of the major controversies concerned the identification of disparities in the distribution of handicaps, which tend to separate a subgroup of the population from the mainstream (Robbins, 1990). This scientific debate is of particular interest when it highlights, as Townsend does, the processes through which insufficient resources and denial of access to social rights can also result in distancing from the lifestyles of the majority of the population.

Naturally, it still remains to be seen to what extent the patterns and mechanisms of deprivation, as revealed by research, can serve to demonstrate the ineffectiveness of policies. Some authors for example have been prepared to consider the persistent inequalities in academic success between different social classes and between people from different ethnic groups, as sufficient to demonstrate the inability of the educational system to provide equal opportunities and avenues of access (Halsey, 1972, Chapter 1). However, even these authors fail to agree on the extent to which changes of a purely educational policy nature would suffice to ensure equal access. However, other authors are prepared to consider these

educational inequalities as being the result of choices and inadequacies inherent in the individual and the family concerned, except where specific exclusion mechanisms can be identified. Yet others see in these persistent inequalities the detrimental consequences of excessive public intervention, rather than a justification for increasing such intervention.

In the first place, social exclusion is for many national governments neither an explicit political concern, nor a point of reference. They tend to consider social inclusion and welfare as being determined by the general state of the economy and the labour market, rather than by measures specifically centred on exclusion from benefits and social exclusion. Social policies themselves are structured more in terms of providing particular services than in terms of combating social exclusion. The activities of these organisations which seek to combat social handicaps, regardless of whether they are governmental or not, generally focus on a particular domain or on a particular population group rather than on exclusion from social advantages and social exclusion in general.

In certain countries, public services are confronted with wide variations exist in levels of economic development and in mechanisms for social exclusion and exclusion from social benefits. Take for example the contrasts between East and West Germany, and between northern and southern Italy. In other cases, decentralisation of political decision-making powers and responsibilities for providing services is sufficient to permit the development of policies for combating exclusion that are of a significantly different nature. For instance, in Belgium large sectors of social and employment policy have been transferred to sub-national level (the Communities and regions); in Italy, the fragmented development of the social system means that it is difficult to define the "average" situation for the country as a whole.

The agreements concluded at Maastricht in December 1991 imply numerous direct as well as indirect consequences on measures to combat social exclusion in the Community.

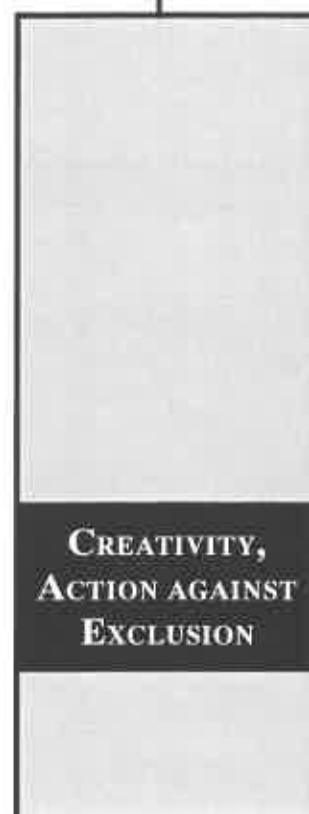
The amended Treaty of the European Community officially establishes the principle of European citizens' rights.

An annex to the Treaty includes an agreement for Commission/NGO (non-governmental organisation) cooperation on poverty. This annex envisages a reform of the structural funds, in part to highlight their role in combating social exclusion.

The inter-governmental agreement on immigration policy and asylum will have important consequences for some of the groups which this report identifies as being in danger of exclusion.

The Protocol to the Social Policy signed by eleven Member States which incorporates QMV (Qualified Majority Voting) for a number of areas, includes the following points:

- (a) Article 1 mentions combating exclusion as being one of the Community's social policy objectives;
- (b) Article 2 (concerning implementation) enlarges the scope of application of QMV by integrating people excluded from the labour market. The working conditions of immigrants from third countries (not part of the European Community) are also now included, though they are covered by the unanimity rule;
- (c) Article 2 reinforces the role of dialogue between management and labour in the development of relevant European Community directives (and hence the right of workers to professional citizenship).



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It will be difficult to make any comparison between the countries of the European Community as long as we are unable to clarify the complexities of the various national administrations and the role of non-governmental players - including management and labour - in the formulation and application of public policies.

These relations and the administrative division of responsibilities are a result of the social history of each nation and the compromises at which major political players have arrived, compromises in which social and employment policies are essential elements. However, such compromises are rarely of a lasting nature. It is therefore important to take into account changes in the distribution of roles among the players, the new norms of political and administrative agreements which they establish, and the consequences of these changes on each citizen's ability to exercise his social rights.

In Belgium in recent years we have witnessed a transfer of administrative responsibilities to the regions. The region of Flanders, in particular, has developed its own policy for combating social exclusion. Significant supplementary financial resources have been allocated to the cities of Flanders to assist vulnerable population groups, in part out of a dread of large concentrations of disadvantaged people fuelling inter-ethnic conflict. Granting these funds to combat poverty (for the integration of poor people and immigrants) implies the existence of local partners as intermediaries between the local authorities and non-governmental organisations, which has helped to revive interest in the problem of poverty.

In Denmark over the past few years we have seen activities and obligations arising from the worsening employment situation being increasingly transferred to local authorities. For example, since 1990 local authorities have been obliged to offer temporary, even part-time jobs to young unemployed people of between 18 and 19 years old who are registered for the dole. According to the law on public employment, it is the responsibility of local authorities to find jobs for groups which are especially hard hit, including the long-term unemployed. However, such delegation of responsibilities has not necessarily encouraged an effective local employment policy. For example, financing rules are such that when supplying jobs to unemployed people receiving unemployment benefit, the local authority receives no financial incentive. Until recently, its motivation to create jobs for the long-term unemployed receiving the dole was clearly weaker than encouraging them to withdraw from the job market altogether and take early retirement.

The reunification of Germany has led to the integration of one country into another, or at least the integration of the terms of its social policy systems. That is to say, the social system of the Federal Republic was integrally imposed on the Länder of the East. This does not only apply to social employment policies, but also to the distribution of roles between those implementing such policies and those who are going to implement them from now on. East Germany had a very centralised political regime. Now, by contrast, the five Länder, which was abolished in 1949, have rediscovered their political primacy according to the federal model of West Germany. Nevertheless, it is evident that certain voices in these new Länder are claiming a separate political culture and defending some of the positive aspects of life in the former GDR. Thus, for example, in the constitutional plans for the new Länder particular importance is attached to the role of the State in catering to certain social needs, much more than for their counterparts in the West (according to German federalism, the Länder and the Federal State each have their own constitutions).

The workers' union in Portugal, the CGTP, conducted a campaign on social rights from January to July 1992, focused on working conditions, union rights, collective rights and employment contracts. In Italy, workers' unions are making their voice heard in several of the areas that are of concern to us - housing, social security, etc. - and they do not limit themselves to employment problems. Some of them are even claiming to be "citizens' associations" rather than workers' unions. Some of them are very active in the field of immigration, recommending better protection

for immigrants and offering their own services (advice, literacy courses and the opportunity to organise themselves at local level).

In Spain, the central government considers that economic growth is both necessary and sufficient to reduce social exclusion, provided that it is accompanied by social aid to respond to specific needs. However, a large number of regional administrations recommend a minimum income system. Workers' unions for their part focus their attention on unemployment and insecure employment.

However, these players are not involved purely at the level of debate. They also take part in policy implementation when there are changes in the various sectors. Nevertheless, these changes in the division of responsibilities are accompanied by a permanent problem of coordination and risk of dispersion. Furthermore, the way of perceiving these problems and risks depends largely on the interests of the players concerned.

In Spain, the coordination of social services and social policies recently came top of the list of political problems, in part as a result of the new forms of participation in the development of public policy from which workers' unions and NGOs now benefit. This is true of both the regional level (minimum income policies) and the central level (various consultative bodies).

In Italy, it is feared that the new framework law on voluntary activities and associations will abandon national policy in favour of priorities that are currently in vogue among voluntary organisations (such as work with immigrants and drug-addicts), neglecting less visible groups such as those suffering from alcoholism, chronic illness and family violence.

In Greece, fears are centred on the rigidities, rather than the recent changes, in the country's administrative system. Fears that because of a long history of bureaucratic inefficiency and vote-catching, the system of social protection will be incapable of confronting the dual challenge which the nation now faces - economic restructuring under the impact of the Single Market, and large-scale immigration from the former Soviet block.

When we study the mechanisms of exclusion and insertion apparent in the various countries during the course of the following chapters, we shall come back to these specific lines of demarcation, conflict and collaboration within the distribution of constantly changing roles.

What standards does each government - and each society - set itself within the context of its battle against social exclusion? What social rights does the citizen have in terms of employment, housing, protection against illness, etc.? Is there any clear definition of these rights? Are such rights and prerogatives limited to certain sections of the population? And if so, why? And finally, what are the differences between these rights and their scope in the various Community countries?

Naturally, it is often difficult to assess the standards applied by public services. Even within a single central ministry, different players can have differing points of view concerning standards to be respected when applying a given policy. Furthermore, most of these policies are carried out - and sometimes defined - regionally or locally, at a level where administrators have their own personal views concerning the rights and prerogatives which should be recognised.

How effective are these general policies in ensuring access to employment, housing, protection against illness, etc.? How effective are they in permitting citizens to obtain the rights to which they are formally entitled? What are the obstacles to their access? And finally, what supplementary measures have been taken to overcome these obstacles and offset their effects?

Conceptual and methodological difficulties in evaluating such effectiveness do of course exist, for example in establishing cause and effect. Nevertheless, a com-



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parative study may throw new light on mechanisms which hinder access, and may highlight ways of eliminating them.

Finally, what proof do we have that citizens incapable of securing their social rights do indeed suffer persistent and widespread exclusion from their social advantages and deterioration in their social and professional integration? That those who suffer from such a handicap will have significantly fewer opportunities than the rest of the population to benefit from the action of the major social institutions and to share the normal lifestyles of their fellow citizens?

As we have already underlined, two related questions are regularly raised within the context of this debate. Firstly, to what extent does each public service ensure that specific information is made available regarding control of the effectiveness of its efforts and their detrimental effects? Secondly, to what extent does international standardisation of such sources of information become feasible? Three official sources of information exist that are generally common to all of the countries concerned. These are the population census, the report on household budgets and employment figures. The extent to which there is (or it is possible to develop) harmonisation of such sources of information would, in the long term, have considerably facilitated our work. Nevertheless, even where indicators that permit a strict comparison on an international basis are not available, it can be instructive to ascertain whether or not there is an occurrence of the same high risk groups in different countries and whether there are identical patterns within these countries.

However, it is obvious that a great number of people in European Community countries are in practice unable to benefit from such rights. As a result, these people are liable to suffer from multiple and lasting disadvantages which tend to keep them away from the social, political and professional institutions in their societies. According to recent critics, this is due to four types of insufficiency in the sectorial policies on which our societies are principally based (Leibfried and Tennstedt, 1985).

Firstly, these sectorial policies were principally designed with reference to the most reliable and best organised sectors of the working population - "the heart of the workforce". The degree to which this applies does in fact seem to vary from one country to another, with a much firmer commitment to guaranteed minimums, for pensions for example, in countries like Denmark, Germany and Italy.

Secondly, the priorities accorded to these different sectorial policies were formulated by organised commercial and professional interest groups, to an extent that certain needs and certain sections of the population have been neglected. For example, in countries like Germany, the central role of health insurance within the social security system has reinforced the role of medical care to the detriment of the long term social aid on which the elderly and disabled rely (Jamieson, 1991).

Thirdly, a sectorial policy can, by definition, only cover a specific set of needs, whilst the people who most require its assistance tend to have multiple needs for assistance. These needs may very well be mutually reinforcing and persistent. This is most likely to happen when the rights in one sector depend upon rights established in another sector, for example, when access to the public health service is dependent on having an employment record.

Finally, sectorial policies tend to be centred on the needs of individuals or families. They are therefore poorly suited to the needs of geographical zones which suffer from a general deterioration in employment opportunities and public services, except within the framework of a wide-ranging intervention programme.

In the face of such limitations, the public services of the Community have sought to "globalise" their policies in three major areas. Firstly, through more efficient coordination of sectorial policies in order to cater for multidimensional needs. Secondly, through supplementary programmes and policies centred on geographical zones. And thirdly, by focusing these different interventions more on persistent and cumulative disadvantages.

To what degree do supplementary programmes mainly directed at young people

restructure the whole range of possibilities which are offered to them, and do they reduce the risk of social exclusion? This is an essential element in the evaluation of national policies and their effectiveness.

Governments have in recent years sponsored a series of youth training and employment programmes. For example, the Young Training scheme in the United Kingdom is the government's programme to guarantee training opportunities to young people and improve their chances of entering the job market. Some 314,000 young people were enrolled on the YT programmes in March 1991. As a general rule young unemployed people of 16 and 17 years old have no entitlement to state benefits, unless they participate in such training programmes. The programme is subject to rigorous efficiency control. Follow-up of trainees leaving during the April-September 1990 period showed that a large number of the young people enrolled abandoned the programme prematurely, 47% of respondents acquired a qualification, and 65% found jobs in the following months.

As a result young people may be divided into three categories, with each group benefiting from very different rights and widely differing degrees of inclusion and exclusion. In the first place, there are those who remain inside the formal education system and obtain a "proper" job. Secondly, there are trainees who participate in government programmes, who earn low salaries and are seriously disappointed in the quality of training. And thirdly, there are those young people who prefer to obtain any form of assistance rather than participate in one of the training programmes. The latter are generally invisible in official statistics and public policy. Some of them reappear in the debate about homelessness and begging. Those who are in a condition of extreme deprivation may receive emergency social benefits (allowance for serious difficulties). Pay-outs in September 1991 were more than double the total for the same period in 1990, leading to fears of increased difficulties for young people, especially those who no longer live with their parents.

Greece which is a very different society offers a series of avenues to its young people that are just as varied, with very different rights and degrees of inclusion and exclusion. Firstly, young people who have good school qualifications compared with their elders (in particular a university degree) are less likely to find themselves unemployed. However, less qualified young people are much more likely to face persistent long term unemployment than adults with identical or even inferior qualifications who are able to exercise their rights of possession to employment (even if most are badly paid, low productivity jobs).

Similarly, in Italy, the increase in the average number of years of study is putting people who complete only the first compulsory cycle of secondary schooling, as well as those who abandon their studies into a particularly vulnerable section of the working population. Of the jobs held by young people, one third in the north and fully two thirds in the south are insecure jobs. Law 863/84 permits employers to sign temporary contracts with young workers at a reduced salary (supposedly in return for training) with social security contributions paid by the state. This law has proved to be effective in helping the young unemployed to enter the labour market, especially those with poor qualifications. The law has mainly been used by the industrialists of the North, to create a cheap and flexible (that is to say temporary) work force. In fact 70% of the workers concerned do manage to secure a normal contract, with 15% even attaining a better position. Nevertheless, the training element has in fact proved to be scant, and women participants have been less successful. Most of the trainees remained in the insecure employment sector.

Similar developments are to be found in the other countries of the European Community. In Spain, the reduction in unemployment levels over the past few years has in part been due to the creation of a great number of insecure and temporary jobs, above all for young people, especially in the service sector. It is likely that this group should suffer from a low degree of social integration and personal identification and that temporary employment should contribute towards undermining their social and professional affiliations. Nevertheless, vocational training policies for young people were reformed in spring 1990 in order to better tailor them to the needs of the most disadvantaged groups, such as young people from a rural background and those with a mediocre school record.



Women remain under-represented among the upper echelons of general social institutions. They tend to be confined to jobs with low salaries and most of them benefit from less social protection than men. They are more likely to remain at home to take care of the very young and the very old, notably because policies for the elderly place a priority on care within the local community and consider it to be acceptable for such aid to be entrusted to "unofficial" persons who are mainly women.

Such inequalities should be seen as the result of major social, fiscal and employment policies in these fields. In some countries, the fiscal system which establishes a discrimination against the salary earned by married women as well as the social system (by virtue of how they consider married women) can have a disincentive effect on employment. The cost of childcare and lack of nurseries are an illustration of this.

Women are over-represented among single parents, a section of the population which is at considerable risk of living on a low income [**** French text is faulty**]. This group includes families where one parent has gone abroad (a situation which is common in Greece, for example, due to high levels of emigration and maritime employment. Most national governments acknowledge the need for supplementary measures to assist single parents. In parallel, the new law of 1989 offers them legal aid in order to pursue the absent spouse for arrears in maintenance allowance. To date, however, [**** French text faulty**] little use has been made of such legal aid and the programme has proved to be administratively burdensome in terms the poor results achieved. In Greece, a new monthly allowance has been introduced for unmarried mothers with dependent children (though not for single fathers). Furthermore, multidimensional programmes subsidised by the state have also been introduced to assist single-parent families and help them integrate socially, including socio-psychological assistance and vocational guidance.

Within the European Community, the rights to which immigrant workers and their families are entitled (or not) depend principally on their nationality. Immigrants from European Community Member States will increasingly benefit from the same official rights as citizens from the host country; legal immigrants who are not European Community citizens have fewer rights; and illegal immigrants have fewer still. Due to this grading of rights, immigrants and their families are and will continue to be subject to insecurity throughout the whole range of sectorial policies examined in Chapter 4.

Ireland is one European Community country with a long tradition of emigration. Up until the sixties, this emigration was sufficiently above the natural rate of population growth for the population to fall steadily. In recent years, around 50,000 people (70% of them aged under 25) have been leaving the country each year, most of them bound for Great Britain. This can mainly be explained by economic factors, the lack of employment opportunities in Ireland and the availability of better-paid jobs abroad. Nevertheless, despite a long tradition of emigration to Great Britain and their assimilation into the British population, Irish immigrants are often employed in jobs below their level of qualification. It is not easy to determine whether this is due to segregation, discrimination, the lack of mutual recognition of academic qualifications, or to other factors. A similar situation exists in other Community countries, such as among East Germans arriving in the Länder of the West, and immigrants from southern Italy to northern industrial cities during the fifties and sixties.

Luxembourg is remarkable for its high proportion of resident foreigners, many of whom are European Community citizens, with 104,000 out of a total population of 378,000 (10% of these foreigners are civil servants, the rest being manual workers). The children of foreigners are over-represented in remedial and special classes (especially the Portuguese), where nationality seems to be more of a prognosis for academic success than gender, family size or the father's profession. This would indicate that the educational system is not at all suited to the needs of such groups. Other national governments, including the Dutch, have sought to remedy this situation by allocating supplementary funding to schools which host children from ethnic minority groups.

In Greece, immigrants include both foreign temporary workers and Greeks returning from the Soviet Union. By 1990 more than 8,000 "Pontians" (inhabitants of former Greek-speaking settlements in Asia Minor) had returned to Greece, most of them young people. This number is expected to soar as economic conditions deteriorate in the Community of Independent States (CIS). These people tend to congregate in northern Athens, in overcrowded housing, and to suffer from a very high level of unemployment (over 50%). Social exclusion springs principally from the language barrier and from the absence of informal social networks among immigrants. The successful integration of these people is likely to be the greatest challenge facing social policy during the nineties. The extensive new social integration programmes for returning Greeks will be examined in our report on social services.

Finally, illegal immigrants are, almost by definition, excluded socially as in many other ways. In Spain in 1988, these amounted to almost 300,000 out of a total of 780,000. In Italy during the same year, there were 850,000. Unentitled to social security and concentrated in the black economy, these people have practically no prospects within the host community. During the nineties, political debates concerning migration will probably be dominated by this problem of illegal immigration from the poorer countries outside the European Community, as well as from Eastern Europe and the Soviet Union (Ronge, 1991).

National policies on illegal immigration seem to oscillate between repression and amnesty. The 1990-1991 period witnessed the prohibition of xenophobic attitudes in Spain, particularly against illegal immigrants, following which approximately one third of these illegal immigrants were legalised in Spain. This process involves concerted action between the government, workers' unions and the major NGOs (Caritas and the Red Cross). However, demographic pressure in the countries of origin are expected to present a permanent dilemma for Spanish political decision-makers, since Spain is considered as the gateway from the south into Europe.

In Greece, in parallel to the stable number of legally established foreign workers (around 24,000), the number of illegal workers was estimated at 300,000 in 1991, to which must be added the 90,000 Albanians who arrived during that year. New legislation was introduced in 1991 to control immigration in the form of severe penalties for assisting illegal workers to enter the country and find employment. There are also more active expulsion procedures with limited rights of appeal. Given the small number of measures for the integration of immigrants, their exclusion is continually being reinforced.

In Italy, a new law was introduced in 1990 (Martelli) which endeavoured to develop a global policy on illegal immigration. It offers legal status to illegal immigrants and gives the family group clearly-defined rights to social security, enrolment for the unemployment benefit, and to family reintegration (subject to there being a job and an income). In a few months, 204,000 illegal immigrants were legalised. However, the law proves to be very evasive concerning specific measures to host and integrate immigrants, as well as concerning potential disputes which may arise. Critics from the opposition claimed that this law gave too much latitude to local police officers to determine criteria for granting residence permits. After his permit has been renewed for five years an immigrant can file a request for citizenship. However, during this period he is under a constant threat of expulsion.

Fears for social order have already been expressed. They may well accelerate political initiatives to facilitate mutual adaptation. In Belgium, for example, inter-ethnic tensions between Belgians and immigrants from Morocco and Turkey have already led to various initiatives to combat poverty in the cities of Flanders. However, the 1981 laws banning racism and xenophobia as being causes of exclusion, do not apply to the labour or housing market and courts have been slow to apply them, with the result that they have lost a great deal of their credibility.

In Italy as elsewhere, no real infrastructure for welcoming and assisting immigrants has been systematically established at local level, although partial measures have



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now been introduced. The bulk of the task still falls to charitable organisations and self-help groups. Nevertheless, we are seeing new efforts towards integration. In Flanders, intercultural public health workers are being appointed to improve communication between social workers and ethnic minorities. In Greece, the Minister for Foreign Affairs has created a new office, the EIYAPOE, for hosting and integrating foreigners; it offers linguistic support, vocational training, and social and housing assistance in the host villages. In Belgium the premises of the CPAS (public social security centres) must provide accommodation for refugees. However, this is not the case everywhere. The large cities have refused to host new refugees because of their already significant numbers and fears of the added financial burden and social tensions. In 1990, the Flemish government also restructured government-subsidised NGOs working with immigrants which has improved their cooperation agreements. Nevertheless, these efforts have not gone as far as self-organisation by the immigrants themselves. No subsidy has been granted to support the establishment of their own cultural and religious organisations.

Efforts undertaken by some countries to promote equal employment opportunities for various ethnic groups (and thereby reduce sources of friction) can also be considered as good examples to follow. In the United Kingdom, such efforts are to a certain degree more advanced in Northern Ireland, where legislation on "employment conditions" means that major employers are required to observe the religious composition of their workforce and remedy any imbalances in recruitment. It is also compulsory for Dutch employers to check numbers of ethnic employees (although quotas are not imposed and only a report has been required up until now).

Initiatives have also been undertaken with respect to nationality laws and refugee status. In the United Kingdom, where there has been a significant rise in the number of asylum-seekers (44,000 in 1991, compared with 22,000 in 1990 and 4,000 in 1988), new measures to control asylum have been introduced by the government and new controls on illegal immigration have been proposed. In Belgium, there has been an important change in the nationality law. As from 1992, third generation immigrants will automatically be granted Belgian citizenship, as will children born of mixed marriages (between Belgians and foreigners). This will in due course confer political rights on the person concerned. Currently, immigrants are excluded from voting in local elections. However, a new immigration law (1991), as well as simplified procedures, place supplementary restrictions on the entry of refugees from Ghana, India, Pakistan and Poland and these have led to a reduction in the number of refugees being accepted.

European Community institutions have long been concerned by the problem of immigrant workers. However, to date race and ethnic groups have not formed part of European Community preoccupations with regard to equal opportunities. Nevertheless, the new Maastricht agreements may give new impetus to national policies for combating social exclusion which is frequently suffered by immigrants and ethnic minorities.

Sectional policies reflect a hierarchy of moral credibility that designates particular sectors of the population as being deserving or otherwise. Those who defend such groups (or who criticise repressive policies) have reinforced their political priority and visibility. In the debate in the United Kingdom, for example, there has been a tendency for the elderly to be eclipsed from the political scene, with their place being usurped by the unemployed and single parents in particular. At the same time, the activities of official equal opportunities services for women and ethnic minorities have kept the situation of these groups at the forefront of the political scene. In Greece, well-organised lobbies for emigrant workers returning to the country have for example succeeded in these groups being strongly represented within the European Community's second anti-poverty programme (Doxiadis, 1987). There have also been well-organised lobbies in favour of certain disabled groups. However, groups which have fewer political leaders tend to become politically marginalised, which further reinforces their exclusion from social advantages.

Sectional policies have been criticised on four inter-related fronts:

Firstly, it is claimed that they offer preferential treatment to groups that enjoy strong political support, rather than to more vulnerable groups. Hence such policies neither extend nor improve the social rights of citizens, they simply gradually enlarge the number of publicly-recognised groups.

Secondly, the policies themselves tend to isolate their target group from the rest of the population, and this may make them even more subject to stigmatisation and exclusion.

Thirdly, these policies are liable to detract attention from more general social and economic processes which give rise to the needs in the first place.

Finally, these policies sometimes tend to prompt (and to reactivate) the sort of political response which echoes former charitable traditions, rather than to encourage the exercise of existing citizenship rights.

This does not of course gainsay the fact that sectional elements should be founded on the infrastructure developed for sectorial policies and be targeted at population groups which have been identified as running a high risk of social exclusion. In this context, such sectional elements can help to overcome the additional obstacles which these particular groups have to face. Therefore they can contribute towards wider access to social rights.

The relative divergence in the directions taken during the eighties by policies and programmes specifically focused on poverty, reflected the diversity, or even contradictions, in the political debate on poverty among Community States. Some of the protagonists in these debates sought to highlight the links between poverty, more general sectorial policies and the social and economic changes within the Community. They shed light on the way in which these changes create loopholes in the safety net protecting traditional social security systems and thus consign to poverty sections of the population which had hitherto been protected.

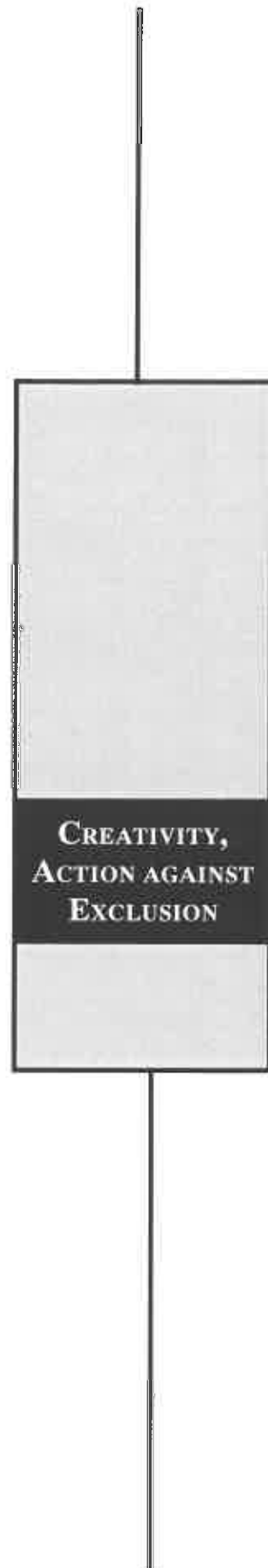
Conversely, others have felt challenged by the more spectacular and visible signs of poverty, such as a the number of homeless people living in the streets of our cities. A typical response to this situation is to launch emergency aid programmes; the European Community itself takes part to the tune of 100 to 150 million ECU per year in the form of food distribution. Once again the debate is centred on the categories of the population exposed to a high risk of exclusion and general marginalisation; as we shall see later in this chapter, there has been a search for solutions which modify the social services targeted at these groups.

Finally, certain responses sprang from a fear of the emergence of a new "underclass", a social stratum of people full of untapped energy who represent a lasting burden on public finances and believe they have no real future within our societies. This fear, particularly manifest in the United States, has also pervaded political debate and government-sponsored political research in the United Kingdom since the end of the eighties (Room et al, 1990; Robbins, 1990).

A plethora of initiatives reflecting one or other of these perspectives has been introduced in recent years. In Belgium, for example, a series of "poverty funds" has been established. Nevertheless, more often than not they represent a short-term, ad hoc approach rather than a long-term strategy.

What are global policies and strategies? It would appear that terms like these, and others such as "integrated approaches", refer to strategies which acknowledge that social exclusion:

- arises from processes of social and economic change whose effects are not limited to particular sectors of the population, and which sectional policies focused solely on such groups are therefore unable to combat;



- is a multidimensional phenomenon, which is often concentrated geographically and has a tendency to be persistent, due to self-reinforcing mechanisms;
- develops within a framework which impinges on the interests of the various major social, economic and political players who therefore have to be included in any new strategy.

It is this notion of "integrated" or "global" strategies which firmly underpins "Poverty III", the European Commission's current programme for combating poverty.

Several national governments have recently launched programmes centred on multiple handicaps. One of these programmes is the Dutch government's "Social Regeneration Policy". This policy aims to target active employment policy measures at the long-term unemployed, ethnic minorities, young people, disabled people and women. These policies include the creation of an "employment pool" by local authorities for people who are unable to directly enter the job market, with jobs being paid at the minimum rate. In parallel with such employment measures, the Social Regeneration Policy focuses on the one hand on the physical renovation of urban districts, and on the other, on welfare, health, culture and education. Responsibility for the programme as a whole, the general framework for which is defined by the central government, falls largely to local authorities. Although no new budget has been earmarked, a large number of previously separate funds for municipalities have now been grouped together. Moreover, priority is now being given to approving expenses for the creation of new local partnerships at local level. To date, no specific and detailed evaluation of the various local initiatives is available.

National policies of this type are difficult to formulate and evaluate, as are their equivalents at Community level (including "Poverty III"). One instrument which could be called upon might be the multiple handicap indicators currently being evaluated in certain countries. These notably include the two-yearly multidimensional indicators of "well-being" in reports from the Netherlands' social and cultural planning office related to housing, health and consumption; the indicators used in a recent Danish study to identify a multiple handicap among 9% of the population; and the indicators stemming from research on income and poverty conducted by the Institute for Economic and Social Research (IESR), the principal Irish research institute in this field; and finally, France's *Institut national de statistiques* (INSEE - national statistical institute) has extended the range of data which it collects on social exclusion to include data on employment, household expenditure, work, education, vocational training, health and housing.

In terms of wealth, there are marked disparities between regions of the Community and there is a tendency for the hierarchy of regions to be of a lasting nature. In Spain, for example, the regions of Extremadura, Andalucia, Galicia and Castile La Mancha constantly figure as the most disadvantaged. Such disparities are, of course, associated with an unequal distribution of economic wealth and power. Generally speaking, it is in the most prosperous regions where the major economic decision-makers are to be found, whilst the less prosperous regions are generally pushed to the fringes of the relevant decision-making processes. Furthermore, unemployment, with its destructive consequences on the social workings of the community generally hits the less prosperous regions hardest; there tend to be fewer resources available to fund public services and infrastructure. As a result, the inhabitants of these regions normally only benefit from limited access to the opportunities and rights which are generally open to citizens of the countries concerned.

Naturally, such regional inequalities are a permanent source of concern for national and Community political decision-makers. They have been at the root of major public service initiatives, often accompanied by intervention from the Community's structural funds. The best illustration of this is Germany where, following the complete collapse of the economic and social system in the former German Democratic Republic, an entire society is finding itself exposed to the risk of social exclusion. The East German Länder are currently the target of massive resource trans-

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fers (equivalent to approximately the gross national product of these regions), designed to protect income and consumption levels, and align salaries with those of the West German Länder by 1995.

In Greece, disturbing signs are emerging of growing regional imbalances due to de-industrialisation. The older industrial regions have been hit by a wave of factory closures, by the effects of macro-economic adjustment, by liberalisation policies and by preparatory measures for the Single Market. The industrial base of regions such as Laurion and Eubeia is disappearing and the labour force has no alternative other than to return to low-productivity, and low-income rural jobs, whilst the social protection system is being subjected to enormous pressure. The Greek government has launched a special programme for Laurion, including retraining for the unemployed, housing benefits for the very poorest and new childcare provisions.

However, regions differ not only in terms of their levels of economic prosperity and unemployment. The least prosperous regions are also those which are least able to assist their most vulnerable groups. In Spain for example, the level of cover for the unemployed (in terms of unemployment benefit and other forms of assistance) varies considerably according to the wealth of the respective regions. In the Madrid, Navarra and Barcelona regions levels of cover are over 50%, compared with only 25% to 30% for the poorest regions. However, in regions as impoverished as Andalusia and Extremadura, these benefits have played a crucial role in assisting temporary farm workers, a group whose position in the rural economy is becoming ever more precarious.

In France, the DSQ programme (*Développement Social des Quartiers* - district social development) provides aid based on the multidimensional handicaps of certain urban districts. This programme was launched in 1982 in the wake of the HVS plans (*Habitat et Vie Sociale* - living conditions and social life) already in place. It now covers 400 locations and has been integrated into the larger concept of urban social development (1989). The DSQ programme, which is dependent on participation by both the central government and the local administration as well as on establishing collaboration between education, housing, social aid and legal services, has adopted various forms: urban renovation, the development of services, family support programmes, etc. DSQ initiatives are increasingly being linked to another territorially-based policy, the ZEPs (*Zones d'Education Prioritaire* - priority education zones), as well as to local economic development programmes. Luxembourg, by contrast, has a great number of programmes intended to revitalise areas which are in industrial decline. However, these programmes seem to be focused almost exclusively on job creation and neglect social facilities, public transport and housing.

It may be said that some of the above-mentioned programmes have a distinctly inter-temporal dimension. For example, France's *Revenu Minimum d'Insertion* (roughly equivalent to British income support), in addition to financial support and affiliation of beneficiaries to the sickness insurance scheme, provides social and professional "integration contracts" whereby beneficiaries receive assistance in entering the job market as well as the local community. Similarly, Luxembourg's *Revenu Minimum Garanti* (RMG - guaranteed minimum income) is presented as a global strategy for combating poverty which provides not only financial support, but also opportunities to enter training and employment (in reality, most of the beneficiaries have been partially or totally exempted from RMG entitlement-linked obligations due to their family or personal situation). Studies on RMG beneficiaries will in due course enable a systematic evaluation of the effects over time of this global strategy. In Flanders, the Weerwerk-actie programme, launched in 1989 for the benefit of the long-term unemployed relying on social aid, includes a reintegration protocol according to which a vocational counsellor provides aid within the framework of a jointly-agreed plan, to the young beneficiaries when they cease to be the responsibility of the community, and coordinates assistance from local housing, education and health services.



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Any new social policy is also an attempt to establish a new cooperation framework. It proposes incentives, appeals to moral obligations and carries the threat of sanctions.

Social and employment policies are key issues for employers and trade unions, specialised organisations in the social field, central and local administration, etc. Ensuring that they cooperate has to be a priority for anyone who is endeavouring to correct the trends which exist within our social systems against vulnerable groups. The globalisation of a policy may be seen as the negotiation of a contract between the greatest number of people who are in a position to influence its implementation.

1. Excluded groups are not only at risk due to the inadequacy of their material resources. They are also made vulnerable by the impoverishment of their network of inter-personal relationships. They are not only on the way towards pauperisation, but also to a break in their social relations. By the time this process is complete, economic insecurity has turned into destitution. The vulnerability of inter-personal relationships and social isolation are opposite sides of the same coin. A dual process is at work here:

- in terms of work, which ranges between the extremes of a stable job and a total absence of work, and in between the two, participation in insecure, intermittent and seasonal forms of occupation;
- in terms of inter-personal integration, it is also possible to identify a range of positions between integration into solid social networks and total social isolation.

Cutting across this dual process, we can identify:

- a zone of integration within which individuals have guarantees of permanent work and a solid inter-personal support system;
- a zone of vulnerability where work insecurity is combined with the vulnerability of inter-personal relationships;
- a zone of exclusion where lack of work is compounded by social isolation.

2. Briefly speaking, excluded persons can be divided into two groups:

- A group of destitute people who for various reasons are neither able to work nor can they be exempted from the obligation to work. Society acknowledges that they cannot work due to a physical or mental disability, their age (children, the elderly), or even particularly catastrophic socio-family situations. In any moderately complex social formation such groups are taken in charge and they receive assistance.
- A group of people who are also destitute, who are unable to be self-sufficient, but who also fail (at least directly) to qualify for assistance which was not designed for them since they are capable of working. These are the able-bodied poor who are placed in the conflicting situation of being obliged to work, but are unable to find the very work they need.

Naturally this demarcation cannot be strictly applied. These two aspects of the social issue have co-existed, travelled side by side on the same historical path and affected each other. A good example is the failure to agree on a distinction between able-bodied and disabled. The strength of the HORIZON initiative for example, is that it systematically challenges this dichotomy by encouraging the integration of the mentally ill into the ordinary working environment. However, this dichotomy remains strongly ingrained in the national social policies of Community countries.

The trend during an acute unemployment crisis runs counter to a policy which strives to wrench people on benefit away from their dependency and attempts to integrate them into the job market. Instead such a trend has the reverse effect of pushing the jobless into the disabled category by turning them into people on benefit (unemployment payments).

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3. The prime example of exclusion is not a person who accidentally finds himself outside a given economic and sociological sphere - it is the person whose exclusion is reproduced over time. This could be the unemployed son of an unemployed father, the immigrant son of an immigrant father, etc. Particular attention must be paid to types of exclusion which are self-perpetuating, many examples of which are to be found in depressed areas.

In the same way a distinction should be made between successive waves of excluded people:

- first-generation excluded persons whose link to employment was tenuous even in days when industry lacked manpower, and whose children and grandchildren suffer from what is referred to as traditional poverty;
- second-generation excluded persons as a result of the industrial crisis. These are generations who grew up in a culture of expansion and employment but also of social conflict, where protest was orchestrated by trade union organisations within the company, that is to say on the basis of employment status. Once ejected from the company, they no longer have this representation base;
- third-generation excluded persons, including adolescents and young adults, but also not so young adults, whose only experience of industrial society is insecure employment status, a career of training courses and vocational integration programmes, for whom chinks are sought in the industrial framework into which they can be squeezed.

4. From a state of exclusion to a process of exclusion. There is a danger of isolating situations of the most extreme desperation, and there is a danger of referring to exclusion as if it were a state which could then be dealt with in isolation, rather than the very last stage of a process which had already been set in motion long before these people finally went over the edge into an extreme situation. We have everything to gain from relating what happens in extreme situations of marginalisation, social isolation and dire poverty, to the configuration of situations of vulnerability, insecurity and vulnerability which often both precede and fuel such extreme situations. We see that attacking the problems in this way implies redefining EEC policy in relation to the social policies developed by Member States. Either the EEC should concentrate its resources on recognised excluded persons, supplementing the interventions of Community countries within the same framework, or it should act as a body which accords definite importance to a preventive policy by recommending that vulnerable groups should be taken into consideration, without actually abandoning excluded persons.

The term vulnerability is defined as being the brittleness of the social link before it was broken.

This is a point which it is all the more important to clarify when we see the very marked upsurge in vulnerability (the rise in unemployment, job insecurity, destructuring of life cycles, weakening of inter-personal support systems, etc.)

Should the EEC's social policy be centred on catering for the casualties of economic growth, or should it focus on catering for vulnerable groups, a focus which will require it to redefine the relationship between economic and social aspects.

5. Able-bodied excluded persons in the conventional sense do not come into the category of assistance or social aid, since the solution to their problems would actually be a job, but they cannot find work and are therefore not covered by participation in the production system. The oft-cited objective of social and professional integration of this category of excluded persons does pose a problem. Would it not be preferable to speak of either social or professional integration? Everybody agrees that integration through work would represent a real recovery in the common system of standards in a society. However, at the same time we are also well aware that the personal situation of many of these excluded people and the



job market situation do not permit professional integration for everyone. Hence the recourse to social integration. But how can we ensure that this is not another form of assistance?

6. The treatment of exclusion does not rely simply on the application of general measures; it is also necessary to mobilise the resources of local networks. Each person must be treated as an individual and a specially-tailored solution found for him. Neither the principles of equal pay, nor of equal conditions, nor policies based on categorising citizens are capable of dealing with individual situations. They always imply impersonal treatment and public action categories could be criticised for failing to reflect the real situation in the field. They fail to make use of local resources, of the knowledge which local players have about local conditions, or of the dynamics which could be established between them.

7. The individual treatment of excluded people in their own place of residence, if it implies their self-mobilisation, calls for monitoring teams to help these people to construct a career path, guide them through the administrative maze, and assist them as far as they are able to find employment. The current situation in a fair number of European countries fails to meet the challenge: there is a patent lack of such counsellors with varying degrees of multiple skills. Locally-organised experimental solutions for combating exclusion should take into consideration this counselling dimension. It should be noted that such a procedure will have significant repercussions on the overall cost of each operation.



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ii. AN OPTION

Education - Training - Development

The inadequacy of conventional education systems and practices

Education emerges as one of the domains conducive to the existence of social exclusion phenomena, due to low and tardy levels of schooling, pupils leaving the education system early and the unsuitability of the system, etc.

Although in some countries economic difficulties or the unemployment situation of parents constitute the main reasons for abandoning school, academic failure is very often due to a failure in the education system itself since it does not encourage pupils to fully and spontaneously take part in school activities.

In terms not only of the goal of production but also of the climate of participation and cooperation which it must establish, school as an institution has sometimes found it hard to free itself from certain institutional constraints which stand in the way of a new educational philosophy based on factors which are external to school and education itself.

However, strictly speaking we should perhaps not point to the failure of the system itself but instead to its failure to adapt to today's society. A great socio-economic transformation is under way, in both form and content, in which education should not be seen as something which is passed on, but rather as an act of appropriation in which training will have to transcend a mere "status-enhancing image" in order to effectively become an act of discovery and development.

In most cases phenomena of rejection and exclusion pertain to a certain form of education, a certain concept of "culture" which is poorly suited both to the dynamic world in which we live and to the various youth cultures.

Today we are no longer seeking a discourse centred on rationality and logic that is far removed from life and people, but our concern is the inter-personal relationships which it is necessary to establish with others.

The whole of civil and public society must help to shape the educational system, contributing to economic and social development, encouraging the individual to learn and equipping him with the tools he needs to develop into a responsible, critical and creative citizen of the future.

The inadequacies of certain educational practices, themselves founded on technological systems of production, have turned the Act of Education into a false value-added factor, transforming its development function into one of selection.

More than a process of individualisation, the task of Education is primarily one of integration, reconciling individual originality with social unity/diversity. Thus Education becomes an organic process which leads to an active broadening of horizons and requires that each educator should use a strategy of encouraging an individual to develop his own capacity for positive responses.

Hence the task of education must be to continually strive towards "development" in the sense of global and harmonious training of the individual. An alternative philosophy must be found to replace traditional education practices, a philosophy in which senseless being gives way to a sense of being.

It is facile to speak of the failure of society as being the primary cause of the failure and collapse of certain education systems. An interactive structural analysis is needed, since full social participation will only be achieved through the complex interaction of a whole range of different factors.



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If we perceive culture as being something that is experienced, as a consequence of the education system, then it is easy to understand the need for a permanent relationship between community and social organisation, culture and economic development and training, which is the best agent for promotion and development.

Any kind of training plan for youth workers must take into account the objective conditions which exist at any given time and the interaction between the various social players.

The youth worker's contribution towards the primary objective of achieving the promotion, integration and participation of the group through the development of the ability and potential of each individual, enhancing his skills of observation, analysis and application, cannot be dissociated from an acknowledgement of the existence of the previous socio-cultural context.

Such real-life experience will be the most important factor contributing to the establishment of any alternative training process to replace conventional systems of development. It will have to address the problem of youth worker pedagogics in terms of a "functional appropriation" pedagogics that is likely to produce individuals who are capable of actively taking responsibility for themselves, and using their adaptive and creative abilities to the full.

The European dimension of education, with its potential for creating a multi-polar situation on a European scale, will be ensured when education and training have become a priority in all Member States, seen from a perspective of creating the interaction of all human resources, whilst avoiding any major imbalances and without compromising fairness.

Above all, an awareness of the European reality encompasses a Utopian dimension, the function of which is to contribute towards social enrichment through participation which pays attention to society, diversity and complexity.

Training and Creativity

Education and training strategies will need to be seen as strategies for promoting flexibility.

The issue of training has altered during the course of this century and, although it has long been associated with the idea of personal and organisational development, now, in addition to facing other demands related to the flexibility of social change and discontinuity, its place is acknowledged as being within a vast competitive European arena of harmonised policies. Thus we identify three strategic levels:

- individual flexibility, in which every experience and element of knowledge gained must permit new and different combinations for acquiring new knowledge;
- collective flexibility, which will permit the crossing and cross-fertilisation of different human resources in harmony with the specific activities that will develop;
- institutional flexibility, which will make possible in practice the first two levels of flexibility in close connection with the easiness or implementation that the institutions and progressive guidance will permit.

In this sense, training strategies operate on an adaptive basis, with a beginning but no end. A permanent activity comes into being which develops in line with the quality of its products and is global since it encompasses society as a whole.

The current era has brought to the surface a crisis which calls into question traditional political, economic and social models for which we have not yet found really credible alternatives.

However, there is one thing we all agree upon - that growth in societies must be

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established on the basis of synergy between individual talents and creativity, where the training of human resources merges with another dimension to face the challenge of development, thus countering the growing emergence of social exclusion phenomena.

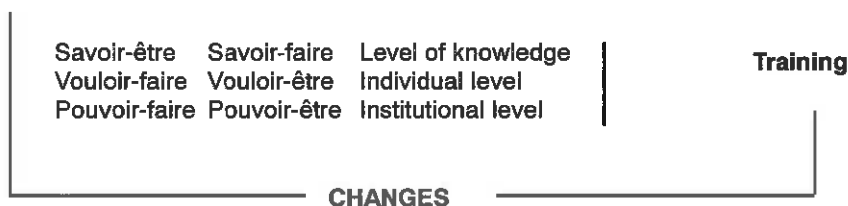
Training as a process of development is rarely based on real-life experience or on events encountered by everyone, but instead on theoretical and abstract concepts which scarcely help to foster mechanisms of discovery, and still less to promote determination and independence.

Several concepts based on the training process are widely accepted: training as punishment or reward; training as a social task; training as a panacea; and training as manipulation, are certainly some of the most curious travesties which have developed in a society that is preoccupied mainly by the creation of false climates of participation and controlling the social environment, whilst underestimating social participation.

The training / intervention / development triangle must always be put into perspective in relation to a training programme without it ever becoming dissociated from a joint effort within the framework of the expectations and receptiveness of its target audience.

It is not enough to seek to train individuals in new "*savoir-faire*" or "*savoir-être*", with more concern for productive and sectorial matrices than for a diagnosis of the situation and the practical application of knowledge.

It will be necessary for such training, on the one hand, that the learning process has to be associated with a "*vouloir-faire*" and a "*vouloir-être*", and on the other hand, that organisations responsible for training and project management give free rein to the "*pouvoir-faire*" and "*pouvoir-être*" which are necessary for the integration of the results of the training.



We are going through a period of technological progress and even of economic gains in which man is increasingly required to confront both himself and his ambition to progress a little bit further.

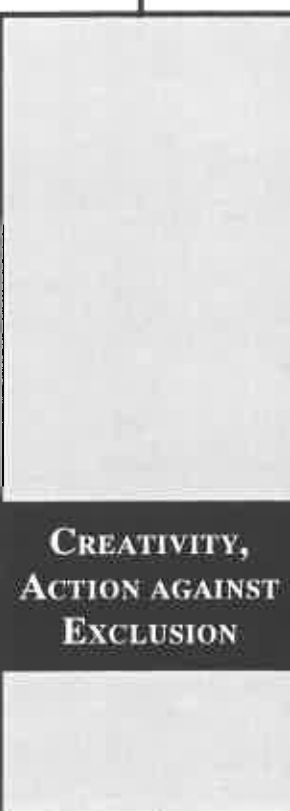
However, we also run the risk of living a life without expression in which routine leads to the de-personalisation of an individual, making it difficult for mutual participation in the building of society.

The task of education and training is therefore immense, tending on the one hand to balance out existing irregularities, and on the other to encourage the individual in his expressive and perceptive capacities.

Only a programme which takes into account a perception of art will be successful in achieving such objectives, and all training initiatives therefore need to be planned to take into consideration the idiosyncratic, divergent and original nature of art.

In his book "*L'Éducation dans l'Art*", Maurice Barrett writes that "we need to make sense of life's chaos. For behaviour to be coherent, it must be organised and able to adapt to factors and experiences, that is to say, able to adapt to a world that exists and which transcends egocentrism".

Training, as a systematic approach to development, must define as desirable and predictable (and hence in agreement with appropriate curricula for advancement)



the levels of involvement and challenge that will lead people undergoing training to acquire the required skills and above all, will permit an interplay of the following parameters:

1. The ability to see the world in visual, tactile and spatial terms.
2. The ability to recognise the nature and form of problems inherent in oneself, society and the environment.
3. The ability to work flexibly within an infinite range of potential solutions.
4. The ability to understand the expression of personal feelings and impressions that make sense in a world shared with others.
5. The ability to recognise individual originality within the community or in society as a "whole", in such a way as to learn from it and to make one's own contribution.

Hence, creativity is a fundamental factor for diverse initiatives to blossom and flourish, for the identification of new problems, and finally for the establishment of the knowledge / discovery / development triangle.

Creativity manifests itself as iconoclastic behaviour which defies established beliefs and forms, in which an appropriation of reality will depend on the existence of feelings that will lead to "integrated learning" through harmonious relations with the outside world.

It is only in this way that we can avoid maladjusted individuals, and arbitrary, dogmatic or excessively rationalist systems of thought.

There has obviously not been a linear progression in social exclusion processes, and many of them find their origin in the contradictory forms sometimes engendered by social integration.

Successes and failures must be examined within a context of fluidity and alternatives, where organisational coherence must be a priority phase and where the resolution of any problem, which is an act of intelligence, must also become an act of creation. "Any situation which does not permit an appropriate reaction to be provided from the list of responses immediately available to an individual, constitutes a problem" (OLERON, in his book "*L'intelligence*").

We are obliged to envisage training and creativity in terms of a close alliance, leading to a furthering of new relationships which recreate new methodologies, whilst respecting the web of experiences that every individual weaves as he develops.

If we wish to train (and not only regiment) conscious individuals who are aware of a whole complex reality, it will be necessary to develop their creative thinking, which is tantamount to saying that they should be given access to a global forum of expression, enriching their physical experience and enhancing their activities through creativity.

The act of training must never overlook the reality experienced by its target group.

Training/development means, above all, promoting a desire for change, and there should therefore be an increasing demand for imaginative processes of involvement, where creativity and education should be made priority strategies, opening up the way towards universal participation!

Participation, social relations and development

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At present, the group concept is acquiring new value, a new significance. On the one hand it creates a forum / analysis / response for individual interests, an opportunity for an exchange, as well as an ideal opportunity for civic participation.

Everyone has his own interests, problems and needs. However, despite the predominance of individualism and the wave of crisis reverberating through societies today, man remains a social animal with desires that can only be achieved as part of a group. As Toni Puig Picart said, "Humanity cannot be acquired in isolation".

The consumer society, which constantly torments and gnaws away at us, has led to a loss of identity and stability. Self-assertion and self-actualization then become an urgent goal that is sometimes only possible as part of a group.

Thus it would appear to us inevitable to redefine the concept of participation as being the only path to social development.

For a very long time associations, voluntary and otherwise, have reflected the dynamic of community life.

Today we are witnessing a transformation in socio-cultural desires and contexts.

Little by little associations are losing their relative importance and encountering difficulties in adapting to new trends, with their strategies becoming fossilised because they remain attached to outdated models of development.

Communities are demanding interventions that will give them structure and organisation, and which open up for them prospects for exchange and cooperation based on different experiences, and which will ultimately provide them with a mode of participation that will trigger processes for resolving many problems, such as unemployment and social exclusion, eventually leading to the realisation of age-old aspirations, the creation of welfare services, cultural creation and social contacts.

Modern society imposes discontinuity on the individual, locking him into innumerable tasks calling for different types of knowledge and know-how, and demanding that he makes successive adjustments to the environment.

Thus the group takes on a totally unprecedented dimension, in which we find an opportunity for social interaction, all the more so since the state is abdicating certain responsibilities. This vacuum needs to be filled by a civil society that is value-giving, committed, and evolutive, but which also controls its own daily life.

There is important work to be done for all those who are currently excluded from the productive process - young people, old people, immigrants and the disabled - not purely for the purpose of assistance or out of charity, but in order to determine new creative forms of social integration, and above all with the aim of solving problems from the "group perspective" reinforcing the trend of individual participation.

However, this will only be borne out if we are able to act now within the information society to which belong. Furthermore, we cannot simply speak of "participation" or of the desire to act if we do not allow proper access to the world of information and if we do not design it as a vital tool for knowledge creation.

The remarkable developments in information technologies have resulted in an invasion of our society (from which nowadays nobody can possibly escape) in an environment where information, messages, symbols, ideas (and dis-information) are intertwined.

The "information society" to which Daniel Bell refers is a complete edifice which is complex but whose structure is comprised of a network of messages that travel throughout the social arena, bombarding the individual with a multitude of different types of social motivations and behaviour.



Thus the individual is submitted to a constant barrage of sometimes contradictory stimuli which hinder his ability to respond.

Again we raise the issue of participation, since evidence would indicate that, apart from intellectuals, researchers and people with the resources to search and process information, most of the other social players have lost the "thrill" which leads us to question and put things into context, to analyze and explain.

It is rare for information, which bombards us from every angle and by every means, to end up being transformed into knowledge. The uncontrollable flood of information which swamps an individual's everyday existence, the arbitrary manner with which it invades our homes and the absence of a scale of values, all of which can even lead to a state of mental anomy in which people are increasingly satisfied with information that is sensational, aggressive, shocking, instantaneous, etc., that disturbs and upsets but does not motivate us! "We are all drug addicts, we need our daily fix of sensationalism" - as the novelist G. Cesbron so aptly put it.

Finally, we find ourselves out of our depth in an unfair two-tier world: one for those who have the ability to analyze and synthesise (acquired through cultural heritage, by inculcating habits) and the other for the overwhelming majority who find themselves powerless to penetrate the layer of voraciousness and sensationalism which information of a technological nature inevitably imposes.

Social development philosophy therefore requires the participation of everyone and their commitment to the construction of something through a sharing of tasks and responsibilities.

However, we note a certain disinterest, particularly on the part of citizens and young people with regard, for example, to the political debate where their role is still limited, either due to their inability to intervene, or because of the current rules of the game which turn it into an uneven playing field.

The alienation of a specific social dynamic also reveals a lack of interest on the part of the average citizen, or the absence of an exchange of experiences, poor coordination of efforts and a one-dimensional analysis of problems, all of which aggravate the situation in terms of the results needed for social development.

An analysis of the socio-cultural world leads us to paint a very grey picture of a situation which is becoming ever blacker, where certain factors inevitably generate conditions of social exclusion:

- deteriorating housing conditions, affecting people's quality and standard of life;
- loss of local power, either in terms of grass-roots infrastructure or alternatively in the acquisition of new forums, resulting in divisions which can culminate in risks associated with delinquency, marginalisation, isolation and drug-dependency;
- the dissemination of "pockets" which have a detrimental influence on town planning policy;
- the absence of leisure facilities and places to meet and enjoy social interaction which inevitably leaves the door open to public nuisance and depravity;
- lack of solidarity which leads to a life of isolation that is completely joyless and devoid of social relations.

Today we are without doubt living in an "information society" which will only succeed if it does not cut itself off from an "education society" that outlines the conditions and establishes the means for selecting information, as a matter of urgency to protect our state of mental health ...

However, it does not seem to me that this can be achieved solely through intervention by central government as we know it today.

By contrast, it will be vital for professional and trade union organisations, firms, autarkies, the Social Committee [***], voluntary organisations and families to be involved in a great collective project, acting as vehicles for visions, the creation of habits and the exchange of experiences, since, in a great majority of cases, the problems with which they are confronted do indeed spring from the very field within which they exercise their activities.

It will only be possible to combat urban violence and marginalisation, impoverished social participation and cultural poverty, through the creation of a defence and selection mechanism to counter the "tacit" information which is flooding society.

We shall ask education to prepare citizens to interpret signals and messages emanating from every quarter, in the certain knowledge that this is the only way for access to participation to be viable and to foster change and development.

It is necessary to rethink the "act of education" which in a changing society should not countenance preconceived ideas, absolute dogma and a refusal to face new forms of reality.

A Utopian dimension exists which it is urgent to develop and which obliges us to open our eyes to the world. An openness which includes both realism and creativity!

The youth worker as trainer and the trainer as youth worker

Any process of development, whatever its nature, must be governed by the principle of action engineering which permits relations to be established between individual types of behaviour and social actions undertaken at the level of society as a whole, encouraging multi-disciplinary careers and opening up prospects for articulation and coordination between individual types of behaviour within the overall issue of social transformation.

Hence it must be understood that such learning will only be real if instead of receiving information passively, such information is transformed into responses to problems, following research and continuing a joint effort.

The coherence of the various types of educational approaches cannot be confined to a sort of "declaration of intent"; it must instead manifest itself through a development project and mode of operation which enables participants in any process (whether youth workers, trainers or education officials) to react to the different types of behaviour, interventions, management practices and decisions, etc.

This means that youth workers and trainers will become social players through "coherence" alone, thereby countering a tendency to "play at participation" and assuming their responsibilities as educators and promoting conflict, since real power can only be obtained through exchanges of a conflictual nature.

It is only through conflictual co-operation (which requires a modicum of perversion as opposed to conversion) that it will be possible to succeed in enhancing skills of analysis, detachment, discussion, decision-making, innovation and participation.

It is becoming increasingly difficult to define the line between a "Youth Worker" and a "Trainer", to find a framework for defining tasks and verifying results without running the risk of institutionalising and thereby bureaucratising the issue of social development and the transformation of behaviour.

Conflictual co-operation requires a break between "technology" and the common man.

We can no longer offer the solution of returning to unitary forms of knowledge and information transmission which has become unthinkable, undesirable, or even impossible in the complex world in which we live, ultimately as a consequence of the globality and interdependence of most current problems.

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There is an urgent need to take a wider view of natural and human reality, and for this reason the act of training must undergo a process of pedagogical regeneration that only active training work with participatory methods is able to successfully achieve.

Therefore a close relationship exists between training and youth work and between trainer and youth worker.

Currently many people still define the trainer and his job profile in terms of specialisation. This therefore leads to the practice of interdisciplinarity which, as we know, is a significant emerging aspiration that should be understood as an attempt to restructure the act of training.

We are bound to acknowledge that in most cases the concept of "training" and thus of "trainer" will have to be changed in both content and practice, since it presents itself as being the sole repository of competence and always fails to recognise the great ignorance that lies outside the narrow limits of speciality. As a result it lacks a critical approach to training, since it merely plans activities, anticipates results and obscures communication.

The zeal of the trainer/specialist/trainer demonstrates an underlying arrogance and self-satisfaction, admirably expressed by Ortega and Gasser:

"Formerly men could easily be divided into the ignorant and the knowledgeable, the fairly knowledgeable and the fairly ignorant. However, the specialist does not blend into either of these two categories. He is neither knowledgeable, since he is absolutely ignorant of anything which does not enter into his speciality, nor is he ignorant since he is a "man of science" and knows his own infinitesimal scrap of the Universe very well. We should describe him as a knowledgeable ignoramus, which is an extremely serious charge, because it means he is someone who when faced with any issue he knows nothing about will behave not like an ignoramus but with all the zeal of someone who is knowledgeable in his own speciality". (Ortega and Gasset, from "The Barbarous Nature of Specialisation)).

Thus the task confronting us is one of finding an alternative framework for action and discourse for trainers. If on the one hand we consider that the task of the youth worker is fundamentally to motivate a group to participate, generate mechanisms of interest and create a network of opportunities, then we cannot retain the idea of "trainer" as a disseminator with general and wide-ranging knowledge.

We must therefore ensure a double direction, with "bi-univocal" characteristics, when faced with a development process in which youth work and training complement each other and sometimes merge, and where the different tasks are both shared and conducted either jointly or in consultation. In this way we permit the advance of information, the promotion of learning and the establishment of coherence.

It might be preferable to speak of a "youth training worker", given that he has to be capable of creating and organising development strategies.

A youth training worker is responsible for making sure that training objectives are formulated in accordance with the training programme, by designing the training itself in such a way that it promotes the total involvement of trainees (participants), the responsibilities to be assumed by them and the opportunities for their use.

Thanks to such characteristics the youth training worker will be able to facilitate the transfer of responsibility and competence for the training programme to the trainee.

In sociological terms the act of training becomes the social identity structure for the target group which it addresses. Therefore the people responsible for such a modification (youth workers and trainers) will not be able to contribute towards the transformation of trainees into social players unless they themselves clearly assume their role as social players.

Following this, in the future plans for undertaking youth worker training will need to

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be reviewed but it will be much more relevant to perfect training of trainers within the above-mentioned perspective, bearing in mind that training methodology must be founded on the following two points:

Learning will only be real when instead of passively receiving information, this information becomes the result of continuous research to address the problems we are seeking to resolve. A profound interdependence exists between training concepts and social problems;

Trainers must prepare for their task in line with the principles they wish to see applied in practice, in an emphatic relationship.

It would appear that no flexible and coherent system for training youth workers and training trainers has yet been proposed.

This project, which is currently being developed and conceptualised around three major themes - Intercultural Learning, Mobility, and Exchange and Creativity - may involve the formulation of a new contrastive approach and a new concept of training methodology designed to meet current needs.

Situations such as those mentioned below could result in the need for a profound change in current procedures:

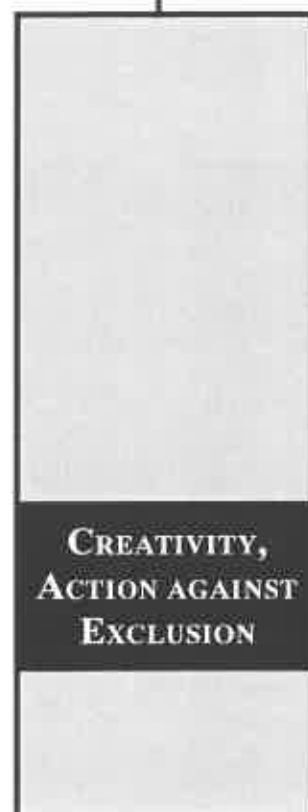
- Prior preparation of the trainer.
- The special nature of the situations in which the trainer will be called upon to work.
- New job demands on trainers.
- Increasing social exclusion is effectively becoming apparent from indicators that are not only worrying for economic reasons but also - something we should not forget - because of access difficulties and structural issues.
- Free time is organised and promoted as if it were a consumer product that is therefore superimposed on an individual's leisure, imagination and dream activity.
- Voluntary associations have not yet understood this, nor have they yet found a way to recognise within communities the value of people's experiences and to find a context that is able to contain all the various feelings and perceptions.
- However, neither has the family framework facilitated an individual's access to participation, since it stifles creativity. Showing any sign of originality is still a kind of "sin".
- The universe of social exclusion cannot be combated by means of sectorial measures. Quite the contrary, it must capitalise on experiences in which youth worker training certainly fulfils an important function.

Youth work and training will form part of an integral whole, and "travesties" of training will need to be speedily eliminated.

Henceforth training initiatives will foster the development of an individual's capacity for self-assessment which will indubitably establish the right conditions for creative participation.

What is required at present (which will certainly avoid some phenomena of social exclusion) is for every youth worker and every educator to act as a creative energy force, a dynamic breeding ground, and thus be able to adapt to a world that is undergoing rapid transformation.

As a result, each individual will be free and responsible either to fear or to ardently desire a new experience.



Conclusion

Since time immemorial there has been a social necessity for participation and involvement in socio-cultural projects of every conceivable nature.

Social construction shared by communities today still has numerous enthusiasts, which fully justifies each individual's desire to contribute.

Nevertheless, assuming we are right, we note that exclusion phenomena are spreading throughout the social fabric with ever greater intensity, creating divergence and obstacles to personal development.

What is actually happening, and what are the mechanisms which prevent every individual from fulfilling his role completely as both an architect of creativity and of creative acts?

Why is it that organic and human life which is bursting with creative energy and values, is hindered from flourishing and developing and using all its inherent talents?

Certainly it is because appropriate conditions for information, expression and communication still need to be confirmed, paving the way for a new relationship with the environment and a rediscovery of the supreme social value of the act of creation.

It is not a question of developing "creative geniuses", but rather of ensuring that the creative act is always seen as a vital prerequisite for equal access, and as the major element in personal satisfaction and personal development.

If an individual is open to participation, and if he has been motivated to this end, he will behave creatively and be totally receptive to the experience!

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III. Combatting social exclusion by calling upon the creativity of young people: the need for a training module designed especially for social workers.

If the creativity of young people is to be organised and channelled in order to combat social exclusion, all social workers will be obliged to understand this complex problem. Social exclusion is rooted in environmentally-determined factors and compounded by geographic and sociological elements which all interact to create a psychological effect. Indeed, young people who suffer from the feeling that they have been banished from society become demotivated and may even display the anti-social behaviour of a secondary culture.

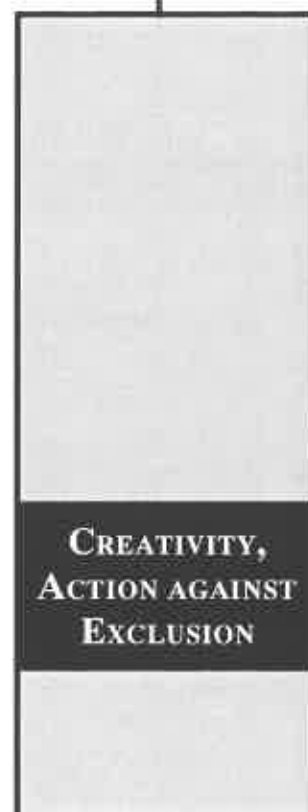
How a youth worker intervenes in this process and ensures that he brings out the positive creativity of young people depends on training.

The problems encountered by young people in a given geographical zone or region, which contribute to demobilising or demoralising them, are for the most part continuous and permanent. Often specific to this region or zone, such problems have distinct historic and cultural causes, but in certain respects there is also a convergence of youth cultures throughout the European Community, as well as marked similarities in practice among all regions. This makes it possible to regard it as a European problem of social exclusion, and consequently to argue in favour of a programme for the training and qualification of youth and social workers on a European scale.

The rapidity with which these sub-cultures have developed among young people, in particular among those normally classified as socially excluded, is astonishing, as is the way they overlap and present their problems which have now become common to all the Member States. The development of secondary cultures may be considered as an example of the destructured creativity of young people, and their reaction to what they themselves see as a group culture from which they feel excluded. Deep down, every individual needs to understand the environment around him. Such secondary cultures frequently have their roots in regional or popular cultures and in certain Member States are linked with resurgent nationalism which sometimes takes the form of racism. Not all of these origins are negative. Those with ethnic origins convey a pride in their cultural or family achievements. The secondary culture can be strongly rooted in national culture but will have developed creatively and, in the eyes of the young people concerned, will have improved. The environment which surrounds those who are excluded from society is characterised by high unemployment, a high level of homelessness, inadequate housing, drug-dependency, AIDS, single parent families and delinquency, compounded by a bare minimum of education and almost non-existent professional qualifications.

Society in its turn reacts to such youth cultures without really taking the trouble to properly evaluate this expression of opposition to or rejection of the dominant culture, the need to live and express values in their own way, the difficulty in finding a place in a seemingly hermetic, unchanging and closed society. This reaction from society is often one of incomprehension, fear or rejection. Society throws the reaction of young people back in their faces, without taking into account its creativity and appeal for recognition, for the right to exist, that is to say, all the positive energy which their culture contains.

Social work can channel this empty creativity in order to improve the community in which they live. This assumes that youth workers are qualified to identify what is worthwhile in the creativity expressed by youth cultures. They have to understand the forces at play within a group of young people and choose the most appropriate method of harnessing and directing their natural creativity. Whatever the method chosen, it must always gain the acceptance of young people and must in any event respond to the needs of their community by taking into account their geographical and sociological environment.



This training programme, which aims to provide such a qualification, will involve setting up pilot projects of which the most significant actions and results are likely to culminate in a specific programme of initiatives to counter social exclusion.

Youth work and social work for young people must take into account the fact that social exclusion, wherever it occurs and for whatever reason, is a negative factor, but it provides an opportunity for those who experience it to express their lifestyle and environment. Indeed they tend to react in an antisocial way. There is a tendency for such actions to be dependent, both in extent and form, on the level of solidarity which exists in the region or geographical zone. This classification was identified by Galbraith in the seventies as being a result of relative purity. Although his definition cannot strictly be applied to the situation in the Europe of the nineties, it helps to establish the agenda for the proposed training programmes. He said:

“people are hit by poverty when their income, even though it is adequate for survival, falls radically below the income level of the Community. Consequently they cannot have what most of the community considers to be the strict minimum for decency and they cannot escape, with the result that most of the community considers them as indecent. They are stripped of their dignity in the literal sense of the term. They live outside the frameworks or categories which the Community acknowledges as being acceptable” (J.K. Galbraith - *The Consumer Society*, revised and corrected edition, London 1977).

Galbraith's definition of social exclusion includes an economic explanation that it is the consequence of having a set of relatively rich states which all have in common “pockets” or regions of relative poverty. This sometimes takes the form of almost impenetrable exclusion with people living in a ghetto-like situation. In certain states such a ghetto existence is sometimes linked with the nation's imperial past. These hardships are often experienced by first and second generation immigrants. Racial problems are in a sense related to a history of slavery or segregation which has successively determined family relationships and kinship networks which, in the eyes of the host community, remain foreign.

The causes of social exclusion can vary between Member States and specific regions of the European Community, but the effects on the people who are excluded from society are always the same. The result of social exclusion is to deprive an individual or group of fully experiencing the benefits enjoyed by most of the rest of the community, and this is likely to trigger a reaction from young people.

Galbraith's definition summarising the dynamics of exclusion is echoed by the youth dynamic which will form the basis of the youth work. Though powerless to change the actual causes of exclusion, which are very often endemic, youth work strives to render the values and practices of young excluded people positive and guide them towards a new form of social participation.

The ability, eagerness and determination of young people as individuals or groups to act for the benefit of their deprived neighbourhood depends upon the subjective social conditions and relationships which they have experienced. Young people are affected by this kind of interpretation of real economic and social conditions and how they interact to hinder or facilitate young people's prospects for a life in their local community.

Young people who find themselves socially excluded do not live on an island isolated from the rest of the population. They often participate, by posing a palpable threat, in a social life which for them is foreign. They develop social reactions which in their eyes and according to their lifestyle are creative, even if the rest of society classifies their activities as being negative or antisocial. In fact, to young people themselves, the kind of cultural adaptation which the majority of the population considers as acceptable behaviour or attitudes, can in their eyes be seen as nothing more than an official policy, a cultural and political convention.

For example there are squatters who occupy empty premises who are reacting against inadequate housing policies for young homeless people. The practice of

“squatting”, albeit illegal and thus considered antisocial, can in a sense be seen as an expression of young people’s creativity. The problem with this kind of reaction is that it prompts forms of social control that can cause even deeper dependency and more subtle forms of social exclusion within a given district.

It would, however, be a mistake to see the activities of young people suffering from social exclusion purely as a sort of secondary political battle against authority. This form of action, which is a survival strategy that often culminates in initiatives organised by groups of young people, bears witness to the motivation and creativity of the young people concerned. A well-trained youth worker in charge of such a situation is able to guide creative activities in order to improve the environment.

Because the training currently received by youth workers fails to comprehend the nature of social exclusion, it can culminate in the development of an atmosphere of antagonism between the young people and those who act as their local leaders. Hence the importance of the role of leader gradually being accepted in any potentially creative change in an environment of social exclusion. If the preceding analysis is correct, specialised training for youth workers operating in such situations of social exclusion is essential.

The youth worker whose job it is to stimulate the creativity of young people has to be allowed to devote himself entirely to his work. The training programme must respond to this need by putting the youth worker into contact with forms of activity which will lead to initiatives for combating social exclusion. This programme must demonstrate the need for collaborative working methods that are themselves determined by the needs and aspirations of local young people. Where these needs are patently clear the youth worker acts as a bridge between an idea for action and its implementation.

The required theoretical training which provides all the information about a youth worker’s job in the locality concerned, and which is generally taught in the study programme, will need to be specifically applied to each individual environment where social exclusion occurs. The youth worker will be trained to observe sociological activity and, based on his observations, to adopt appropriate strategies and match them to the young people’s specific needs. He then becomes the centre of a network of resources and information upon which the creative young people are able to rely.

In order to allow the youth worker to fully assume his role, the training module will concentrate on the type and nature of relationships between young people, their families, their peers and the official and unofficial organisations operating in the community.

Through its study plan, the training module will enable the community to support its members in a wide variety of ways.

Its networks act as unofficial forms of social control and care. Such networks and the resulting solidarity are not always understood by the majority of society, and their importance is often overlooked by people referring to the problem of social exclusion. The individual members of a community who are involved and active within such networks often demonstrate a mode of behaviour which is vital for the process of combatting social exclusion. Untrained but “organic” youth workers would be the ideal people to ensure the successful outcome of the training module. Their position within the community which they serve, as well as their ability to stimulate young people’s creativity, could be both immediate and effective.

It is by transforming unofficial networks into official channels leading to resources that the young people will be able to obtain the means to improve their socially-depressed area.

Training in the field of social organisation will aim for maximum effectiveness. This training in social organisation will certainly require the youth worker to continually examine the availability of local resources and needs. Such an examination will



also include an analysis of the resources available to satisfy needs, and if they are utilised, an analysis of their impact on the creativity of young people. Priorities and working methods will stem from an analysis of the real facts of the situation in the locality.

Taking into account all of these factors, the following objectives have been defined:

- 1) to know how to create real opportunities for social life and action;
- 2) to know how to foster young people's creativity and participation in projects for enhancing the local environment;
- 3) to possess and develop an extensive range of techniques and methods of intervention to respond to the needs of local young people;
- 4) to know how to network, that is to say to know how to forge links with other organisations which will become a source of information and advice.

Action programmes to combat social exclusion will have to be multi-dimensional.

Once a youth worker is operational he will be subject to a whole range of pressures. These pressures will arise as the result of his activities among the young people in his area. Along with other professionals, he will be faced with the dilemma of whether to be sensitive to the majority of society which he serves, or whether to adopt an independent position with respect to the problems that young people see as important.

In order to resolve his problems, he will need to develop an action strategy at several levels which must be characterised by a pragmatic trial-and-error approach.

Locally-based untrained youth workers, even though they may claim and provide proof of the fact that they know what the real needs of young people are, will not necessarily have the analytical skills needed to separate fact from fiction. Such training in analytical skills will require information on the availability of subsidies and other forms of funding. Knowing what is available to young people in their community is often all the incentive that is needed to prompt locally-based groups to act and start addressing the effects of social exclusion in their community. Without such knowledge and a youth worker who is trained to provide this service, the community will lack the basic commitment, motivation and management skills required to satisfy any organisation likely to provide financing.

It is not enough to provide a broad description of exclusion mechanisms and to demonstrate the benefit of specific training for youth and social workers in combating exclusion. It is also necessary to understand why the strength of such training lies in the development of creative attitudes, or more aptly, creativity applied to the social field of youth. The primary issue is to teach young people that exclusion is not the only possible response to exclusion, and to help them discover these other potential responses. In the "Youth for Europe" programme priority actions we were able to observe that youth initiatives on the themes of exclusion and racism taught young people themselves that excluded people reacted in turn with racist aggression, that is to say, acts of exclusion. This discovery was made through the medium of video and other pictorial and graphic media. For the example to be complete, it must be added that, not content with merely challenging their provocative or racist attitudes, the young people themselves substituted such attitudes by actions of solidarity with and within their environment. They wanted to share their discoveries and the potential changes this can bring about with other young people and adults. This example taken from the urgent and burning issue of racism is highly encouraging. Indeed it demonstrates that young people harbour within themselves the ability to change when they are given the opportunity to comprehend their own contradictions and idiosyncrasies. The example becomes less encoura-

ging when one considers that such actions were possible only through the support of the Commission and the presence among young people of social workers capable of guiding them in their projects and activities. These human and financial resources are currently limited.

The majority of young excluded people are literally left to their own devices. With neither points of reference nor guidelines, they are left to haphazardly create their own culture based on the rejection of adult society and its rejection of them or its inability to cater for them. This is why young people's practices and values all too easily mirror the causes of their isolation with further rejection and violence. The scale of the task of training social workers to help make such practices and values socially viable is commensurate with the scale of the exclusion problem itself.

There is a whole host of reasons for focusing such training on creativity.

Firstly, as described above, training should permit those who have been excluded from school (rejected) or work (impossible to find) or family (broken) or society (excluded) to refrain from responding to exclusion with exclusion, and from reproducing rejected models and their manifestations of violence. Training to provide them with alternative perspectives to break out of their isolation means anticipating this type of imitation (the excluded person who becomes an active racist).

It must also permit those who sink into a passive acceptance of exclusion (for example with drugs, or "bumming around", aimless drifting to kill time, etc.) to rediscover active interests, latent potential, or in brief to use their individual and resocialised dynamism to find renewed dignity in their own eyes.

Then young people must be taught to communicate. We observe that young excluded people do know how to express their sense of unease, but in their own way and with the conviction that it is of no interest to anyone. To learn to communicate is to learn to put across one's message in a form that others will understand. Therefore the young person has first to reflect on what he wants to say, how to say it and to whom. We are well aware that young people are easily, almost naturally, interested in the media, notably by video which combines image and sound. Video-clips are their tools. There is no doubt about the important role of music in youth culture. The youth worker must be able to assist young people in creating messages and inventing their form and content. The environment of young people, their situation, their vision of society and their social practices and behaviour are an inexhaustible source of subject matter. Here we must point to the mirror effect which such work by young people almost always has on the young people themselves. Youth workers must be able to help them hold up this mirror in order to learn to know themselves better, understand themselves better, discover their strengths and weaknesses and consequently become capable of clarifying and changing their perceptions of their own situation.

To communicate is to integrate oneself back into the social network; it is to learn more about the network as well as about oneself.

Another dimension of youth work which requires a creative attitude is socialisation, the gateway to reintegration and (the goal of social work) to active participation, solidarity and responsibility. It requires a creative personal attitude in that, as has been said earlier, we must learn how to spot what it is in the practices and behaviour of young people that may indicate their desire to break their isolation and forge contacts. We do not often enough draw the parallel between the bothersome child (take care of me, show me the limits of my freedom ...) and the rebellious adolescent or young adult (how far does my violence have to go before I finally find an adult I can talk to? ...). The social worker has to be capable of understanding the quest that young people clumsily, badly or savagely express, in order to return the ball to their court, a response in the form of a socialising proposal. Furthermore, he has to invent a way of acknowledging this quest.

Work with young excluded people knows no limits. The task is to impress on them the importance of their social rehabilitation, first in their own eyes and then in the



eyes of others. its aim is to channel the dynamism and inventiveness of young people towards the battle against other types of exclusion and the rehabilitation of other excluded people. It is this kind of work in solidarity and responsibility which completes the obstacle course by returning them to society as new citizens. Here again the guidance of young people requires a mind-set that is capable of identifying or inventing suitable forums for the development of young people, as well as for their community.

However, creativity is not something which can be decreed. It cannot be learned from textbooks. It implies an approach involving personal change on the part of the trainee. Certainly he needs to be aware of the issues and requirements of youth work. He also needs to have experience of them. Working with young people against exclusion requires a personal commitment to training. It requires the youth worker to explore his own values, practices and attitudes, as well as his own culture with all its prejudice, fear and incomprehension. To be creative and develop his own creative attitudes requires him to work on his own mental mobility, his own ability to fearlessly tackle new situations, without rejection but without abandoning his own values. To be creative also demands empathy, the ability to accept others as they are with all their differences whilst respecting their dignity. To work against exclusion is also to work with cultural differences. It is a form of intercultural learning. To be creative is to be capable of acting in line with one's own inner self and where necessary of knowing how to select or invent the right tools for the task to be accomplished. Ultimately to be creative is to evaluate what has to be achieved, what is currently being achieved and what has already been achieved. Indeed, in social work against exclusion creativity can take a multitude of different forms. It can mean creatively guiding or redirecting latent energies or dynamism, which are to a greater or lesser degree lying dormant, towards positive action. It can also mean intervening in a conflict in order to liberate the energies invested in it, and to put them to better use once the conflict has been resolved. Finally, it can mean redirecting sublimated energy in order to reinvest it in other activities.



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The training programme for combating exclusion through creativity must take into account all the requirements for personal change. Not only must the youth worker have discovered the required knowledge and tools during the training, but he must also have actually experienced what personal change means. He must himself have explored the path along which he proposes to guide young people in order to raise their awareness of and encourage their participation in the battle against exclusion (their own and that of others). He must have learned to identify better methods of action in unknown territory that include empathy and mobility for greater responsibility and solidarity.

IV. Training engineering

Introduction

The fundamental data which underpin the guidelines for the planned action and which result from the process of observation, analysis and reflection described in previous contributions, are of three types:

The concept of exclusion which, particularly in recent decades, has all too frequently been considered as a "state" must instead be seen in terms of a "process". Moreover, since exclusion is associated with a great variety of different factors and situations, we should take care not to oversimplify the term and instead consider all of its dimensions and diversity. This new approach therefore imposes demands of a new order on everyone in Europe who is committed to combating such "**exclusion processes**".

As we have seen, the option which was deliberately chosen by the working group for use in the different Member State contexts is one of "**education-training-development**". Although this option may seem ambitious in its objectives of transforming attitudes and creating the right conditions to allow everyone, particularly young excluded people, to become or return to being active and creative citizens, it is also very "realistic" since it is based on existing networks which will rapidly become capable of designing and producing pedagogical procedures for youth workers which it will be possible to gradually amplify and extend.

Certainly this programme provides youth workers with a suitable means for finding ideas and tools which will offer **young people** the opportunity to discover in themselves the **capacity to develop their own culture**. This will lead them to provide input, stimulate and enrich an environment which they will renew and regenerate, making society as a whole the beneficiary of a priceless contribution.

This fourth contribution is in no way intended as a mandatory framework for directing youth worker training programmes. On the contrary, it is a **reference document**. It indicates essential **reference points** which the steering committees entrusted with implementing projects will have to comprehend and adapt in order to create the ideal conditions for achieving the stated objectives.

I - Reference points

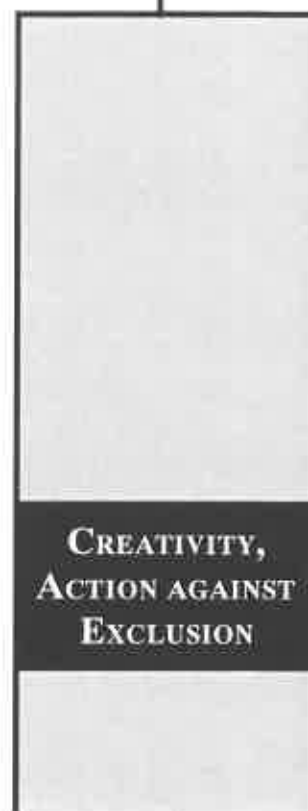
11 - Pedagogical reference points

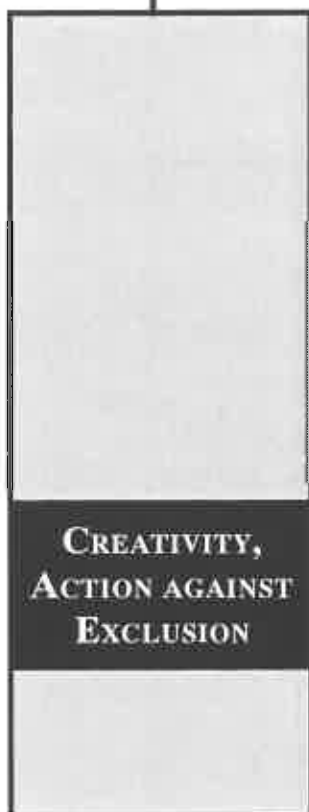
The pedagogical approach and basic content of this very specific action are intended to serve as a model and to be replicable.

The project is a positive synthesis of modern educational forms and traditions rooted in popular education movements and institutions. The aim is to train those, whom we have agreed to label youth workers, whose task it is to formulate new modes of social operation in conjunction with communities themselves and with young people in particular, by giving priority to practical learning and creativity.

The general principles spring from the conviction that every young person and every individual has something to offer and that his contribution is essential to the development of community life.

In line with the chosen option of education-training-development, it is the aim of youth work to foster and enhance the potential of everyone, both through formal training and in collective action in the field, in a local district, a housing facility, or in a socio-cultural centre, in the city or the provinces, etc.





Hence the training module in question is directly related to professional practices, the objective of the methods used being to formulate within a group, knowledge and proposals concerning social functioning, through constantly relating the analysis of practices with theoretical contributions.

Whilst calling upon the services of multidisciplinary teams of youth workers/trainers, the training sessions will be more like seminars. Throughout the whole process, personal and collective achievements will mark the milestones in the advance of knowledge, in the formulation of problems, in the reflection on aims and objectives and in the design of action plans. As a consequence, participant youth workers will be both trainees and trainers. Since they themselves will have experienced the same approach, they will be capable of bringing it alive and transposing it to the context of youth work activities, to the communities with and for whom they work. Although such a programme is ambitious, its primary requirement is to be "non-academic". In so doing it runs counter to the mainstream culture engendered by conventional educational systems in European countries. Although some scattered praiseworthy efforts are being undertaken, the effort required will need to be constant, since the new approach cuts across the grain of the mainstream culture. As we have already observed, academic exclusion is often the first type of exclusion which young people experience.

12 - Methodological reference points

The most important methodological phases are described chronologically in order to provide teams of trainers with milestones for constructing the training module.

Defining the aims of the module

Based on the situations of exclusion which give rise to training, it will be necessary to clarify: the problems facing young people; plans for change; changes which are often imposed by the environment; and cultural changes.

Will responses be provided to the question as to which problem should be resolved? What decisions must be taken to facilitate such a definition of aims?

To involve those concerned by the project of combating exclusion processes.

Further explanation is needed with regard to the role of those responsible for conducting the project: trainee youth workers; decision-makers; training teams; training users (managers of voluntary associations, unpaid elected representatives); and possibly local elected representatives.

Such involvement must be arrived at by consensus and information provided to all project partners.

Defining training requirements

The objective of analysing requirements is to specify: the youth worker's job profile; the "knowledge", "*savoir-faire*" and the "*savoir-être/pouvoir-être*" associated with this profile; the training needed to bridge the skills gap between the required profile and the existing profile.

This analysis must involve not only all the youth worker partners concerned but also all project carriers.

Defining training objectives

We therefore need to distinguish global objectives (the ability for example to maintain the relationship between young people and institutions) as well as specific objectives (the ability to listen to, interpret and formulate the expectations of young people).

In both cases, formulating in terms of objectives requires a series of conditions to

be fulfilled: establishing what the trainee will be capable of achieving for the purposes of training; expressing such actions from the trainee's standpoint; and formulating the results to be attained.

These conditions are necessary because where objectives are formulated in terms of abilities they can be the subject of an evaluation not only at the end of the actual training period but also in the field.

Preparing terms of reference for the training module

This permits us to progress to the operational implementation phase. It provides the pedagogical team with the specific characteristics of the training provision. It answers the questions: Who will contribute to the training? What will be the characteristics of participants? How are the objectives formulated? What are the main criteria for the organisation and implementation of the action: pace, mode of pedagogical organisation as well as funding costs and procedures.

Formulating the pedagogical programme.

This is the phase of direct concern to the pedagogical team which will conduct the programme. Established on the basis of the terms of reference, it will stipulate pedagogical objectives, practical implementation and content.

Given that the success of the action depends on establishing procedures which favour the transfer of existing learning and skills, any training programme must be as consistent as possible with the trainees' field of action. All training programmes, even shorter ones, should contain alternating periods of theoretical training and practical application in the field. Finally, training will need to take into account any social developments as well as the special organisational and managerial characteristics of the social organisations in which the trainees move.

EVALUATION AT EACH PHASE

The aim of evaluation is to appraise, measure and assess the value of development. In the field of training, as we know, this does not mean precise measurement but rather an estimate, approximation and appraisal, given that evaluation frequently serves to control, validate, measure or summarise results.

In the programme which concerns us, such evaluation will be integrated, it being observed that this evaluation applies both to the training programme itself and to the youth work initiatives which the participants are or will be conducting.

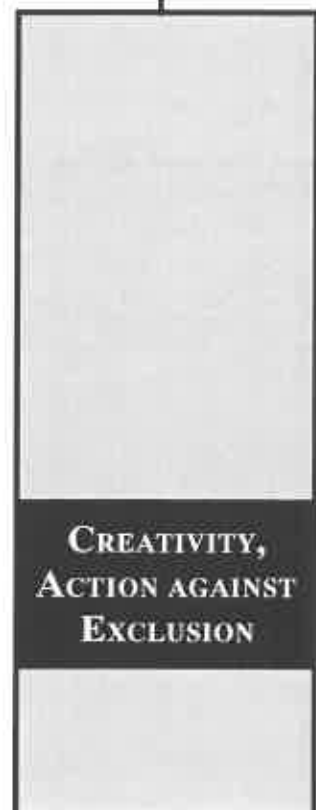
Reflection of the methods and the role of evaluation will be incorporated into the programme itself.

For each action, such evaluations will be both individual and collective.

These will be conducted at various stages during the course of the action so as to provide intermediate measurements. Both oral and written evaluations will be supplemented by other techniques, for example audiovisual or computing.

Quantitative and qualitative measurements will be used to assess developments both in highly objective fields and in relation to more personal and sometimes subjective progress.

Finally it should be noted that the above-mentioned pedagogical choices mean that such evaluations do not in the slightest resemble the traditional trainer-trainee relationship. Hence the evaluation takes into account the fact that the trainee is co-responsible for his own training, by integrating into the process self-assessment practices, using in every case modes of intervention which involve and responsabilize the trainees.



13 - Youth worker skills and aptitudes

Given the special nature of this further training and its theme of "action against exclusion, creativity", it will be mandatory for youth trainers to have previously acquired basic skills. Furthermore, the previous approach enables us to focus on the most important qualifications, relegating to a secondary role the other techniques which they must also master.

A youth worker is primarily an informed observer of social situations, and therefore must be trained in the sociological and psychological approaches to his various target groups.

He is a professional in communication and in relations with local communities, as well as with institutional partners. His oral and written expression skills therefore need to be developed, making him an agent for social exchanges.

Living as he does in a society which is modern and intercultural, he must be steeped in the culture of his times and be part of both the planetary culture and of his own local community. Furthermore he is polyvalent by virtue of the diversity of his experiences, his curiosity, and the practical, intellectual or sensory explorations of environments and worlds which lend both richness and intensity to his existence.

As a man or woman of action who stimulates the potential of his/her environment, he or she is also both down-to-earth and realistic.

Volunteer or professional, the youth worker has to perfect his skills and qualities as a social youth leader, by developing his ability to organise material conditions; to manage resources, situations, time and finances; and to negotiate the assistance of all the partners in the actions.

The youth work in which he participates has three main objectives:

- for people to acquire more independence,
- for groups to demonstrate more solidarity,
- for everyone to participate more and in a better way in the real world and its aspirations.

Thus we highlight not only the qualifications and skills which need to be developed, but also the aptitudes and motivations for a task which is often a form of social commitment, in which the trainee does not belong to a movement or a party, but is a person with a broad mission.

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II - Presentation of the module

21 - Objectives

211 - General objectives

In direct relation to the situations observed in the various European countries as well as to the orientations of promoters, programme content and methods are designed to address to the previously cited issues which have been described at length in each of the contributions.

These general objectives are to:

foster the creativity of young people,
identify new forms of behaviour in "play" mode,
develop solidarity in our societies,
reinforce the preventive aspect of initiatives against all forms of exclusion,
promote the mobilisation of young people's potential to enable them to acquire the ability to act upon their own environment.

212 - Operational objectives

The purpose of the training module, the theme of which is creativity initiatives against exclusion, is for youth workers to achieve the following operational objectives:

To perfect skills in analysing situations and the causes of exclusion in order to gain a better understanding of their complexity and development processes, and particularly the psycho-sociology, culture and creativity of youth groups.

To acquire a broader vision of historical, socio-cultural and economic phenomena in European countries and of the policies implemented.

To develop communication skills between people responsible for youth matters in other local and national contexts, by taking into account linguistic and cultural differences.

To permit the enrichment of each individual through experience of others and of the group, by initiating the collective formulation of a process of social change in which young people will be responsible for their own culture and their own development.

To facilitate the acquisition of common methods and common languages which will in future promote contacts and exchanges on the subject of youth experiences.

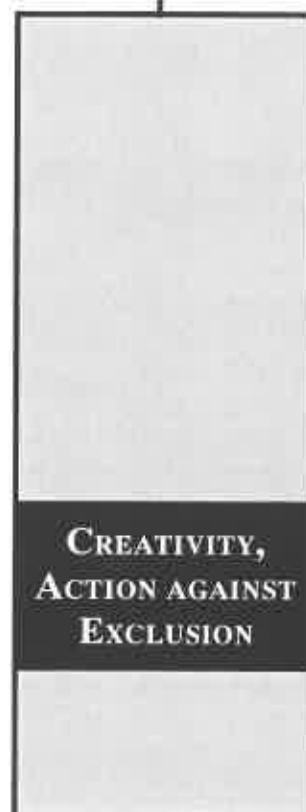
To foster greater motivation through exchanges and comparisons of ideas. The concepts of value and meaning attributed to initiatives will lie at the heart of debates between those in charge of these initiatives, who will be men and women of action.

Finally, to develop the ability to manage the local and regional partnership and administer resources.

22 - Training content

The training framework can be roughly divided into three phases. It integrates alternating training which guarantees a permanent relationship with the practical field of action. Such alternation will enhance the scale and intensity of reflection whilst permitting its theoretical aspect to be developed.

This training content presented in a thematic and question form constitutes a guide for training teams when preparing the module.





221 - First phase

How to gain a better knowledge and understanding of the **realities** of the **European countries** in which young people live?

What meaning should be given to our actions to combat all the **processes of exclusion** and foster a **social dynamic**?

How can **creativity** as a dynamic, a process and a technique, be integrated into our activities?

Information and **communication**, the means to guide behaviour towards **participation** and **solidarity**.

An analysis of our practices in relation to a global and specific analysis of European societies, the place and role of **young people**, youth seen as a transition towards adulthood, etc.

The methodology of the **youth work project**: design, implementation and evaluation.

Mobilising and motivating **local and regional partners** (professional, economic, social, political, etc.).

In search of **fresh avenues** or **renewed actions** which serve as models and can be emulated and adapted for action in the most sensitive areas: housing, training, health, social and professional integration, etc.

222 - Second phase

Pooling **pre-projects** and lines of activity aimed at young people, prepared by the participants themselves.

Expanding the **analyses** made by trainees on:

young people, their strengths and their problems in relation to exclusion processes,

existing structures in individual countries and in the European Union as a whole.

Critical study of national and European **mechanisms** for the benefit of young people,

Continuation of detailed project preparation work,

Evaluation according to previously established criteria,

Skills already acquired and those which remain to be acquired.

223 - Third phase

Group presentation and verification of the feasibility of the projects,

Summary report assessing the training approach.

23 - Methods

The pedagogical methods directly linked with the objectives are essentially active, and give priority to the development of products.

At the same time, inputs will clarify concepts, develop theories and enable tools to be acquired for facilitating reflection on and the analysis of practices.

Working in multinational teams with diverse experience and fields of action adds an essential dimension to communication. Thus all the situations and exercises which facilitate exchanges, comprehension and the collective analysis and design of projects, will be carefully prepared.

Since the themes of creativity and participation are at the centre of the issue, theoretical reflection and experimentation must be present throughout the implementation of the module.

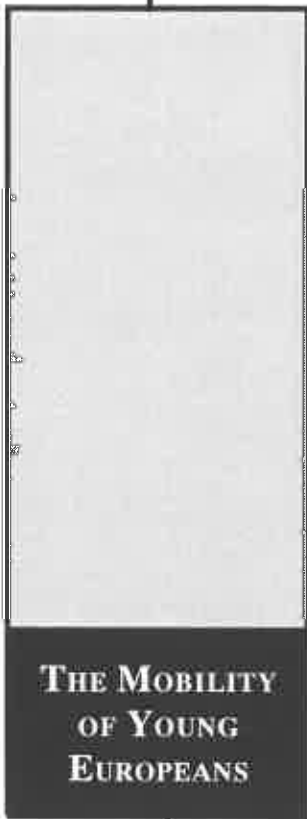
Since without any doubt youth work will have to perfect its methods of evaluation, training for the module will develop skills in analysing real-life experience; exercises and methods will be the subject of experiments both during formal training and in practice in the field.

Finally, although written documentation will form an important part of basic training material, trainers involved in the module will have to gather together or even produce the appropriate pedagogical and methodological tools. An effort will have to be made to build a multi-media reference library in the knowledge that the visual image is a particularly valuable vehicle for a multicultural and often multinational training group.

Another objective of the experimental phase will be to establish pedagogical resources which can then be subjected to the critical assessment of the first groups of trainees.



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TRAINING MODUL

**D. THE MOBILITY OF
YOUNG EUROPEANS**

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1 -The geographical and mental mobility of young people

Individual youth work training models oriented towards citizenship and social responsibility, as well as experimentation with these models, have been designed to serve as support measures during the transition period from childhood to adulthood. Exchanges between young people are an ideal means of encouraging young people's taste and aptitude for social, cultural and political participation during this period of their lives because they represent an encounter with otherness.

Both the evaluation of such activities and the state of our societies, so patently ill-prepared for change, societies which are ego-ethnocentric, nervous, paralysed by their fear of the future and more prone to talk than action, have highlighted the concept of mobility as being a vital building block for the future. However, research has rapidly demonstrated that geographical mobility must be preceded by mental mobility.

Mental mobility in relation to its aim is defined by discernment and a critical sense combined with curiosity and interest about people, things and situations.

Our European society explicitly demonstrates a blend between attitudes of openness and of compartmentalisation. This is true of States which want Europe, but on their own terms; it is also true of those groups which open themselves up to the future and of others which shut themselves behind protectionist and aggressively racist or religious forms of ultra-nationalism.

We are witnessing interferences of values which are such that those young people who lose their way are appealing for the points of reference, projects and channels which will help them make sense of their lives and their society. There has never been so much talk of "difference" and "exclusion". It is a manifestation of this spirit of compartmentalisation.

To counter it we need to foster among young people the emergence of growth values instead of protectionist values. Work on geographical mobility and upstream, on mental mobility, should provide a response to this concern.

During the period prior to the launch of the "Youth for Europe" programme, the key word dominating the debate was mobility. The political ideas which it conveyed were formulated in the Commission's memorandum on the situation of young people in Europe. Currently this concept, amongst others, is still the focus of European Commission activities in the field of youth (Article 126 of the Maastricht Treaty).

Mobility places the emphasis on youth exchanges. The didactic approach focuses on the preparation phase as well as the return phase after the exchange. It puts into perspective the impact of exchange projects on the daily lives of young people.

Mobility does not only mean physical travel, but also a mental attitude. To be mobile is to open oneself up to the attitudes, habits of perception and patterns of interpretation of these "others" who are as yet "foreigners".

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Everyone acknowledges that mental mobility is vital for quality exchanges (national agencies, training organisations and youth workers).

This requires the training of "youth workers" and trainers. Geographical mobility is both necessary and indispensable for young people because a person can only get to know another by actually meeting him. The concept of otherness cannot be learned from textbooks. A project must be experienced with others in order to understand what the term multicultural means and what inter-cultural actually represents.

We only discover the multinational dimension when we encounter the unspoken factors underpinning the national taboo described by J.-R. LADMIRAL. Geographical and mental mobility are both involved in this process.

How can a person become mobile? This is the subject of the training we are proposing here. The question will be addressed from the dynamic angle of personal development as part of the transition phase from childhood to adulthood during youth exchanges.

What is a youth exchange? An educational situation which takes place within the context of organised geographical mobility in order to produce positive effects not only on participants, but also on their environment and on the community in which they live, both before and during the preparation phase, as well as on their return.

It aims to develop the young person's personality, aptitude for cooperation and ultimately a better command of the transition phase as a result of the clarification which the exchange makes of his own socialisation, and his own individuality.

Indeed, mental mobility also results in what A. and R. MUCCHIELLI term social mobility: the aptitude and ease with which individuals in one social group can transfer to another social group, from one social category to another, from one professional category to another. Hence mental mobility permits changes in status, role, and affiliation as a result of such transfers.

It is indeed this mobility which our European society needs in order to foster its development.

2 - Incentives and obstacles to mobility

In its report to the first meeting of the European Steering Committee for Intergovernmental Cooperation in the Field of Youth in 1988, the committee of experts on obstacles to youth mobility (JE-BM (88)2 - 14 Oct. 1988 by Gerhart DANNEMANN) highlighted

40 legal, administrative, financial, cultural and linguistic obstacles to the mobility of young Europeans.

In September 1993, the report prepared for the 12th meeting of the same committee stated: "we are forced to note that the difficulties have not diminished within the current context but on the contrary, they have increased" and later in the same report:

"None of the obstacles enumerated by Mr DANNEMANN has up to now truly been overcome and, following the political upheavals which have occurred in Eastern Europe, some of these obstacles have even been exacerbated, in particular with regard to free movement and financial issues.

We do not refer to the emergence of new obstacles, but of existing obstacles which are now much more difficult to overcome, not to say insurmountable on occasion. The current economic situation makes the countries of Western Europe reluctant to welcome young people whom they fear will take advantage of mobility in order to remain in the host country, thus becoming new immigrants.

As for the young people from the countries of Central and Eastern Europe, the financial barrier is for them sometimes so great that they find it difficult if not impossible to participate in mobility projects, despite their pressing demands.

Ultimately the efforts deployed by youth organisations as well as intergovernmental organisations, particularly the EEC and the Council of Europe, to facilitate such mobility have benefited precious few of the young people who ought to be given priority, that is to say, young disadvantaged, marginalised and disabled people, and young people from the countries of Central and Eastern Europe ..." (CDEJ (93)6 - 6 Sept. 1993).

Shortly before, Jean de CROONE, from the same expert mission, wrote: "Flows of people in Europe are continuing to grow, both in terms of European and non-European flows. It is a very marked trend."

As far as Western Europe is concerned, the movement of people is tailing off and its growth cannot be more rapid. On the other hand, recent developments in Eastern Europe are generating three types of migratory flow:

- 1) Political liberalisation and the reduction of controls, notably currency controls, are enabling large numbers of citizens to cross their country's borders;
- 2) Economic openness leads increasing numbers of nationals to move from their countries for professional reasons;
- 3) New economic or other difficulties prompt the inhabitants of some countries to seek better prospects abroad.

Young people are particularly concerned by factors 1 and 3.

206,000 people left the "Eastern Block" in 1987, 470,000 in 1988, 1,220,000 in 1989 and 1.5 million in 1990. In the same year, 75,000 Romanians requested asylum in Western and Central Europe. 2 million people are applying to emigrate.

Soviet emigration rose from 235,000 people in 1989 to 600,000 in 1990, which is a two-and-a half fold increase.

As far as non-Europeans are concerned, the affordability of air travel coupled with increasing knowledge among the nationals of poor countries about western living standards continue to prompt some of them to come to Europe in search of an improvement in their standard of living. This situation is expected to continue on a long-term basis. Currently the population of the planet is 5 billion. By the year 2025 this number will have reached 8 billion. The majority are young, poor and have no prospects.

Before European States halted immigration in 1973/1974, the annual influx of non-Europeans reached 180,000. Despite this halt in immigration, the influx remained at around 150,000 people per year up until 1984-1985.

Since then, flows have intensified. The number of appeals for asylum made to European OECD countries rose from 75,000 in 1983 to 400,000 in 1990. According to the OECD, we may expect a migratory flow from Africa to Europe of between 1.5 and 3.4 million people per year ...

"... The UN's International Migration Organisation (I.M.O.), which helps to manage movements of people, notably during periods of crisis, has seen its role develop, reflecting the growth of the problem itself and the concern of states ... The world today is characterised by two conflicting pressures:

- a pressure in favour of continuing growth in movements and increasing exchanges of people and ideas, a pressure which has been evident for several decades now;
- a more recent trend typical of countries which are exposed to illegal immigration, which favours the imposition of stricter conditions of entry and residence for foreigners in their territories, notably with respect to administrative formalities."

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Any youth mobility project or policy is encompassed within the first trend but realistically they have to take into account the second.”
(CDEJ (92) MISC-3 Feb. 1992).

This is a carrot and stick situation. Be mobile, but not too mobile.

This somewhat paradoxical state of affairs, which is very frequent in the case of incentive measures, highlights one aspect of European culture: it is not a question of getting rid of obstacles in order to achieve mobility, but of pushing harder so that despite the obstacles (and whilst waiting to get rid of them), mobility is nevertheless possible.

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I. Training in mobility

1. The prerequisite of mental mobility

The success of the "Youth for Europe" programmes amply demonstrates that despite obstacles there is indeed mobility among young Europeans.

Young Europeans have been mobile since the end of the Second World War. In 1990, despite significant national variations, 70% of young Europeans had already been abroad (98% of young Luxemburgers and Danes, 30% of Greeks) (Young Europeans in 1990. TFHR.349.91 UK, Brussels, Luxembourg 1991).

From the same source we learn that: "if we consider the travelling habits of young people from the schooling angle, we observe another very clear trend: the higher the level of schooling, the longer the period the young person spends abroad. Similarly, occupation has a decisive influence on the number of months which young people spend abroad: almost twice as many young working people and students have been abroad compared with unemployed young people, and twice as many have stayed abroad for more than two months".

Furthermore, of the young people who have already been abroad, only 8% have worked abroad and these generally had a better education. The same applies to those who went abroad to study or train (7%).

The obstacles to travelling abroad which are generally mentioned at the outset are language, money, the difficulty in finding employment or an educational institution, and finally lack of interest.

To these should be added the other types of unspoken resistance, which are nevertheless very familiar to experts, such as ignorance of the opportunities offered to them by bodies such as the EEC or the Council of Europe via public and private organisations; a fear of the unknown; difficulties in organising a project; and completing the necessary "administrative" procedures.

Nor should we overlook another relevant observation: "In any case, it is not a question of wanting or not wanting to travel abroad. The real problem arises when a person is unable to".

This reflects a kind of immobility which needs to be addressed and prompts the development of mental mobility.

Here we aptly cite Jérôme VAILLANT speaking to a colloquium of the Franco-German youth office: "intellectual mobility is without doubt the first prerequisite for physical mobility. If at the outset there is no curiosity about others, if one does not manifest the ability to call into question one's own geographical and moral territory, then there can be no physical mobility".

It must be recognised that the four nuclei around which the citizen of tomorrow is forged:

- family
- education and training
- employment
- participation in social, cultural and political life (school of action),

are presenting us with a situation which is, to say the least, delicate for young Europeans. The family unit is itself undergoing transformation and in a fair number of cases is seeking a new equilibrium. The educational and training system needs time to assimilate the European role which Articles 126 and 127 of the Maastricht Treaty allow it to play (see Green Paper on the European dimension in Education, COM(93) 457 final, September 1993). Employment can no longer play its role in social and cultural integration.

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In societies with free time, the fourth nucleus of social participation remains to be reinforced at the first level: youth exchanges. These should take into account unanimously accepted prerequisites: that the exchange should be prepared and young people should prepare themselves for the exchange. Training in mobility forms part of such preparation.

The main obstacle encountered here is the detachment of young people and their necessary mobilisation in order to plan the exchange.

- "The family? outdated!
- School? useless!
- Employment? not for us!
- Politics? what's the point?, etc., etc."

The urgent aim of mobility training is to permit non-mobile young people who have had bad experiences to start planning again, to exist and want to exist. We read on a daily basis throughout Europe that it is urgent not to continue to reject young people, left to itself and its fears, but few are really motivated enough to jump over the wall and put out the smouldering fire.

2. Mental mobility and fear of change

There is a tendency in any social group to seek to preserve its equilibrium or to return to it when history is in a perpetual state of flux.

Living conditions and social relations are changing. A brief glance back at recent decades shows us the extent to which economic conditions have altered in the countries of the European Union, resulting first and foremost in profound changes in the employment relationship characterised by the increasing rarity or insecurity of jobs and new economic and social methods of dealing with unemployment.

The spectacular change in the status of women goes hand in hand with changes in marital relations, divorce, and the significant rise in juvenile cohabitation and single parent families.

The destruction of traditional urban and rural environments and the emergence of a multicultural and multi-ethnic suburban society also result in a profound transformation of behaviour and values. The omnipresence of the media, the sudden emergence of computing and modern communication techniques, the cult of the car and mass consumerism (even though it is ailing) have had knock-on effects on lifestyles, modes of behaviour and attitudes.

Such changes lead societies to secrete antibodies which are liable to gradually poison them.

Various types of marginalisation and exclusion, the isolation of individuals, the weakening of social links and a sense of aimlessness encourage a tendency in social groups towards reassuring immobility, xenophobia, racism or radicalism which prevent them from finding within themselves the consensus and energy needed for the deliberate development of responses to match these changes.

It is important to prevent any more damage being done (violence and despair) by allowing the younger generation to acquire the kind of mental mobility which will allow them to make societies more mobile and more capable of anticipating change rather than merely enduring it.

We are currently witnessing a reinforcement of self-protective cultures based on fears concerning the effects of change which are seen as inevitable. Such self-protective cultures prevent change from being accompanied by responses which modify its effects.

This inability of groups to integrate the cultural (technical, economic, social and political) aspects of change is due to the individual resistance of these components and of the minimal consensus between them with respect to their perception of the "threat" hanging over them. Such self-protective cultures are as aggressive as they are fragile. A cornered animal can be the most dangerous. Immobilised by fear, there is no escape other than aggression.

We cannot deal with groups as such but only the persons who form them. Indeed, it is a question of mobilising those people who are afraid of mobility.

We have to work on this fear of change in order to save a host of young people from attitudes of exclusion and racism which lock them into their own misery.

Paradoxically perhaps, it is the weakest personality with the greatest feeling of helplessness which displays the most marked aggression towards the unknown. In order to defend his lack of assurance and uncertain sense of identity, he needs a reliable mirror, clones of himself, a peer group. This group does indeed develop a protective culture, albeit a fragile one.

It could be said that the process of socialisation has not yet culminated in the structured social self-concept, and the defences erected against what is seen as jeopardising such fragility stand in the way of any progress.

Rigidity of behaviour is an expression of this state of being.

A person who is unable to cooperate in managing and organising social life, and to draw from this participation the lessons and constructive benefits of personal experience, finds himself an outcast, pushed to the periphery of society (and hence excluded) by his fundamentalism or delinquency for example.

Such people and groups (and all youth workers are familiar with them) are incapable of exchanges without preliminary educational work, in which the socialisation process can be reactivated in order to achieve the self-recognition which in turn will permit recognition of others.

This example is characteristic of the need (and even urgency in certain situations) to work on mental mobility in order to achieve the geographical mobility that is personally and socially useful for educational purposes.

3. Mental mobility and communication

Communication skills rely on certain prerequisites.

In order to communicate there has to be understanding; in order to understand there has to be reflection; in order to reflect there has to be knowledge.

Knowledge is gained from life in the raw (the "great book of life", experience, the media, social life, etc.). Tools and a vehicle are needed to make use of all this life material. The tools are discernment and a critical spirit, and the vehicle is interest and curiosity. This may be one way of defining mental mobility, and one way of approaching it in youth work.

When the objective of youth exchange is the mental enrichment of participants and development of citizenship through an encounter with and recognition of otherness, it is clear that geographical mobility is conditional upon on a sufficient level of mental mobility among participants.

Mental mobility is a prerequisite for physical mobility. Where can one acquire mental mobility?

In the family group, provided the conditions for emotional stability exist which permit critical and intellectual awareness.

In the school group, provided it represents a micro-society in which the intel-

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lectual and emotional needs of each individual can find their place in interaction.

In elective groups and youth movements, provided the same conditions are met.

The function of all these groups, from the family to the association, is social reproduction (conformity) and education (maximising personal potential, individuation).

It is quite apparent that shortcomings in the above areas are considerable, and that there is sufficient disappointment for us to strive to help young people who, without knowing how to put it into words, are crying out to catch up the time they have lost in immobility. The construction of tomorrow's European society demands it. More mental mobility among young people will perhaps mean more mobile, less nervous societies. Young people who have no interest in the stereotyped mouthings of politicians will surely be able to perform better than the people they criticise, provided they learn to communicate.

For a person to communicate he must first know how to express himself (and know what he is expressing). He must also know how to listen to and be receptive to messages from others. Finally he must know what he wants to express, and allow others the freedom to do likewise.

This implies that each individual should have a structured awareness of his own socialisation, with its specific cultural stamp, as well as a knowledge about and feeling for others, their life styles and their values. Intellectual training in and for youth exchanges has this objective. However the prerequisite is also an individual process of learning, discovery or perfecting mental mobility.

The growth in the media, the omnipresence of television and, especially where young people are concerned, of radio, indeed the whole universe we call mass communication is to them in political and social terms nothing but a vast funnel into which noteworthies of every hue daily pour torrents of words and assertions, to reassure the populace or to demolish others (anyone who does not think in the same way). This creates a feeling of lassitude, then contempt and finally detachment.

It is music (and the commentaries which surround it) that forms the universal link between young people. However, music cannot be communication because there is no interaction. It is instead more likely to generate immobility and at best passivity with respect to the ambitions of European countries to train citizens. A gigantic task of critical and relevant education has to be undertaken to arouse the interest and curiosity of young people in order to bring about a transformation from passive consumption of communication, mobilising them to become involved in collective issues and challenges, projects in which they can express the potential and aptitude which mass communication lulls to sleep, not to say anaesthetises.

We are referring to that aspect of mobility which is directed towards communication skills for participation and interaction, and which it would appear are often sadly lacking in the daily lives of many young Europeans.

4. Mobility: a permanent construction project

Mental mobility is a necessary condition for geographical mobility, but it is not sufficient in itself. It can also be the driving force behind geographical mobility, along with the two major motives for mobility, namely the search for or exercise of employment, and tourism.

In Europe's former agricultural age, the peasantry was attached to the land. Only traders, soldiers and hauliers as well as craftsmen, entertainers and clerks would travel.

With industrialisation came the great migration of manpower from rural areas to centres of production and to the towns. The majority of the labouring classes rapidly became attached to their new places of employment and residence.

Increasing colonialism and economic internationalisation, coupled with ever faster growth in land, sea and air communications have resulted in the internationalisation of mobility.

Some travel far and wide to seek wealth, others to seek work, and yet others to seek leisure.

The nature of travel and the reasons for it overlap. We readily speak of countries or regions which have net inflows or outflows of tourists.

We make distinctions between migrants, emigrants, immigrants, expatriates (the term reserved for nationals) and repatriates according to their political and administrative situation.

New terms have emerged, such as sexual tourism to denounce practices which neither human rights nor universal ethics can endorse, or even sexual nomadism, when speaking about AIDS for example.

Where does the youth mobility, which the European Union and the Council of Europe want to promote, stand in relation to this complex state of affairs? It is a question neither of tourism, nor emigration, but of visits for educational or training purposes with the aim of returning home. Such mobility is therefore necessarily encompassed within a plan that goes beyond the actual time spent abroad.

It is in this area that mental mobility must be developed, in order to achieve the pedagogical plan.

Organisers of youth exchanges are well aware that some young people are so poorly socialised that it is impossible to envisage sending them abroad just as they are.

First of all they must undergo a whole educational process even before an exchange project can begin to be planned. The young "suburbanites" who are very often at the centre of the discussions, preoccupations and concerns of adults must not lead us to overlook the special situation of young rural dwellers.

Despite the fact that certain differences between rural and urban zones are on the decrease, it is nevertheless true that more significant differences need to be taken into consideration. Furthermore, the rural environment is not itself homogeneous. There are for example areas undergoing a process of depopulation whereas others maintain their economic assets and appeal.

The urban environment and, still more, the suburban environment, is overpopulated by young unoccupied people whilst in the rural environment on the contrary the problem is one of under-population. At times the exodus of young people, especially young women, has for several decades been dramatic.

We are seeing both "cultural vacuums" and conditions of life where there is a coexistence of generations (young households and parents) notably in agriculture.

Added to this is the poor and indeed diminishing profitability of economic activities, coupled with difficult working conditions, problems with housing and remoteness from public services, all of which penalise the people who remain and fuel the exodus still further. Low population density leads to the increasing scarcity and remoteness of public education, health facilities, etc.

School is becoming more remote. Today's young rural dweller is increasingly obliged to travel by car to the town if he wants to continue with general education. It is rare that he is able to remain in the rural environment.

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Despite efforts made to settle young rural people or enable them to "return to the country", urban populations are continuing to swell as a result of rural depopulation.

In order for them to have access to mobility, young rural people need a more extensive system of information about and access to the opportunities offered to them for collectively or individually putting together mobility projects.

Perhaps it is the children of certain migrants who display the greatest mental mobility as a result of having been obliged to live in an environment that is different from that of their family and to speak another language. Although it might be expected that such mobility would facilitate social relationships, it sometimes produces serious conflict between a young person who is culturally integrated into the host community and his monocultural parents who act as though they were still in their home country.

The conclusion of this examination is that youth mobility seen as an imperative, or is at least desired, by Europe and individual European countries which are far from mobile in the face of obstacles to mobility which they are aware of having themselves erected. With the Commission's programmes, the problem is in a way circumvented: these offer a youth mobility which is neither tourism or long-term professional migration. The movement acts as both an accelerator and a brake.

Very often young people have few opportunities to develop their mobility, creativity and European outlook. The effort of training young people in mobility, starting with mental mobility, will at least enable them to weather the change better and increase their participation in it.

The desire to make citizens of them leads us to hope that young people have themselves been beneficiaries of such programmes will, once they are adults, be able to remove the obstacles which still stand in the way of geographical and mental mobility for their own children. Thus they will have created one of the dimensions of a social Europe.

II -THE NEED TO DEVELOP YOUTH MOBILITY

- 1.- **Defining and characterising the need to develop physical, mental and social mobility in Europe.**
- 2.- **The need for developing mobility as part of the process of building a citizens' Europe.**
 - 2.-1 **Mental immobility, a cause of difficulties in multicultural cohabitation.**
 - 2.-2 **Immobility prolongs inequalities due to social handicaps.**
 - 2.-3 **Immobility neutralises efforts to inform, counsel and support young people.**
 - 2.-4 **Immobility facilitates processes of exclusion.**
 - 2.-5 **Immobility is an obstacle to the development of youth exchanges.**
 - 2.-6 **Immobility hampers the development of European citizenship.**
- 3.- **Conclusion**

1.- Defining and characterising the need to develop physical, mental and social mobility in Europe.

First we need to define what is meant by the term "mobility". The fact is that this term is used by the various institutions, educators and young people themselves to denote different concepts.

The concept of mobility in European institutions refers to a state of society wherein people must be able to physically move around. The mobility of people and groups is both an objective and an indicator of social health and openness to the development of European citizenship. Mobility is a physical indicator that the "blood circulation" of Europe's social body is in good shape. The work since 1988 of the European Steering Committee for Inter-Governmental Cooperation in the Youth Field (see annex) with the participation of the Commission of the European Communities, the *Office franco-allemand pour la jeunesse* and numerous NGOs, amply demonstrates concern about such circulation and the desire to remove as many economic and regulatory obstacles as possible. This same work has also stressed that more notice must be taken of the least advantaged young people with respect to access to mobility and the requirement for educators and youth workers to be given adequate training to ensure that educational mobility objectives are attained. No quantitative criteria exist to indicate whether youth mobility has been achieved. What figure could we use to ascertain whether the mobility of young Europeans has reached a satisfactory level? In relative terms, mobility can be measured by criteria for the eligibility of projects requesting financial aid from various institutions. Necessary criteria for exchanges, such as their multinationality, their educational objectives, their European or intercultural dimension, and even their innovative or multiplier aspects, are all criteria used to assess the quality of programmes. The duration of the individual or collective stay abroad and the partnership conditions of institutions or organisations also determine the eligibility of projects. The objective of developing the mobility of young Europeans is to arrive at greater citizenship, greater mutual understanding between young people, greater awareness of European construction and enhancing the skills needed to participate in such construction. All this encompasses the concept of mobility in specific terms of objectives. However, although this describes a range of available opportunities for mobility, we generally observe a shortfall in demand. The number of beneficiaries still remains inadequate, especially among the economically,

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culturally and socially least well equipped members of the youth population. This point is constantly made in works of reference. The Commission has endeavoured to ensure that priority is given to the least privileged young people. An analysis of such groups indicates that an educational effort must be made on their behalf in order to ensure that, once they have become mentally mobile, they will also be capable of taking the necessary steps to mount and implement a mobility project and apply for geographical mobility.

Efforts have already been made along these lines in order to permit those young people who have to overcome a certain passivity, or who are incapable or find it difficult to imagine the possibility of being elsewhere. It has to be possible to remedy these types of immobility, and this is the primary reason for implementing a youth mobility training programme.

To the educator, speaking in the broad sense, mobility is the capacity to be curious and ask questions about others, but also about oneself. It is a person's ability to move around his social, economic, political and cultural environment in both body and mind. Such mobility is essential in a period of changing societies and European construction. It is one of the conditions for an attitude of creativity and confidence in the face of new situations. Mobility is an antidote to introspective fears or rejection of change. Two attitudes fostered by the inability to accept or participate in change are very familiar. They are delinquent marginality (rejection of social values and norms) and fundamentalism (withdrawal into former fixed values). This provides yet another reason for implementing a mobility training programme.

Mobility as expressed and demanded by young people, through their organisations for example, provides an opportunity to move around and the right and means to ensure geographical mobility, which is one of the first freedoms an individual has in society. Mobility is an opportunity to meet other young people elsewhere with similar or different values, practices and life styles, in order to discover and be enriched by such diversity. Mobility is also an opportunity to "get out and see a bit of the world", to escape from day-to-day living and received ideas, it is also an opportunity to go and train or work elsewhere.

These three approaches to mobility are different but not mutually exclusive; indeed they complement and enrich one another. The conclusion drawn is the same whether we are speaking of the mobility sought by institutions, young people, or educators: that mobility is no easy task. It has to overcome sedentary tendencies, national and local self-satisfaction, cultural prejudice, and fears of commitment or change. It is important and even perhaps urgent to remedy all this. The present document follows the educational approach to greater youth mobility; this approach intentionally reflects the objectives of the Commission and the demands of young people.

There are two forms of personal mobility: mental mobility, which concerns attitudes, behaviour and perceptions; and physical mobility, in other words, geographical mobility. It has been asked in what way the two interact. For some authors geographical mobility must come first, since it conditions mental mobility. They see geographical mobility as the "stepping stone" to the second. Personal movement in other spheres of life would foster personal change, and to use a sporting metaphor, would "support" it and provide experience and grounds for reviewing prejudices, stereotypes, ethnocentrism, and ultimately attitudes and behaviour. However, the majority of authors believe the contrary, that physical mobility more often leads a person to reinforce his prejudices and stereotypes, and to develop defensive attitudes and critical behaviour to protect his "certainties".

It is from this assumption which institutions start when they insist that, in order for exchange projects to be eligible, partners and young people should have been prepared for the multicultural encounter. As experience has clearly shown, youth exchanges require the mobilisation of minds. Regrettably, it has all too often been observed, for instance with mass tourism, that contact with otherness "abroad" and with "foreigners", leads to a criticism of differences in others without provoking a similar re-assessment of oneself. The question "Am I perhaps different, too?"

does not spring too readily to mind. We shall return to this point later in the presentation on a pedagogy of mobility.

2. The need to develop mobility for building a citizens' Europe.

The point of departure for this project is that prior preparation is needed before geographical mobility can become a pedagogy of change. Mental mobility is the medium for this.

2.1 Mental immobility as a cause of difficulties in multi-cultural cohabitation.

The prime beneficiaries of such mental mobilisation ought probably to be found among populations which are mobile out of necessity. Throughout the European Union, traditional immigrants, illegal immigrants, political refugees, asylum seekers and second-generation immigrants all pose such problems of integration for a great number of host societies which find themselves in this type of situation (cultural misunderstanding, lack of comprehension and conflicts of practices and values), that private and public initiatives have already been undertaken to facilitate their lives and integration. There is a parallel mental immobility on the part of their "hosts". Physical travel highlights adaptation difficulties on both sides which mental mobility would have helped to mitigate. The opening up of Eastern Europe and the resulting change in migratory flows are going to accentuate the need for countries to prepare themselves both to be migrants and hosts. It is not only a question of psycho-sociological preparation for an interpersonal multicultural encounter (work on open-mindedness) but also a task of discovery, of well-meaning curiosity towards the way of life and thinking of "the other", of the relativisation of an individual's conviction that he is the centre of the world, and that there can be no other way of seeing people, situations and things than the one he has learned.

It is not possible to consider mental mobility as a condition for physical mobility in accordance with a strict plan of individual progress without reference to the principal issue of developing individual social mobility. By this we mean a person's ability to freely and creatively move around and interact within his social groups and groups of affiliation. Reactions of fear or anxiety, as well as reproduced stereotyped behaviour and roles, are of course detrimental to the individual, but also to the community as a whole. Such reactions prevent effective participation in the life and development of societies. Possibilities and opportunities are unevenly distributed, and depend on an individual's life pattern, but we know that many of these handicaps can indeed be overcome. Passive attitudes of consumption and observation can sometimes actually be attitudes of expectation, in which the taste, desire and capacity for participation have not yet been awakened.

2.2 Immobility prolongs inequalities due to social handicaps.

The task of enhancing the mental mobility of young people means working on equal opportunities, combating inequalities and reducing social handicaps. In all too many cases neither the family, nor the school, nor the community have proved to be capable of awakening or developing mobility or young people's other latent abilities. Insecure living conditions certainly do not inevitably lead to social maladjustment or handicaps. Our experience of youth confirms that there is too much diversity in individual life patterns for us to attribute a particular type of maladjustment with any certainty to a given background. By contrast, it is statistically proven that neither academic failure nor unemployment are on the decrease. We also know that nowadays the urban nuclear family (father, mother and children) creates more solitude than the extended rural family of a few decades ago, a situation helped by the media and the private car. We also know that a certain section of young people is sidelined by adults, sometimes waiting impatiently, and often with resignation - and anger - for acknowledgement and the chance to be

given something to do, by and alongside adults. The transition is often difficult to bear, all the more so since more often than it would wish, society throws the responsibility for successfully managing this transition from childhood to adulthood back in the court of young people (see Chisholm L. and Bergeret J.M. "Young people in the European Community", EEC 1991). Social policies to assist young people within the current economic and social context have had positive individual effects (information, prevention and treatment of maladjustment, culture and leisure, etc.) but they also have secondary effects of which we must beware. They contribute towards a certain segregation of the age group concerned, skirt around the real problem of cooperation between generations despite it being so fundamental to the development of young people, and, even though there are signs of the demise of the welfare state, they recreate a culture of people living on handouts. Young people sense that their concerns are being taken into account but it does not stop them from banging their heads against the wall in sheer frustration at their inability to do anything to change dysfunctions in society. They start to believe that only short-term solutions are applied to structural problems, leading them to feelings of helplessness, denial and passivity.

We must act to remedy such demotivation; we have to work on the mental and social mobilisation of young people whose potential is either unused or considered by both themselves and adults to be useless. Both for society and for young people themselves this is bound to be a plus factor in their successful transition to adulthood.

Firstly it is a question of breaking their mental isolation. Many young people have gained greater physical mobility in their home territory thanks to the development of private and collective means of transport. Such an enlargement of their territory, especially in rural areas, results in an extension of their network of interpersonal relationships, meaning more encounters, more social experience and greater opportunities for interpersonal and cultural relations. However, this does not prevent young people from suffering from isolation. Physical mobility may be greater but this does not apply to the opportunity to take maximum advantage of it.

2.3 Immobility neutralises efforts to inform, counsel and support young people.

Here our concern converges with that of the European institutions to provide better information to young people. Efforts have been made to increase the availability and proximity to young people of information sources. Attendance at Youth Info centres is still judged to be insufficient. In other words, the supply side of information has been positively dealt with, but demand remains stagnant. This is not through any lack of need, nor lack of quality. It is curiosity, confidence and motivation that are lacking. We have often observed that once the first step towards information is taken, it is followed by others. Once mobility has been rediscovered it provides a technique for seeking out information.

The second type of avenue which can lead to mobility is when a young person seeks counselling for personal reasons, training, employment, leisure, etc. The same applies to young people who need support or follow-up to resolve a particular problem or situation which they recognise as not necessarily inevitable or definitive.

Our indicator in the field of information, counselling and support services is the low level of demand from young people who could benefit by finding responses to questions they raise which their former isolation did not permit them to identify.

This avenue of mobility for breaking isolation is just as useful for groups of young people as for an individual. Every educator knows groups of young people who are going around in circles and are unable to formulate their requests for help or interest. They neither know what they could do with their untapped energies nor what they want to do, nor whom to ask, nor to whom to propose what. The supply of youth initiatives is there and the means to support them are in place. Work on

mobility designed to break the isolation of individuals or groups of young people would foster greater demand for youth initiatives. In other words, demand would increase to meet supply.

Information, counselling and support in health and safety matters (including AIDS and drug dependency) should be included amongst the objectives of a mobility which puts an end to the isolation of young people, firstly as a means of prevention but also of social therapy.

The same applies to the field of training and employment where there are still forms of resistance and passivity which render the facilities set up for young people less effective than they could be.

In these social areas, which are a priority because they create handicaps (as in other domains, such as culture, leisure and sport), breaking the isolation of young people should permit them to rediscover the social mobility defined above. Here we are in the province of national social policy. However, the debate on subsidiarity which encompassed recognition of a widespread deficit in demand compared with the opportunities available through the programmes of the European institutions, prompts us to consider the usefulness of addressing the mental and social mobility of young Europeans. To offer European youth workers the chance to acquire the specific skill of "mobility" cannot help but represent a step in the right direction by providing a suitable response. Opening up one's eyes to oneself and others, enlarging one's horizons, discovering new opportunities to express one's needs and interests, learning to find responses and finally to take action individually or as a group, is a viable approach, and one that will inevitably culminate in greater participation in Europe ...

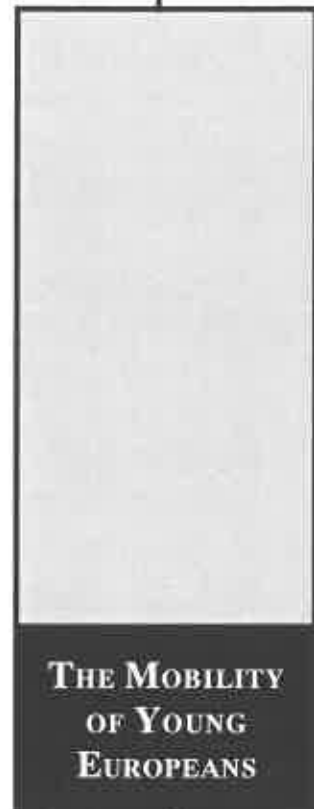
2.4 Immobility facilitates processes of exclusion.

To work on people's mental and social mobility means combating exclusion. This concept needs to be clarified. Indeed, it makes no distinction between the various types of psychological and social processes, although their effects are sometimes complementary. Their common feature is the inability of persons or groups to face up to new situations, to find the points of reference and values they need at the right time to adapt their behaviour, and to escape from their confinement and immobility.

Self-exclusion is a pseudo-active form of exclusion. It can for example mean an escape forwards into delinquency, backwards into fundamentalism or radicalism, or the inertia of drug-dependency. If the person or group fails to integrate socially, he or they create for themselves a marginal system of values and behaviour.

Passive hetero-exclusion leads to a person experiencing exclusion as though it were preordained. Such a person sees himself as being both uninvolved and incapable of action. Social exclusion mechanisms have been the subject of extensive research. Societies find it difficult to treat the structural causes of hetero-exclusion; when they do, they apply isolated remedies in the various fields of education, employment, health, and housing, but this does not succeed in stamping out inequality and injustice. The excluded person is often locked into an existence from which there is no means of escape.

Active exclusion, an attitude of rejection that embraces racism and xenophobia, turns others into excluded persons instead of oneself. The current relevance of these issues requires no further discussion. However, it is of the utmost urgency to complete the range of actions which might help to slow down or halt the trend. Attitudes and behaviour of active exclusion are also the result of a lack of guidelines and values, and a form of introversion in the face of incomprehensible social developments which are unacceptable to an immobile mentality. There is an element of fear and uncertainty, as well as aggressiveness. There is also the search for a guide-protector as well as for a scapegoat. Combating all forms of exclusion is a priority in both national and European institutions. In the many cases where processes of exclusion are based on closed mentalities or on mental immobility,



this is an indication of the need to develop youth mobility.

We are also well aware that a major factor of exclusion is the immobility of political and social institutions in the face of structural causes (economic, political, cultural and social). This is one more reason for endeavouring to prepare new generations not only to reduce the effects of exclusion, but the actual causes themselves.

2.5 Immobility is an obstacle to the development of youth exchanges.

The mental and social mobility of one section of young people is lacking despite the mobility programmes of European institutions. Evaluations and the debate on exchanges have all demonstrated that there is a degree of polarisation of exchanges to the benefit of those young people who were from the outset the best equipped to take advantage of them. Hence the concern to open up opportunities more systematically to less privileged young people, in the face of stagnant demand by such young people for the opportunities being made available to them. We find that advance preparation is needed in this field. The project of mentally mobilising young people should be steered in this direction. It will permit young people to express their needs, and their interest in multicultural encounters; it will foster the emergence of youth initiatives and cooperation (including between generations) in order to prepare and implement individual or collective exchange or mobility projects. It also represents a first step towards the transformation of a multicultural encounter into intercultural cooperation. This enables young people in their own environment to show greater solidarity and a more active attitude.

Mobility helps considerably to overcome the obstacles to physical mobility (regulatory and economic, amongst others) enumerated by J.C. Dannemann and Van den Ouden and cited earlier in this document (see annex), which must be surmounted before young people actually cross borders. Whilst waiting for states to do the necessary, young people have the right to know how to make the jump, whatever the height involved.

2.6 Immobility hampers the development of European citizenship.

As stated in "Young Europeans in 1990", only 4.2% of young people aged between 15 and 25 were at that time able to correctly identify all 12 Community Member States. Of these same 15-25 year-olds, 72% would have liked to have known more about Europe, even though 36% considered that they had received sufficient information on the subject.

A person's national identity is built gradually, for the most part outside the educational system, by a process of immersion in the environment in which he lives. A sense of belonging, along with its symbolic representations, can inhabit a person in a totally passive way. Politics and community management are seen as the business of politicians and public authorities. What has accentuated such distancing among a great number of young people is the strong, shared feeling that the problems of society - as they perceive them - are not actually being taken into account even though the political debate acknowledges them.

Europe is more remote, its image less distinct than that of the homeland. It is seen as a politico-economic issue, the business of a rather special breed of civil servant and elected representative over whom we imagine we have no real influence. The information learned about Europe in schools is of interest to a great number of young Europeans and makes them want to know more about it. They are making progress in terms of knowledge, but for the great majority of young people there is still a long way to go before turning such knowledge into a sense of European citizenship. However, the foundations have been laid.

The prerequisite for a transition from passive citizenship to participation is an awareness of solidarity between citizens. It is futile merely to know one's rights and

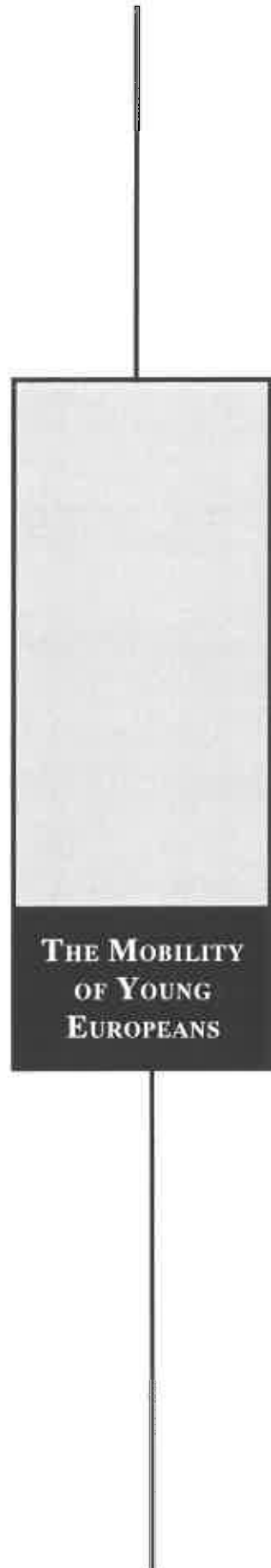
duties, and the political, economic and cultural issues at stake if there is no mobilisation of people. One section of young people is reluctant to take this step. We have often observed young people's dislike of intermediary bodies (political parties, unions, the volunteer movement), which normally provide experience of social participation and responsibility.

The States of Europe will have to mobilise their young people in order to enable them to participate as citizens, as well as to promote mental and social mobilisation to allow the greatest number of young people to direct their personal potential towards an awareness and understanding of their national and European identity and citizenship, in order to enable them to interact in this field.

3.- Conclusions

The aim of this chapter is to pinpoint the various types of immobility in society and their consequences in areas to which we have to pay particular attention because it is these which generate ill-ease, conflict and inequality. All the various sectors and levels of our societies are being challenged concerning their resistance to change. Moreover, we are well aware that a dynamism and commitment exist without which there would doubtless be no Europe at all. The present project does not claim to address the different approaches in this part of the study but to point to a common thread which is resistance to change by persons, groups and institutions. One specific action needs to be conducted in order to stimulate and mobilise people. The need is general and there will be significant benefits for Europe. In the following chapter we look at what principles may be used as a basis for achieving this aim.

III. For an pedagogy of mobility



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- Introduction
 - Teaching mobility?
 - Relationship with the other modules
- 1 - Method: the path of socialisation
- 2 - Culture and mental mobility
 - 2-1 Ethnocentrism
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 - 2-3 Responsibility
 - 2-4 The quest for values: cultural identity
 - 2-5 Interpersonal communication
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- 3 - Society, daily life and social mobility
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 - 3-2 The educational system
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- 4 - Geographical mobility
- 5 - Comments on training methods
- 6 - Conclusion
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Introduction

How can the mobility described in the previous chapter actually be taught? In order to answer this question, we have to refer to the theoretical context of socialisation and recall that mental structures, perceptions, attitudes and behaviour are characterised by stereotypes and prejudices that are a specific cultural product of the socialisation process. Indeed, this process is responsible for the various forms of immobility discussed in the preceding chapter. "Positive" changes in habits of perception and in mental, behavioural and emotional structures will be impossible to achieve unless elementary factors in the specific cultural process of socialisation can first be altered. The dominant parameters (culture, tradition, values, language, religion, etc.) hold the key to a whole new way of thinking.

The three modules "intercultural training", "creativity against exclusion" and "mobility" (the subject of the present document), together map out the need for renewed reflection concerning conscious factors in a multicultural society. Only in such a multicultural society will an individual be able to learn skills in interpersonal relations and secure patterns of behaviour, provided that he is mobile in all three meanings of the term. Indeed, multicultural situations are more complex than monocultural ones. Where there is complexity there is less clarity, and consequently, more possibilities for interpretation and change.

1. Method: the path of socialisation

Below we endeavour to indicate the path towards mobility, that is to say factors which must be taken into consideration in order to turn immobility to positive effect. It is intended to be exhaustive within the current limits of our research, in that it takes into account all the data available to date but will inevitably be enriched through the actual implementation of training courses and other educational initiatives. Similar to training programmes which are divided into units of value or research, this one is divided into separate themes or fields of approach. However, it does not take into account the actual situation of each individual since it cannot know the diversity of individual situations. Drawing up a list of obstacles to mobility does not mean that every young person, every youth worker, is starting from square one. Each individual has his personal qualities and shortcomings. The aim of a pedagogy of mobility is to point out to youth workers in the field of mobility the factors to which he should be alert so as to ensure that no dark areas remain to obscure potential factors of immobility for the young people with whom he works, nor indeed any which might act as mobilising factors.

The youth worker himself must follow the same path as that he wishes young people to follow. Unless he has been trained in mobility, unless he has followed the same route, he is liable to remain marginalised in his own immobility and fail in the mission which has been entrusted to him. This is why the present proposal for a pedagogy of mobility is designed to serve as the main thread running through the training of both young people and of youth workers. The only difference is that the youth worker's own path towards mobility has to include the acquisition of suitable youth work techniques. It is not enough for him to have acquired mental and social mobility for himself, he must also have the means to work in a given terrain, in the conditions specific to his environment (whether this is local, regional, national or European), for which he will be required to identify the activities and means to bring about the mobility of young people in their own everyday lives. Furthermore, the pedagogic methodology for youth workers, which is the subject of Chapter IV of this document, is encompassed within the ideal framework of a voluntary process which takes place in a deliberately multicultural group. This group is motivated and centred around the module "pedagogy of mobility" and benefits from the complementary contribution of the two other modules cited earlier.

Mobility is not something which can be learned from textbooks. The youth worker is both the subject (prime mover) and the object (medium) of his training. He contributes his own experience to his environment and culture. He is able to experiment in the "laboratory" in order to acquire the types of mobility he lacks and to validate others with the support of the trainer group, which is invaluable in revealing or amplifying personal factors and in supporting his efforts at personal change.

Education in mobility involves two priority concepts: culture and society. Indeed, this is what links it to the intercultural field we refer to in this study.

2 - Culture and mental mobility

The first priority in an pedagogical debate on mobility is to discuss the concept of culture. Indeed, culture is the conceptual tool which we use to assess, understand and react to people and situations. Culture is both the result and expression of our socialisation. The following points are relevant to our subject:

2.1. Ethnocentrism

In European States, education and training are largely monocultural in nature, whereas societies are in fact already largely multicultural. This is a hiatus which we must work to remedy. We find that multiculturalism is necessary for society itself if it is to avoid becoming atrophied, just as exogamy is necessary in order to avoid degeneracy of both body and mind. Moreover, multiculturalism is necessary in the perspective of a Europe where the limitations of national States are being removed. This implies that we shall have to find new horizons, patterns of thinking

and alternative values that are articulated within a post-national perspective.

2.2. Social norms

The second "construction site" for mobility is in the political dimension of education and training. The dominant educational norms, parental and academic models and practices leave their stamp on culture and modify it to engender and promote a given political climate. This is a point worthy of reflection, and experience shows that in a training group we obtain results that may surprise the uninitiated by the degree of personal change which occurs in participants. The level of mental mobility achieved in a group is significant. In a multicultural group, this is even more valuable, with each of the elements being more visible thereby making it easier for each individual to get a clearer picture of the way in which such elements interact. For example, areas where family upbringing is dominant, school norms and their consistency/inconsistency with family norms, and finally everything found in a consistent line between dominant norms and the political climate.

2.3. Responsibility

This results in mobility seen as the ability to take individual responsibility, the ability to interact in the political society which we have analysed in order to pinpoint its essential components. To discern the links between cause and effect and understand the sequence of events is a very mobilising experience. It becomes plain that very little happens by accident and that every citizen shares responsibility for reproducing or modifying cause and effect, for the state of society and for social, political and economic phenomena.

2.4. The quest for values: cultural identity

Now we look at the questions asked by young people and youth workers about their environment. Indeed, a discussion of culture in the different forms in which it manifests itself in daily life helps each individual to answer the fundamental questions: "Where do I come from, where am I and where am I going?". We are aware of the insistence with which the young generation poses this question, sometimes through behaviour which is so aggressive that they fail to obtain an answer which will help them to understand themselves and find their place in society. To allow such questions to be expressed more explicitly and to encourage such signs of curiosity constitutes progress towards mobility. This facilitates the search for personal (cultural) identity, given that individual socialisation varies according to cultural conditions and that individual patterns of behaviour are conditioned by specific social situations. Such mobility can then be accompanied by greater openness and self-confidence.

Finally, fear of others, of "foreigners", is likely to diminish or disappear altogether. The same applies to aggressive behaviour and passivity.

2.5. Interpersonal communication

Still in the field of culture, we now come to the work on values, the points of reference underpinning our attitudes, perceptions and behaviour which are to a greater or lesser degree voluntary. To become mobile is to discover that what an individual himself considers as the norm can and should be measured in relation to another person's norms, those of the foreigner, and to put into perspective what is personal or specific.

The values specific to each culture and their adjustments which form the basis of patterns of behaviour that are as a general rule subconscious, produce very strong elements of identity such as the patriotic feeling of belonging to a nation. For this reason, cultural identity determines human interpersonal relationships more strongly than other factors of a political order for example.

Such work on opening up the concept of cultural identity, based in particular on the

ability and willingness to behave with critical, non-dogmatic good sense in one's day-to-day practices, opens the door to skills in communication and interaction in multicultural societies. Indeed, it is the acquisition of mental mobility which paves the way towards social mobility.

2.6. The emotional dimension and exclusion

One particular feature of the young generation must be taken into account. It has a strong tendency towards emotional responses. Anxiety in the face of all that is foreign becomes amplified and a whole range of reactions exists which can extend to violence against anyone who behaves, thinks or reacts differently. Therefore it might be useful at this stage in our quest for mobility, to highlight racist, xenophobic and actively exclusive attitudes and behaviour in relation to their cultural component. These are not fleeting phenomena confined to individuals. Furthermore they often manifest themselves in a way that is very subtle and finely shaded, and are barely perceived as being a breakdown in interpersonal relations or an injustice to others. It is certainly not a phenomenon which only affects young people, even though young people are very often deeply involved, both as victim and frequently as perpetrator. This type of examination of mobility training is likely to bring ample rewards.

3. Society, daily life and social mobility

The first stage in a training project aimed at promoting mobility on the basis of underlying personal culture and its manifestations in terms of individual perceptions, attitudes and behaviour when faced with others, should be to review certainties and relate them to the certainties of others. The second field which needs to be explored is, as we have already stated earlier, that of society. By this we mean the component elements and constraints of the social environment, those that are perceived by the person and their consequences for social participation.

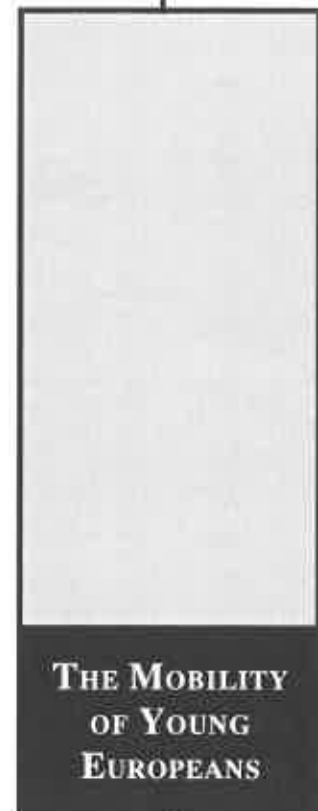
The training project to develop social mobility will be based on an analysis and comparison of living conditions in order to pinpoint the causes of immobility and remedy them. It is a question of examining the various environments familiar to the child and later the young person, with respect to the impetus which they give (or do not give) to the desire or capacity for social participation. Indeed, the capacity to participate for the public good based on the defence of particular interests and needs, to manage conflict without discrimination, or even to find the proper balance between the right to be an individual and the duty to take an active part in the wider community, aptly define what we mean by social mobility.

Our reflections must not be seen as an indictment of a society that can only be perceived in terms of its shortcomings, dysfunctions and flaws. Our task in this training project is simply to examine what are the spheres of life where individuals can, each in their own way, identify the roots of immobility and discover the path towards social mobility.

3.1. Family upbringing

Since the beginning of the urban concentration which caused the demise of the extended family and the break with the base community (rural), the resulting nuclear family (which is frequently brought up by only one parent) provides the child with scant experience. It has even been said that in a contemporary family "we fail to appreciate the extent to which a child is alone". The lack of contacts between generations, the impoverishment of interpersonal communication due to a reduction in the potential number of people with whom we have dealings and the preoccupation of each individual with his own day-to-day problems, cannot put across the message of social participation. The child's universe is limited, and the massive media onslaught, in particular television, will not help to improve socialisation, still less isolation inside the cocoon of a car.

3.2. The educational system



The global level of education has improved throughout all European countries, as has the level of schooling. However as we have already stated, school remains ethnocentric and is often turned in upon itself. The civic training it dispenses is more theoretical than practical, and more cultural than societal. In school, socialisation has more to do with the concept of "I" than of "we" for the child who discovers there the first manifestation of the competitive society. At this age, extra-curricular activities are of great importance to those who have access to them, in that they open doors on to the "wider world", even though this is the relatively closed world of children or young people.

Do these three worlds of the family, school and peer groups provide a preparation for the transition to adulthood? This is a question which must be asked prior to any educational approach to social mobility.

In these three worlds, the child can experience isolation, competitiveness and even exclusion, all potential factors for immobility. We frequently hear the question "how can I cope with it"? Cope with what, other than an apparently deadlocked situation in a deadlocked society.

3.3. Individualism and competitiveness

In most European societies we are witnessing a growing process of individualisation. This is due in part to tighter conditions and competitiveness in the training and employment market. The resulting economic dependency coupled with their difficulties in founding and housing a family can polarise the efforts of a young person undergoing the transition phase around resolving his problems using his own means. We are also observing sociological changes in our societies which encourage this process of individualisation, including increasing social conflict in both urban and rural areas. Helping individuals undergoing training to discover how their search for a place in society and the fear of competition which determines practices in their environment induces the same behaviour in themselves, we are providing them with the ability to cope using alternative means that reflect greater solidarity and participation. It is very difficult, especially for disadvantaged young people, to negotiate a positive and constructive transition towards adulthood, since this transition does not fulfil the normal conditions for social recognition of adulthood. Work concerning this transition phase must help to transcend the norms and patterns of everyday life imposed by society, in order to arrive at an awareness of injustice and a commitment to counter such injustice with new forms of solidarity. Against this background of a more stable and dynamic personal identity, the interplay between personal experience and the experience of others, foreigners, will further social mobility and give it direction: the ability to reflect on social parameters in place of ego- and ethnocentric reactions.

3.4. Young people and society

We have chosen to start our analysis of the "society" factor with the most topical issues - training and employment, as well as their corollary of economic dependence. This is because a section of young people is experiencing more risk, more competition, more unemployment and more exclusion (indeed there has never been so much talk of difference and exclusion) and also because this reflects our times - a spirit of compartmentalisation, a conflict of values, fear of the future, a tendency to be negative and talk of nothing but risks and difficulties, all attitudes which the social mobility project will sweep away.

Training must tackle the factor of "powerless societies". Young people often claim that political systems which are there to conduct a policy for citizens, in fact increasingly neglect the latter's needs and interests. In this situation the aggression and violence of young people are symptomatic of a loss of confidence in the integrity of the political, economic and social system, and are due to the lack of realistic prospects for their immediate future. When young people become voters but due to their age are not yet eligible for election, they have good grounds for believing that they are not fully-fledged citizens. Isn't this the reason that political par-

ties have "youth" sections? Social youth measures certainly bring benefits but they are nevertheless discriminatory. Indeed, alongside the legal coming of age there is also the political, social and citizen's coming of age which can stand in the way of young people's social mobility. Pedagogic plans must not shrink from such observations which youth workers and young people should be allowed to tackle in order to objectively address their social situation, transcend it and turn it to good account, in word as well as deed. We have already had occasion to note that our European societies are in a schizophrenic situation. On the one hand we are already in the 21st century with respect to technology and socio-cultural changes, but on the other we are still in the 19th century when it comes to the ideological and philosophical systems that shape political life.

It is possible to successfully negotiate these issues which have to be tackled in order to liberate social mobility. Even when the observations made above are recognized, many people who set out on this path fail to speak out, so much do they see society as remote, ineluctable and intangible - or in a word, immobile.

4. Geographical mobility

In this overview we have established the connection between cultural factors and mental mobility, as well as between social factors and social mobility. Indicators of change may be described as follows:

mental mobility fosters open-mindedness and tolerance,
social mobility fosters solidarity and social commitment.

Such work on potential barriers results in new systems of values which will provide us with the basis for planning specific forms of youth work or activities. The aim of this project is to give youth workers and young people the maximum opportunity to participate in setting objectives and to better define their motivations. The course would be incomplete if it did not also address the question of geographical mobility. As was mentioned in Chapter II, mental and social mobility both precede and contribute to geographical mobility. They allow the educational aspect of "travel" to be taken into account, they permit a project-based pedagogy, and finally they enable economic, social and regulatory obstacles to cross-border travel to be surmounted.

We should also say that geographical mobility is necessary to young people because a person cannot know others unless he meets them. Otherness cannot be learned from textbooks any more than mobility can. People must experience a project together in order to understand through a multicultural encounter what otherness actually means, and be ready to open themselves up to the attitudes, habits of perception and patterns of interpretation of others - in other words to understand what intercultural communication represents. However, having acknowledged the importance of mental mobility for everything to do with learning, we should assess its importance to every physical journey. Not only to stimulate demand for European Union programmes for example, but also to enable these programmes to bear the quantity and quality of fruit we would expect. If our aim is to encourage: work that is oriented towards the real-life experience of young people and the interpretation which they themselves make of such experience; work which looks at what it is that shapes young people and the influences to which they are exposed; work which takes into account their immediate living environment and which develops new perspectives to accommodate social developments; work which implies questioning Europe and the active appropriation of the European sphere both as a place to live and work, then we cannot do without geographical mobility for young people. We must therefore render geographical mobility possible, desirable and useful in their eyes. Education in mobility should therefore also relate to the cultural and social perceptions of travel, its attractions and the obstacles encountered (or imagined), in order to arrive at a clearer position. Here again the role of training is to promote exchange, an exchange of experience between young people.

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5. Comments on training methods

Following the description of the “compulsory” cultural and social path towards mobility in its three forms, pedagogy in mobility must look to a few training principles.

This is interactive pedagogy in progress, centred on a person’s development towards mobility, in the form of encounters and intercultural exchanges based on experience wherein the transnational dimension renders the cultural and social characteristics within each individual more visible and makes the review by each individual of his personal assumptions more acceptable.

This implies that the trainer should create situations and propose specific activities in order to explore the various elements of socialisation described earlier. Remember that it is through his behaviour that a person expresses his culture. His physical attitudes, verbal and non-verbal modes of expression, his habits and attitudes reflect not only his culture but also his personality, his inner self. All of this is not a subject of interpretation, but merely an observation. It is for each individual to call himself into question. Mental attitudes naturally underpin behaviour. The objective of the training is to make mental attitudes understandable to and for the person. It is only through an internal effort (which it would often be difficult for the subject to tackle objectively) that a change in mental attitudes becomes possible in a natural manner. An individual’s perception of people and situations is also fashioned by his own culture and personality. Although it is relatively easy, in a conducive situation, to recognise certain differences in perception between people, the task of comprehending what underpins personal perceptions can only be achieved by the individual himself. We remind you of this not so much to forestall “wild” analyses on the part of the youth worker as to specify approaches. We do it to draw attention throughout this chapter to the importance of each of these elements to mental, social and geographical mobility, in which each individual’s working material is precisely: what I see and feel; how I react to people and situations; how I behave in new situations. The group expresses and acts as a sounding board for people’s differences in behaviour; each individual is referred back to his mental attitudes; finally a person is able to accept differences in perception. The change sought through mobility is a cultural change which acts on all three levels, especially as far as values are concerned. However, there are forms of immobility which are more mental than social, and vice versa, and the balance depends on the individual.

Put another way, even though our project is centred on personal change, change is meaningless unless it is accompanied by social participation. This implies that training should provide tools in the three areas of knowledge, a means for individual action. The desired mobility must be capable of responding to a need for enhanced well-being, but also of understanding more and acting more effectively. In the context of youth work, this means cultural and social documentation and information, youth work techniques, pedagogic resources, etc.

6. Conclusion: an pedagogic tool and a social plus factor.

Our mission was to ascertain whether it was necessary to increase the mobility of young Europeans. Our conclusions are damning, showing that our societies have been too slow in responding to the social needs of young people in particular. Moreover, it would appear that societies are critical and distrust young people and that a section of young people is critical towards societies. This does not refer to us insofar as we know that it is always others who are wrong as long as they remain hung up on, and in, their own culture, and insofar as our answer to the second question is that it is indeed possible to progress towards the mobility of young Europeans.

However, having set out with the sole ambition of making our contribution towards the objective of mobility for young Europeans, our analysis has led us to the conclusion that geographical mobility is concealed behind mental mobility which is a

cultural precondition of it, and a specific form of it, social mobility (which is the its of mental mobility), from the perspective of building a citizens' Europe. We must also observe that the present training project also present a therapy for certain scourges, such as exclusion, racism, xenophobia, and marginal behaviour in the face of social change. Having set out to verify the necessity and then the viability and feasibility of a tool for the future, we have the feeling that we have also been working towards the present. The mobility of young people, if it goes hand in hand with increased creativity and intercultural experience, will inevitably lead to greater social peace. Indeed, training in mobility should transform threats into challenges, in a spirit of openness and solidarity. Where people develop greater abilities to reflect and behave in complex social situations with dignity and respect for human rights, and if young people can adopt social and political behaviour and practices that demonstrate their solidarity, they will in practice be expressing their aptitude for democracy.

This in itself ought to provide sufficient grounds for investing more in education and training in mobility.



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III. Design of the module

1. General introduction

In the light of the preceding arguments, youth worker training in the specific field of mobility for young Europeans will have to take the form of a process during which the trainee youth worker will need to test, verify and validate his attitudes to and aptitudes for mental and social mobility. The various meanings of the term "mobility" must be approached both from within, through experience, and from without, through knowledge, with training providing the link between experience and knowledge.

The general objective of the training, in a multicultural situation and within a European context, is to offer youth workers an opportunity to recognise their own mobility and to develop it both mentally and socially, as described earlier.

Here the same general approach applies as for work on intercultural training and on creativity to counter exclusion, that is to say, the need to proceed in stages. This is for two sets of reasons. The first are reasons relating to the pedagogy of the trainer group, and the second are reasons associated with each participant's individual processes of change.

1.1. Work on mental mobility

At the beginning of the session the trainer group creates an encounter situation in which each participant has to situate himself in relation to the others as well as in relation to himself in the face of something unfamiliar. To each one he sends back signals about his reactions, attitudes and way of being. He assigns roles. An individual's perceptions are indicative of his own socialisation. At this moment, the others present a relatively unknown problem, since their codes are not yet understood. In this sense, the group is characterised by a process of mutual inquiry which it is necessary to transform into a mirror in which each individual can look at himself. The group approach in this context has to be established in a specific way, with appropriate techniques tailored to the pedagogical benefits being sought.

The individual factor, notably the emotional imbalance caused by the unfamiliarity of the situation, by the inability to use traditional points of reference, or by erroneous interpretation of the signals sent by others within the normal context of interpersonal relations, must itself also be handled in a specific way so that each person can establish an internal observatory of his own cultural bases. However, this may take time, which is why during the early phase of the encounter, we restrict ourselves to setting the framework of conditions for the exchange marked by a general atmosphere of peaceful coexistence. This enables each individual to begin work on himself which involves the production of material, individual reflection and self-knowledge.

This is a first phase of adaptation that is "distanced" from the situation. Indeed, it is less a question of forestalling the personal malaise that each trainee youth worker and volunteer for the experience is likely to encounter, than of placing people in a situation that is conducive to personal learning. This requires minimum time and duration for emotional factors to be recognised and assimilated, and for a process of reflection to be established on the issue of "What about me in all this, what am I and what am I doing?".

This first phase will be one of peaceful cohabitation between participants, during which they will be asked novel questions such as: Who is different? Him or me? How are we different? Which differences are especially difficult to cope with? What is it that makes me react? Why do I react? Why am I aware of these differences?

This phase will include games for participants to get to know one another, for group building, and individual projection activities (with the aim of creating a personal mirror) where there are no analyses or commentaries, except to let any participants who so desire make personal remarks or observations which they would like to get off their chests or feel to be useful to the other participants.

The second phase will be one of cooperation (also peaceful) in order to allow the transition from the stage of perception of others to a phase of expression which brings into play attitudes and behaviour which confront them with the real-life situation of the training course. This demonstrates that differences and similarities overlap much more than might have been apparent at the outset. Such initial cooperation can be "passive", for example in the form of joint visits, discoveries of the environment of the others, and of their ways of life and thinking.

The third phase, which is still part of the initial training phase, is one of acknowledgement of others as individuals with their own cultural identity. This phase is also one of transition between self-discovery and a first exploration of what mental mobility means. How did I react during this first phase? Have I been more or less tolerant than in my normal everyday life? Is what has just happened in the early part of this encounter instructive from the point of view of mobility, or not?

1.2. Work on social mobility

At this stage, we are able to make an initial evaluation of resistance to change. Changing attitudes, opinions and feelings are all indicators. Complementary to this work is the development (or non-development) of curiosity amid the flood of unfamiliar factors which characterised the early part of the session. Evaluation objectives at this stage of work can be twofold: the first is the objective of personal expression, of verbalisation of what has been seen, felt and perceived, and the second is the objective of group expression, in order to create the beginnings of a common language and understanding as well as the first group conflicts. This evaluation paves the way for the second phase, work on social mobility.

During this phase we must contribute knowledge about European institutions, their organisation, social policies and programmes, particularly those which concern young people. Indeed experience has shown that in general youth workers know disastrously little about the subject. The same applies to knowledge about youth matters in European Union countries. We can also say that the role and functions of European and international youth organisations, both governmental and non-governmental, are known only to a minority of "Europeanised" young people.

Work on mobility does not only concern a person's perception of others as being culturally, nationally or ethnically different; it also addresses how social categories are integrated and their way of acting, or interacting in the light of such perceptions. The youth worker is challenged with regard to his perceptions of his environment. Through appropriate training he is led to ask himself what for him represent the different types of social handicap, maladjustment and marginalisation; what are the sources, who is responsible, what possible blame might be laid in such situations; and finally, what must be done, individually and collectively, in order to remedy such situations (assuming that it is felt that they should in fact be remedied)? These and other similar questions are raised in the real-life situation of the training course. Responses naturally vary according to each person's ability to answer such questions for himself or the others.

In this phase of work on social mobility, the live material of the training group will not be restricted merely to contributions from participants. It is useful to confront the group with other "external" realities: encounters with other youth or social workers and visits or encounters in actual social work situations all inject new impetus into a group which reviews its efforts after the event to enable each individual to draw lessons from the external situation and include them in the internal discussion. There are many different ways to ensure that external information is integrated, but in practice they are all founded on a collective process of discussing and then reformulating what has been seen, understood and remembered.

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We do not wish to preclude pedagogical initiatives on the part of those who will be implementing this training module, but merely to indicate a possible approach which might best respond to the objective of redeploying the mental and social mobility of youth and social workers.

2. Method

The proposed training assumes the willingness of participants to embrace the potential personal change which may be demonstrated as possible or even necessary by life in the group and the potential benefit both for everyday life and for the responsibility exercised with young people. The life of the training group itself becomes a training subject, with phases organised for experiencing situations that bring into play the aptitudes, resistance and mobile attitudes of each participant, from the point of view of personal as well as group reactions (aptitude for interaction). What is new here is the orientation of the session, the option of working on mobility in itself and for itself, rather than the group situations which are established in this perspective. Indeed it could be said that situations of encounter, coexistence and cooperation within a multicultural group are very similar, and that differences spring from the way they are tackled in relation to the goal being pursued.

This goal is to put better-equipped youth workers at the service of young Europeans, since, as we described earlier, mobility is a vital prerequisite in a youth worker if he wants to help the young people with whom he is working to become more responsible for their own social situation.

Encompassing this training action within the multicultural framework of a multinational encounter responds to the need we have analysed and described above of rendering attitudes more visible and, if the training process is well led, facilitating personal change without which there could be no progress in either interpersonal relations or in social (i.e. group) relations.

2.1. Internal organisation of the phases

Each of the phases is divided into 7 points.

- Objective of the phase.
- Pedagogic issues.
- Issues which one would like to address or upon which one would wish to contribute an element of reflection.
- Inputs of information in relation to the issues mentioned above, so as to provide a theoretical explanation for the problems raised, given that any explanation brings with it opportunities for exploration and can facilitate the search for points of reference to better organise the experience and knowledge previously acquired. Such contributions of information are not theoretical *ex cathedra* courses; they must be designed as an activity and as far as possible involve the participation of everyone.
- Reflection on the role and meaning of the exercises and situations tackled during the phase. Indeed, it is in this way that the link can be made between real life experience and learning, between what is felt and what is known. This also permits reflection on the possibility of transposing training course exercises into youth activities. We emphasise this dual dimension: what I personally gain from the training which I am able to re-transmit. This is an ideal opportunity for training-action to come about, based on interactive communication, the personal experience of each individual and group experience.
- Desirable duration of the phase; advantages and disadvantages of potential solutions, in view of the objectives assigned by the trainers to each pedagogic action.

2.2. Linking with long-term training

It is possible and even desirable that this training course should be integrated into a (preferably multinational) training cycle. The three modules which have been the subject of parallel work - intercultural training, creativity to counter exclusion and mobility - are intended to represent a real European qualification for youth workers and leaders. The other scenario described in the introduction to the present document is the integration of these modules into long-term training, provided that the multinational aspect of the training is preserved.

3. Presentation of the phases

3.1 Encounter with mental mobility.

3.1.1. The objective of the sequence is to permit each individual to realise his capacity for mental mobility, by putting him in a position to ascertain his own attitudes when confronted with a change from his habitual "scene", when he comes face to face with others who are different. Such an encounter with mental mobility carries with it the potential for developing it still further.

3.1.2. The key issues in this phase are:

- acceptance of the break which the training course establishes with the normal reference framework of lifestyle, language and communication, and meeting others who are fundamentally different;
- acceptance of the existence of these others who are a necessary feature of our own lives, but who also present us with a dilemma because they share the same territory, because we have to communicate and because this requires ideas and words;
- the need for the trainer to create a climate of confidence and security in which it is possible for the participants to risk (as they see it) a confrontation with others. This means that right from the outset the trainer must be able to rapidly grasp the subject and situation and talk about them; the trainer must therefore carry with him the necessary baggage of knowledge which will permit the required mediation;
- the ambiguity which may result from the trainer's intervention to reassure the group, and the tendency of the group to play a passive or "consumer" role.

3.1.3. Any problems which emerge are likely to be psychological in nature. They spring from a fear of the unknown and of losing one's own identity. They can also be of a more directly cultural nature. For this reason it is imperative, as always during a training course to induce personal change, not to force participants to reveal their feelings to the group and to avoid focusing attention on major individual presentations. Instead, the emphasis should be on finding the means to get people to talk about apparently general subjects, and in particular to make theoretical contributions and give accounts of experiences.

3.1.4. **Contributions of information** must clarify the concept of mental mobility by for example focusing on:

- personal socialisation, current social living conditions and their social and cultural aspects;
- young people; what defines the category of "young people", how and why;
- social values and practices in European societies;
- the history of European cultures and their legal, political and economic aspects.

3.1.5. The proposed exercises should encourage the involvement of participants in an active and participative training approach. The aim of these exercises will be to bring the relationship out into the open by highlighting each individual's external view of the other, and by explaining the attributes which are associated with him. Their constant concern will therefore be to permit individual expression without

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calling into question the person who is speaking and encouraging participants to speak out about the others, so that what has been said can subsequently serve as a basis for work.

These will be collective presentation exercises, with a reflection on stereotyped attitudes, prejudices and the difficulty in keeping an open mind towards others and the group. There will also be exercises, games, questionnaires, and projective activities on apparent differences between cultures.

3.1.6. This phase must be sufficiently long to permit real individual expression by participants in front of the group. This depends upon the number, ability and motivation of participants. Experience of similar training situations would indicate that no less than three and no more than four days are needed (since this phase represents not quite a third of the time devoted to the module as a whole).

3.1.7. The evaluation of the phase is two-fold. The more personal aspect is measurement of the progress made in the development of mental mobility; the other aspect, group evaluation, enables progress already made to be ascertained, as well as what still remains to be achieved.

3.2. Developing social mobility.

3.2.1. The objective of this phase is to measure and develop each trainee youth worker's social mobility in order to make him capable of:

- working with young people on their own social participation;
- perceiving and managing image and value conflicts;
- analysing prejudices which induce immobility (ethnocentrism, passive or active exclusion attitudes, etc.);
- developing the ability to interact in social groups.

3.2.2. The main aim of this sequence is for each individual to feel able to "risk speaking out", that is to say, the ability to talk about himself or his identity whilst accepting the validity of how others perceive him, and accepting the deformation of the image he would like to portray of himself through the cultural filter of the others. The aim is also to learn to relate this image to the cultural, social, economic and historic elements that have fashioned each individual within his groups of affiliation (and socialisation).

3.2.3. Problems likely to be encountered during this phase are associated with the risk of participants indulging in a monologue about themselves which can happen when a person is verbalising his search for identity, and the risk of intolerance or a closed mind towards discovering another person, whereas such discovery is essential to the discovery of oneself. Furthermore, problems spring from the fact that social mobility is a concept that is new to a number of the people concerned, that it must be clarified primarily through actual experience, and that discussion is only needed to validate the experience and permit an exchange on the subject. Care must therefore be taken not to seek consensus to prove that the thinking is correct, but to permit a multiplicity of expression, above all of differences.

3.2.4. Knowledge to be acquired during this phase includes:

- the political, economic and social organisation of European societies;
- youth policies and their regulatory and socio-cultural framework;
- citizenship, political and social responsibility and social action;
- education and training, cultural integration, assimilation, and integration into multicultural environments.

3.2.5. The exercises in this phase will be tasks of cooperation. It is a question of "working together" in order to establish a more solid basis of knowledge about each other which transcends received images of oneself and others. It could in-

volve workshops, in which there is expression as well as discussion, and the discovery of people external to the group. The detailed organisation of the programme for this phase depends on the number of participants and the quality of the group, the essence being the ability to progress together towards social mobility. The aim of experimentation in a "laboratory" group is to permit the greatest number of participants to learn gradually both with the support, but also under the scrutiny, of the group.

3.2.6. The duration of the phase is determined by the fact that it is one of learning and modification of personal attitudes which, like the preceding phase, requires a certain amount of time. As before, although the number of participants and the quality of the group do count, the phase should not be shorter than two days and probably nearer to four days, based on experience of similar activities.

3.2.7. The evaluation should allow the possibility of altering the planning of the remainder of the training process. Even though social mobility may appear at first sight (and by definition) more visible than individual social mobility[], in this phase it is a question of in-depth evaluation [which involves a person's innermost being. Regardless of outward appearances, each individual must be allowed to measure his own development without feeling that he has to give an account to the whole group.

Furthermore, the ability to conduct this evaluation must reveal to each individual his own level of mobility.

3.3. Geographical mobility

3.3.1. The objective of this phase is to experience mobility and to apply this objective: the mobility of young Europeans. It must be specified at this point that this phase is characterised by what has just been described, and that it does not necessarily take place subsequent to the two preceding phases. It may be initiated alongside the mental mobility phase as a field of experimentation for the latter, and be continued in parallel with the social mobility phase. However, it is different in that it is a phase of practical implementation of the ability to act in time and space. The aptitude for geographical mobility is the application and the desired culmination of this work on the mobility of young Europeans and those responsible for them. This phase is intended to be an experiment in the ability to produce together. As we mentioned earlier, the first of the two preceding phases was founded on encounter and peaceful coexistence, and the second on cooperation; the latter is an experiment in the capacity to produce an initiative, a project, a product, etc. together.

3.3.2. Even if, as we have witnessed in the past, the key issue of developing the mental and social mobility of young people exceeds the framework of youth exchanges and culminates in greater citizenship and responsibility (or should we say, social maturity), this issue is entirely encompassed within the aims of the Commission's youth programmes. Mobility will be applied to the capacity to jointly create a project, not all together as a large group but in small groups in a multicultural and multinational situation, which is a feature of this training. The aim of this phase is to know how to act in a multicultural situation, to learn to work with young people on developing these same abilities for their greater well-being on the basis of a successful exchange experience. One of the aims is the removal of obstacles related to a fear of the unknown in a real life exchange situation between persons from various backgrounds. When this fear of the unknown has disappeared, it will allow mobility to emerge accompanied by more creative attitudes in situations of negotiation, discussion and planning for the future.

3.3.3. The problems raised by this experiment result from the demand for results as experienced by a group responsible for producing something. This means once again raising the issue of ends and means; it is the problem of the number of simulations in a training situation, with all the attendant risks of compartmentalising tasks; it is the problem of how to appoint leaders on the basis of their ability to

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organise tasks or lead discussions. In relation to individual mobility, it means raising the question of hierarchical (cultural?) thinking, saying and doing, and of the resulting organisation of tasks. Again it raises the issue of exclusion within the training group. Again it raises the issue of rushing headlong into compartmentalised work which reinforces existing systems of values or into a short-term definition of work, usually of a technical nature, thereby avoiding taking the other person into account.

3.3.4. The specific contributions of this phase will be information about:

- mobility programmes for young Europeans, and what is needed to mount a project;
- educational aim and methodology of the project;
- analysing a (project) production situation; hierarchisation and division of tasks.

3.3.5. The proposed exercises will be:

- work on a project (an exchange, a social and/or cultural initiative, a project in the local district, a meeting, travel, etc.);
- a reflection on what has happened and what is happening during this phase;
- further reflection about transferring the methods used;
- a presentation of the results of joint production work.

3.3.6. A half-day would probably be sufficient to finalise a project. Enough time is needed to enable conflicts to emerge, develop and be resolved; moreover, sufficient time should be allowed for project work and presentation to fully reveal the systems of values at work.

3.3.7. The evaluation of this phase will necessarily provide final clarification of the training programme in its entirety. However, it must particularly emphasise the mobility manifested in the management of the project, including the aspect of simulation and the possibility of transferring the methods used to youth work. It must summarise the training stages, starting with mental mobility, followed by social mobility and finally enriching the evaluation with geographical mobility.

3.4. Final evaluation.

Even though it is impossible to separate the evaluation of the third phase from that of the training as a whole in terms of time, it is necessary to refer back to the overall training, not only to draw lessons from it, which is normally expected of any evaluation, but also to establish continuity between the training phase and the follow-up to the training undertaken by the participants. The unusual nature of this initiative centred on the different aspects of mobility will set the tone for the evaluation, and the tone will itself be evaluative. More creativity, more depth, more freedom of expression, more non-emotive criticism, more consciously expressed emotion, these are the criteria which can be used during the evaluation phase and which can be transposed into the reinvigorated day-to-day activities of the youth workers and leaders concerned.

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