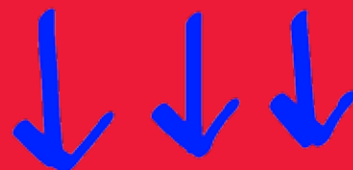


NOTHING ABOUT US WITHOUT US

INCLUSIVE CURRICULUM TOOLKIT FOR YOUTH WORKERS



YOUTH WORKERS ACADEMY 2018



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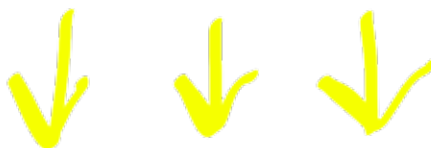
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1 INTRODUCTION

It is always hard to start, but here we are, ready and willing to start. Motivated to start changing the world, not whole of it, but adding a little piece of positivity every day. Because small steps matter and with each of them inclusion is a pinch closer.

Why are you reading this online or holding all these papers in your hands? We presume that you are a youth worker, trainer or youth leader. A young person. A young person from deprived group. Maybe you even found the name of publication attractive and decided to go through it. Page by page or just checking some chapter. Anyhow and any who, we are glad to have your attention. Because small steps matter and with each of them inclusion is a pinch closer.

In front of you is a tool, a bible to inclusion. Because small steps matter and with each of them inclusion is a pinch closer.

Inside you can find some fixed packages for trainings and workshops ready to use. So, take advantage of it. Besides that, you can also find some extra materials and thoughts. We tried to give you enough information to be able to understand and be actively tolerant in future discrimination situations. Because small steps matter and with each of them inclusion is a pinch closer.

The aim of this publication and project Youth worker's academy is general youth awareness. Because small steps matter and with each of them inclusion is a pinch closer.

1.1 HOW TO USE THIS TOOLKIT

- Treat each person individually - do not use this toolkit as a recipe or an answer to all kind of situations, but adapt to each individual or group separately, respect their needs and capabilities,
- use "nothing about us, without us" approach to every issue and talk to young people about their experiences – about the challenges and the positive experiences,
- raise awareness about deprived young people and other disadvantaged social groups and create safe space to talk about the topic,

- Use inclusive and non-discriminatory language and terminology,
- do not be afraid not to know everything, practice lifelong learning and try to overcome unpredictability,
- help young people to develop skills to overcome obstacles and cope with negative influences in order to make positive changes in their lives,
- inspire young people to make a change in the world, to find their own way and to become involved and active,
- be their coach, teacher, advocate but also an ally they can trust.

2 INCLUSION

Elif, youth worker, trainer, projects coordinator of Turkey Youth Union Association, Turkey

Inclusion is the heart of our mission, vision and the sine qua non of our daily youth work with mixed ability groups. Increasing the participation and full inclusion of the young people with disabilities into society equally requires a high level of awareness, to be well equipped and a continuous collaboration with the target group itself. There are several aspects of the success for maintaining and sustaining full inclusion, but I strongly believe that the basic hint is creating accessible environments and having a human rights based perspective.

Mustafa, youth worker, volunteer in Turkey Youth Union Association, Turkey

Real inclusion is what we try to accomplish in our organisation, instead of integrate or involve particular groups of young people in a limited way. I think the key to inclusion is accepting that our differences are beautiful and diversity is enriching. To work with my peers who are differently abled and having the chance to learn from them is a bliss, not only as a youth worker, but also as a future special education teacher soon to graduate.

Viorel, project coordinator, CSCD Coordinator of youth group Giubega, Romania

For me, inclusion is the key! Having a tolerant and diverse society starts with having an inclusive society! The village realities I know are far from being inclusive ones! Young people in these communities struggle

in having access to their rights, and are definitely not offered the same opportunities as their peers living in the urban areas! But this is our role, as youth workers! To develop participation schemes with and for young people, schemes that aim to ensure their social inclusion!

Andreea, project coordinator, CSCD Coordinator of youth group Giubega, Romania

Inclusion for me is something we should always have in our projects and activities! In youth work, it starts with having an inclusive attitude, in doing your best to reach those young people who are hard to reach and in developing as many partnerships with different actors as you can!

Tadeja, coordinator of Cultural centre Q (Club Tiffany), LGBT+ youth club, ŠKUC - Student Cultural Association, Slovenia

Inclusion for me as a youth worker is foundation for my work and for working with young people. It means being aware of the fact that we are all different and special, educating myself and others about that, addressing them and showing how we can and should all work together in a fight for more inclusive society and world.

Karmen, youth worker in Youth centre of Dravinja valley, Slovenia

Inclusion is an idea of a perfect world for everyone. Therefore, it can never be fully realized. But if our goals for an inclusive society are set as high as possible, even though we know that they can't be achieved, we will for sure try our best to get as close as possible to the set goals. Because that is our nature - striving towards continuous progress.

Iva, lawyer and a youth worker in Association of the deaf and hard of hearing of the city of Zagreb, Croatia
To me, inclusion is a vital part of my everyday life, both professional and personal. I believe that inclusion is something that comes natural to most people, although there are (unfortunately) some exceptions.

Iva, social worker and youth worker in Association of the deaf and hard of hearing of the city of Zagreb, Croatia

For me, inclusion is a sort of unachievable ideal that can only be truly experienced in ideal world. Although, just because something seems out of reach there is no reason not to reach for it, isn't it?

3 INCLUSION IN YOUTH WORK

If we would like to have a real inclusion in youth work, we should focus more on empowering the youth who are less represented and have less chances to express themselves by first physically bringing the opportunities to them, then equipping them to be the active advocates for their own causes and eventually becoming the youth workers themselves to reach out other youngsters with fewer opportunities, instead of only being the target groups.

Turkey Youth Union Association, Turkey

Inclusion in youth work means actively working on including different young people into our work, our programmes, actively opening space(s) for everyone and addressing different topics. It means helping silent voices in our society to be heard, be visible and be empowered.

ŠKUC - Student Cultural Association, Slovenia

We can speak of inclusive youth work if the conditions to participate and co-create the youth sector are set in a way that any youngster can join in at any time. That is not the case in youth work as we know it. ***Youth centre of Dravinja valley, Slovenia***

Inclusion means opening your projects and activities to all young people in your community. It means going and approaching the ones who did not have the opportunity to be active and have their voice heard, it also means giving young people a voice and supporting their steps in promoting an inclusive, tolerant and cohesive society.

Center for Sustainable Community Development, Romania

When we are talking about inclusion, we can say that it can be considered as identification and then realization (and/or understanding) followed by removal of barriers that exist among youth, all to make it possible to participate and belong – two of key aspects for all young people during their growth and development.

Association of the deaf and hard of hearing of the city of Zagreb, Croatia

4 RURAL YOUTH & YOUTH WITH SOCIALLY DEPRIVED BACKGROUNDS

4.1 MY STORY

"I am not sure I would ever be able to succeed! My family is struggling a lot – if it would not get the minimum income stipend from the authorities, it would not have any income. When we are counting every cent to see if we can buy food and pay the bills, it is hard to imagine that I would get the chance to continue my studies and to live my dream: to become a teacher in the primary school. Not that I would lose this dream, but the reality in my village does not change at all..." (Maria, 16)

"Working with young people in the rural areas, at times, I find hard to prioritise the needs we should tackle first! There are children and young people who come to school and we know they did not have a proper meal that day. There are young people and children who quit coming to school because they do not have clothes or shoes for the winter and bright young people who do not continue their studies because their parents do not have money to pay for the transportation or to pay for the dormitory. There are also very young mothers who do not have the financial means to buy milk for their babies..." (Laura, 36)

"Working in rural communities is always challenging, but working in communities that have the tendency to be ethnically separated is even more challenging! The Roma youth we work with are facing all the challenges and stereotypes that the other young people in the rural areas are facing, but they are dealing with another set of prejudice on top of that! There are a lot of moments when the traditional families would decide not to allow them to come to our activities anymore or moments when migration is the only dream they would have..." (Erdem, 27)

4.2 STARTING POINTS

Research has shown that rural youth represents around 55% of the world youth population and the fact that rural youth is also one of the most disadvantaged groups needs to be highlighted and taken into consideration. The distance to the center and to the urban areas mainly determines the disadvantage. Consequently, rural youth is facing challenges in attending the education programmes, in attending personal and professional development activities, in getting involved with lifelong learning training activities...

Furthermore, their access to education is limited thus the educational processes tend to be urban oriented. That adds to their belief that the best option would be to move to the city. Most of them has no aspiration to continue living in the rural areas or, with no opportunities to move, they consider that being trapped in the villages would make their development process quite sluggish and hard to handle.

In the rural communities education levels are lower and opportunities are fewer. On the long run, this would have a negative impact on rural youth chance of entering the labour market and getting well-paid jobs.

Moreover, in quite a lot of rural communities, the alternative and additional educational opportunities are missing. The youth centres are very rare and, due to the financial constraints, the local public authorities tend to consider the youth work infrastructure development at the very end of the priorities' list. In addition to physical infrastructure, the human resource is also missing. Very few youth workers have well defined job profiles in the public sector. Luckily, the nongovernmental sector started being present in the rural areas and struggles to offer youth some opportunities that would support their development process.

Youth workers, delivering youth work services in the rural communities, face a wide range of challenges and, in order to support them to tackle these challenges, the present toolkit has been designed. Our proposal is to start with a set of questions, and finding the answers to these questions will help you, the youth worker operating in the rural communities, in better understanding your community and the target group you work with:

Answer the following questions.

- Whom are you talking about when you say rural youth?
- What do we mean by "rural" and "geographically isolated" areas?
- Where does it start and where does it end?
- How peripheral does an area have to be in order to be called "rural"?
- How many people live in "rural" and "isolated" areas?
- What are the differences in support work in rural areas – what are the particularities?
- What does stigma look like in the rural areas?
- What are the challenges the target group you work with is facing?
- What is the support that you can offer to rural youth?



4.3 WHY WORKING WITH RURAL YOUTH?

“Rural areas represent more than 90% of EU territory and contain more than half of the EU’s population”¹. As the EU Youth Report is stating, the crisis that started in 2008 has unprecedented effects on the youth population. The European governments are struggling to find solutions to reduce the number of young people who are not able to find a job (more than 8.7 million) (through initiatives such as YEI Youth Employment Initiative or Youth Guarantee) as well as the NEETs population that has been reaching over 13.7 million. According to the Lisbon Treaty, the young Europeans are to be encouraged to be part of the European democratic life being, as well offered with the opportunities to develop transversal skills and to engage with lifelong learning opportunities.

What all the European actors acknowledge is the fact that young people in the countryside are profoundly affected in comparison to general population of young people, by the transitions taking place in a post-modern society. (Youth Partnerships’ Seminar – (Un)Equal Europe’s report, EU Youth Report, etc.). Europe’s rural areas differ in terms of economic, social, political and geographical dimensions. Even if these differences have an impact on rural youth situation, there is a wide range of challenges that most of the young people living in the rural areas are facing. Finding a solution to support rural youth in Europe has always invested special attention by the European political bodies. Since 1976, the Council of Europe is actively working on policy papers to tackle the situation of agricultural youth. The European reports concluded that young people in the rural areas are marginalized by decisions on the formulation and development of rural policy, as well as by decision-making processes related to youth policy. Challenges, determined by unemployment, marginalization, a lack of appropriate resources, a level of education below the one available in urban areas and poor career prospects, problems related to perceiving migration as the only way to succeed in life, lack of consultation and participation mechanisms, difficulties (financial, fiscal and legal) in setting up in business and finding adequate and appropriate training, lack of access to the distance education or lack of access to cultural events, lack of mentorship programmes, youth development centres or self-job creation and alternative employment mechanisms, are the main challenges that rural youth is facing.

¹ European Commission (n.d.). Retrieved from https://ec.europa.eu/commission/index_en.

Why?

Furthermore, there is still a considerable number of rural youth living in isolated communities where the information about personal and professional development opportunities is hardly reaching young people. All these challenges are happening in the era of globalization to a group that is clustered to be within the digital natives. As starting with Youth in Action (Erasmus+) and with its Inclusion Strategy, special attention is dedicated to improving the access to the participation frameworks for young people with fewer opportunities. It has been concluded that at the grassroots level, the youth organizations found mechanisms and developed tools that could definitely be transferred and adapted to other contexts as well.

When working with rural youth, the professionals should consider two essential aspects:

- The access to services (information, medical, education, etc.) are reduced,
- the support mechanisms available (youth centres, detached youth work services, stakeholders' involvement) are very few.

4.3.1 NATIONAL REALITIES

4.3.1.1 Romania

According to the European Semester Country Report², Romania published on 22th of February 2017, over 45% of Romanian population lives in rural areas. A high risk of poverty or social exclusion persists for young NEETs, families with children and people with disabilities. Compared to urban areas, twice as many people in rural areas live in marginalized communities. In 2015, 46.8% of Romanian children were at risk of poverty and social exclusion.

Consequently, research showed that Romanian rural youth is facing the following challenges³:

- Sluggish access to the education and training opportunities,

2 2017 European Semester: Country Report - Romania: Assessment of progress on structural reforms, prevention and correction of macroeconomic imbalances, and results of in-depth reviews under Regulation (EU) No 1176/2016 (2017). Brussels: European Commission. Retrieved from: <https://ec.europa.eu/info/sites/info/files/2017-european-semester-country-report-romania-en.pdf>

3 Neagu, G. & Petrescu, C. (2016). *Methodology for Working with Young people in Rural Areas and within the Child Protection System*. Bucharest: SOS Children's Villages Romania. Retrieved from: https://childhub.org/en/system/tdf/library/attachments/metodologie_de_lucru.pdf?file=1&type=node&id=25263.

Bissonnette, S., Richard, M., Gauthier C. (2005). Interventions pédagogiques efficaces et réussite scolaire des élèves provenant de milieux défavorisés. *Revue française de pédagogie*, 150, 87-141. Retrieved from: http://ife.ens-lyon.fr/publications/edition-electronique/revue-francaise-de-pedagogie/INRP_RF150_7.pdf.

- high rate of poverty,
- scholarships schemes (if available) (the amount of Scholarships for high school or support to get involved with the vocational education studies is still reduced compared to the existent needs),
- quality of teaching in the rural schools is very low –talented teachers are not interested into teaching in the rural schools – thus, the education act is not appealing to pupils and is, at times, very inefficient,
- lack of information regarding the support schemes one could benefit from – programmes for young entrepreneurs, fellowship programmes, digital participation programmes, etc.,
- early marriages – especially for girls,
- difficulties in finding a stable job and becoming dependent on the social benefits scheme.



4.3.1.2 **Croatia**

According to the National youth programme (2009-2013), during the last half century (which was marked by the process of modernization) the number of youth between 15 and 30 years of age has been reduced from 27,7% (1953) to 20,6% (2001).⁴

Similar demographic changes have taken place in most of other European countries – with the aging process of the population, youth has been separated as an increasing social resource. However, Croatia approaches its youth on two different aspects – as a social resource and as a social problem, mainly because it is still in an early stage of its institutional infrastructure. The main goal of that infrastructure is systematic dealing with problems of the youth and coordination of activities in the implementation of its policy towards young people.

Mreža mladih Hrvatske (an NGO), conducted a research in 2012, that covered youth in rural areas in three Croatian cities that, according to Croatian legislation, can be considered rural (areas with less than 10.000 inhabitants). The results of the research showed that one of the greatest problems that youth in rural areas must deal with daily, is transportation. The lack of transportation makes it difficult for them to approach activities for the youth as well as different cultural content. This particularly affects that youth that still do not have a driving licence (between 15 – 19 years of age).

⁴ Bužinkić, E. & Rajković, M. (Eds.). (2012). *Fokus: mladi - 5. bilten studija o mladima za mlade*. Croatia: Mreža mladih Hrvatske. Retrieved from: <http://www.mmh.hr/files/ckfinder/files/5%20Fokus%20-%20mladi.pdf>.

In addition, some of the bigger problems that they face are:

- Not enough activities for the youth,
- passivity and disadvantage of the motivation for their own personal growth and activism in their local community,
- disinterest for inclusion in offered activities,
- higher rate of poverty compared to those in other parts of Croatia,
- fear for future employment,
- desire to leave their place of residence.



4.3.1.3 Turkey

The rural development is one of the major problems of developing countries. As a developing country, Turkey is still struggling with this problem. According to the World Bank estimates, based on the United Nations Population Division's World Urbanization Prospects, the value for rural population in Turkey was 20,763,080 as of 2016.

According to the TurkStat's Youth in Statistics 2014 report, the population between the ages of 15 and 24 forms 16.6% of the total population. Though Turkey still has a young population, the percentage of youth aged 15-24 reached its peak in 1980 with 20.2%; it has been slowly declining since then and is expected to reach 11.7% by 2050. Regional differences exist in terms of the share of youth population; in many eastern and southeastern provinces, this share is around 20-29%.

Approximately one-third of the non-institutional youth population lives in rural areas, 61% of which have primary education degrees. In rural areas, Labor force participation rate (LFPR) of women is 21.4% for those aged 15-19 and 40.2% for those aged 20-24 (LFPR of young women in urban areas is 14.3% and 39.2% for the same age groups), while it is approximately two times higher among young men for both age groups. Youth unemployment in rural areas (13.7%) is lower, compared to urban areas (21.2%). Of young people working in non-agricultural sectors, 70.3% are men, while this share decreases to 51.4% in agricultural employment. In rural areas, the unemployment rates are higher for both men and women with university degrees, while the unemployment rate among women who are illiterate or without diplomas is strikingly lower than for men. In rural areas, 85% of the young population in the agriculture sector work and are classified as "unpaid family workers."

Rural areas are in need of numerous programs to enhance the empowerment of youth residing in these locales. Whereas the governments and non-governmental agencies have made efforts to mitigate these challenges, there is very little literature on how and whether previous and current youth policy interventions have successfully and specifically addressed these challenges, such as lack of capital or income-generating activities; a strong cycle of poverty from parents to children; dismal participation in social groups or organizations; inadequate media coverage of rural issues; and inadequate awareness for youth interventions. There should be a diversified educational approach with emphasis on entrepreneurship and non-formal education programs, income-generating and other entrepreneurship skills, investing in appropriate programs that could be used as a recruitment tool for young people's involvement in such activities and last but not least ensuring that youth have unbridled access to information that is relevant to the socio-economic situation in rural areas. Such efforts are needed to develop national policies in Turkey as well as strengthen global efforts such as the Sustainable Development Goals that are premised on human capital development through the empowerment of youth, young adults, and other groups that are marginalized.



4.3.1.4 **Slovenia**

Young people living in rural areas in South East Europe are not in a favourable position. It is common knowledge that they are facing certain difficulties regarding mobility and participation, as well as their access to the public institutions and their role as active citizens. In Slovenia, the newest research of rural youth dates from 2007 - 2010. The new data concerning this problem is unfortunately not available.

The study from the year 2010 shows, that in the last two decades there has been a marked increase in the proportion of young people living in villages and small settlements and a reduction in the proportion of young people from urban environments.⁵

Data from research made in 2008 shows that the unemployed youth lives in difficult social conditions mainly marked by relatively rigid circumstances influencing employment and low financial support provided by the state – which consequently leads towards long term dependency on parents.⁶

5 Lavrič, M. (Ed.) (2011). *Youth 2010: The social profile of young people in Slovenia* Ljubljana: Ministry of Education and Sports, Office for Youth. Retrieved from: https://pjp-eu.coe.int/documents/1017981/1668203/Youth2010_A.pdf/29eda3bf-0c59-4722-ac27-f7ed53d1fcd2.

6 *Poverty and Social Exclusion in Rural Areas* (2008). European Communities: European Commission.

4.4 CONTRIBUTIONS

4.4.1 ON YOUTH

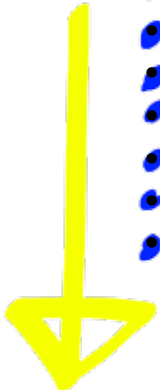
- Helping young people discover new activities, new people, new experiences,
- inspire young people and creating a space for discussions,
- help them start new activities / their own activities,
- helping young people to be more tolerant,
- supporting young people understand the communities better and to be proud of their village,
- to offer them learning opportunities,
- are eyes-opening activities for rural youth,
- the projects and activities are indeed personal and professional development activities for rural youth.

4.4.2 TO COMMUNITIES

- On long-term basis, their members will be more educated and more competent,
- showing that there is something happening in the village! – Being a role model for other communities,
- helping the networking opportunities (having representatives of the schools and of the employees to the events),
- young people make their voice heard and are visible to the other age segments.

4.5 CHALLENGES

- Lower levels of income,
- an unfavourable demographic situation,
- lower employment rates and higher unemployment rates due to small labour market,
- a slower development of the tertiary sector,
- weaknesses in skills and human capital,
- a lack of opportunities for women and young people,
- a lack of necessary skills in parts of the agricultural sector and food processing industry,



- fewer opportunities for formal and non-formal education: specialized schools and universities as well as youth NGOs are often non-existent,
- leisure time activities: few or no cultural activities such as theatre, cinema, concerts...,
- transport and mobility: public transport is often non-existent or very scarce,
- lack of information about youth-related issues, opportunities and initiatives,
- healthcare: the nearest hospital and specialized doctors are far away,
- frequent alcohol and smoking problems among youngsters due to boredom and lack of opportunities: the local bar is often the only meeting point in the village,
- infrastructural problems: new technologies are lagging behind or non-existent: no internet in some areas, less and more expensive access,
- once they acknowledge their need for support, at times, young people tend to be reluctant to seek for this support,
- it takes time to build up the relationship.

Why does this happen?

Some of the rural communities are isolated. At times, the social relationships are closed and the distance between the communities do not facilitate that much of an exchange. Thus, in bounded communities, everyone would know everyone and the successful mechanisms for the youth workers is to valorise these existent connections.

4.6 STRENGTHS AND OPPORTUNITIES

- Close social network to support youngsters in setting up their own initiatives, projects or businesses,
- good quality of life in terms of living in an un-spoilt, natural environment: plenty of green areas, no heavy traffic, tranquillity, low stress levels, unlike in the cities,
- rural areas are also characterized as being very family-friendly,
- no or low crime rates and in general a safe environment,
- strong sense of identity, going hand in hand with many traditions and customs,
- less focus on consumerism, partly because of lower wages and less availability of shops and choices,
- opportunities for different outdoor sports: jogging, skiing, swimming, hiking, cycling etc.,

- healthier lifestyle (e.g. sports, outdoor activities) and healthier food (e.g. no fast food, more home cooked meals, own fresh vegetable gardens...),
- “Everyone knows each other” in rural areas: this helps to gain direct access to the mayor, local media... and build up good contacts,
- easy to get attention and cooperation when organizing projects, holding special events, doing rural youth work.

4.1 RECOMMENDATIONS

- Talk to young people about their experiences – about the challenges and the positive experiences,
- consider if these obstacles have an impact on their development and of the mechanisms to overcome these obstacles,
- give them strategies to cope with the negative community attitudes,
- help young people to identify sources of social support in their community,
- assist young people to develop a strong sense of self and self-confidence.

4.8 ROLE OF YOUTH WORKER

- To help young people to find their own way, to become involved and active,
- to pursue a change in the community,
- to inspire young people / to create ideas,
- to give young people the chance to explore the world,
- to give young people a positive self-image,
- to offer young people interesting things to do in their free time,
- to acquire funding for projects,
- to create a strong link between youth work and the benefits to the whole community (no successful community without happy young people),
- to do something for “somebody else” – but also do it for “yourself” (your chance to learn professionally and personally),
- to open young people’s minds,
- to offer non-formal education and leisure time activities,





- to offer space for self-development and creativity,
- to be aware of their identity and find their place in local society,
- to give young people an active role – make them responsible,
- to be a coach for young people,
- to get involved in the young people's "way of life", in order to design projects according to their own desires and needs.

4.9 INCLUSIVE METHODOLOGY

Considering the above-described needs, when projecting the activities, implemented with rural youth, the learning outcomes of the activities are attentively and structurally defined. The methodologies based on non-formal education and experiential learning will be offering a space for the youth workers to test out new ways of working and to support participants in exploring new learning techniques and to fully develop their learning to learn competencies. Through the proposed activities, the youth workers are to create a space where the participants will also test and develop their civic and social competencies. The toolkit is also tackling the development of the transversal competencies: the initiative and entrepreneurship competence – inviting rural youth to reflect upon the existent community needs and ways to tackle these needs as well as to the development of clear ideas and follow up initiatives. More than this, the workshops are inviting the youth workers to use creative working methodologies that would also allow the participants to develop their cultural and artistic skills. Digital working tools can also be integrated and, where possible, online communication tools with the youngsters can be set (Facebook groups, WhatsApp groups).

4.9.1 MICROPLAN

| Activity | Context | Duration |
|--|---|-------------------|
| Name games⁷ | Getting to know each other within the participants' group | 20 to 30 minutes |
| Getting to know each other game⁸ | Getting to know each other within the participants' group | 20 to 30 minutes |
| Teambuilding Activity⁹ | Group bonding | 30 to 80 minutes |
| Who is who? | Understanding the specificity of the target group | 30 minutes |
| How big is your world? | Mapping out the realities of the rural communities | 60 minutes |
| What's next?¹⁰ | Setting up the follow up plan | 60 to 120 minutes |
| Time to say goodbye!¹¹ | To evaluate the activities | 20 to 30 minutes |

| TITLE (THEME) | Teambuilding Activity |
|------------------|--|
| AIM | Helping the participants to know each other better and to be able to work then in a cohesive group. |
| GOALS | <ul style="list-style-type: none"> • Group bonding activities, • getting to know each other better, • getting to work together to complete the group tasks. |
| METHODS | Group work |
| Materials needed | Papers, pencils / phones, tablets (for fully inclusive activities) |
| Timing | 30 to 80 minutes |

7 Retrieved from: <https://www.salto-youth.net/tools/toolbox/tool/name-exercises.1041/>.

8 Retrieved from: <https://www.salto-youth.net/tools/toolbox/tool/human-bingo.433/>.

9 Retrieved from: <http://www.jubed.com/8-Fun-and-Effective-Team-Building-Activities>.

10 Retrieved from: <http://ctb.ku.edu/en/table-of-contents/structure/strategic-planning/develop-action-plans/checklist>.

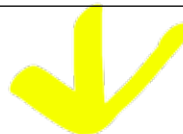
11 Retrieved from: http://pjp-eu.coe.int/documents/1017981/1667909/T-Kit_10.pdf/8d85c6ac-05e5-4715-8f43-0f9c3018772a.

| | |
|-----------------------------|--|
| Target group | Youth Workers |
| Group size | 12-30 |
| Step by step implementation | <p>The facilitator creates a group of tasks that the whole group is supposed to complete together. It can be 7-20 tasks (depending on the size of the group as well as on the timing). The tasks can be as following:</p> <ol style="list-style-type: none"> 1. Go to a close by shop and find out the prices for a pack of biscuits and a bottle of water, 2. find the way to go to the closest city – in terms of budget, means, etc. |
| Step by step implementation | <p>The participants are asked to work in buzz groups/small teams, to split the tasks and then to come back to put the outcomes together. Once all the tasks are completed, they will be presented to the facilitator.</p> <p>For the debriefing the facilitator has available a set of questions:</p> <ol style="list-style-type: none"> 1. What happened during the activity? 2. What did you learn? 3. How did you feel? 4. What would you change in the next similar activity? 5. How would you adapt the activity in working with your group? <p>The important message to send to the participants is that the game aims to help the group work together and that everyone in the group has a role in completing the tasks! This is a group exercise!</p> |
| Evaluation tool | Not required |

| TITLE (THEME) | Who is who? |
|---------------|--|
| AIM | <p>Helping the participants to acknowledge the specificity of the target group – rural youth and the differences/particularities according to the local realities/ local communities.</p> <p><i>When having a conversation, “rural” is not always the equivalent of “rural”, as sometimes people have a completely different geographical setting in mind when using the word.</i></p> |

| | |
|------------------------------------|--|
| GOALS | <ul style="list-style-type: none"> Mapping out the profile of rural youth, helping the youth workers to set the ground on understanding the rural youth needs and challenges. |
| METHODS | Individual and group work |
| Materials needed | Papers, pencils / phones, tablets (for fully inclusive activities) |
| Timing | 30 minutes |
| Target group | Youth Workers |
| Group size | 12-30 |
| Step by step implementation | <p>The facilitator introduces the activity: Try to write down what you would consider “rural youth” to be – and what it is not? Where do you put the boundary? Is it important to distinguish between “rural” and “non-rural” youth? Why?</p> <p>Each participant proceeds to writing down his/her/its own definition – individual task, for 10 minutes.</p> <p>Then, in buzz/small groups, the participants are sharing the written definition and the most important information/the highlights are shared in plenary. The facilitator proceeds to mapping out the conclusions of the sharing activity and comes up with a summary of the information. By the end of the activity, the group will have the defined profile of rural youth.</p> |
| Evaluation tool | Not required |

| | |
|----------------------|--|
| TITLE (THEME) | How big is your world? |
| AIM | Finding out the commonalities and the differences when approaching the rural realities. |
| GOALS | <ul style="list-style-type: none"> Mapping out the realities of the rural communities, helping the youth workers/young people to set the ground on understanding the rural youth needs and challenges. |



| | |
|------------------------------------|---|
| METHODS | Individual and group work |
| Materials needed | Papers, pencils, phones, tablets (for fully inclusive activities), scissors, flipchart paper, pencils, coloured papers, markers, etc. |
| Timing | 60 minutes |
| Target group | Youth Workers/Young people |
| Group size | 12-30 |
| Step by step implementation | The participants are divided into mixed groups (gender, nationality, abilities) – groups of 4-5. Provide the groups with materials and ask them to make a collage/ piece of art, representing their rural areas (living community). The task is to be complete by having all the participants involved in maximum 30 minutes. Through the activity, ask the participants to share information about their communities and make sure that the produced piece of art encompasses the realities of their living communities. Then, the groups will share their work and introduce it to the other groups. Use the piece of art for discussions. The facilitator conducts a short debriefing session asking the groups to share their experience of working together and trying to map a set of common conclusions. |
| Evaluation tool | Not required |

| TITLE (THEME) | What's next? |
|-------------------------|---|
| AIM | Drafting a follow up plan for the activities that the rural youth group will be running. |
| GOALS | <ul style="list-style-type: none"> Working together on developing the follow on plan, getting to work together to complete the group tasks. |
| METHODS | Group work |
| Materials needed | Papers, pencils / phones, tablets (for fully inclusive activities) |
| Timing | 60 to 120 minutes |

| | |
|------------------------------------|--|
| Target group | Youth Workers |
| Group size | 12-30 |
| Step by step implementation | <p>Considering the aim of the activity, the participants are to leave the training with a clear plan for their follow up activities. If required, the activity can be adapted to individual working tasks – individual plans.</p> <p>The participants are required to do the following:</p> <p><i>Getting started:</i></p> <ul style="list-style-type: none"> • You can determine what people and sectors of the community should be involved in finding solutions, • you have convened a planning group in your community to design the action plan. <p><i>Invite these people to help prepare an action plan:</i></p> <ul style="list-style-type: none"> • Influential people from all groups affected, • people directly involved in the problem or issue, • members of grassroots organizations, • members of ethnic and cultural groups of the community, • different sectors of the community: media/business community/religious groups/schools/youth organizations/social service organizations/health organizations. <p><i>Be sure you are able to:</i></p> <ul style="list-style-type: none"> • Review vision, mission, objectives, strategies, targets and agents of change, community sectors to be involved, • develop action plan with steps for all changes to be sought, • review action plan: “Is it complete, clear and current?”, • follow through, • keep members informed about progress, • keep track of what (and how well) you’ve done, • celebrate accomplishments. |

| | |
|--|--|
| Step by step implementation | <p><i>Tips for successful planning meetings:</i></p> <ul style="list-style-type: none"> • Be inclusive, • create a safe, comfortable environment, • prepare for possible conflict, • be efficient, • record what happens, • communicate the products of planning (distribute the plan after review by the group), • support and encourage group members. <p><i>For each action or change to be accomplished, list:</i></p> <ul style="list-style-type: none"> • What action or change will occur? • Who will carry it out? • By when (for how long)? • What resources are needed? • Communication: who should know what? <p><i>Does the action plan meet the criteria?</i></p> <ul style="list-style-type: none"> • Complete, • clear, • current. <p><i>To finish up:</i></p> <ul style="list-style-type: none"> • Review your completed action plan carefully, • follow through, • keep everyone informed about what's going on, • keep track of what (and how well) we've done. <p><i>Keep members accountable:</i></p> <ul style="list-style-type: none"> • Regular phone call check-ins, • reports on progress at meetings, • celebrate accomplishments. |
| Step by step implementation | <p>If sufficient time at the end of the session, the groups/the individuals can share their working plans and the timeline.</p> |
| Evaluation tool | <p>Not required</p> |

| TITLE (THEME) | Time to say goodbye |
|------------------------------------|---|
| AIM | To wrap up the activities and evaluate the training. |
| GOALS | <ul style="list-style-type: none"> • Evaluating the activity of the training/of the day, • to keep on reflecting on the theme after the training, • to collect ideas/plans for action. |
| METHODS | Group work |
| Materials needed | Papers, pencils / phones, tablets (for fully inclusive activities) |
| Timing | 20 to 30 minutes |
| Target group | Youth Workers |
| Group size | 12-30 |
| Step by step implementation | <p>The facilitator introduces the task – giving time to the participants to reflect and to get a general impression about a day or session. This activity is very appropriate after a tiring day or session when there is no energy left for a thorough evaluation. Participants are invited to think for a few minutes about the day or session and then to share their opinion with the group in three words: a positive word – a negative word – a concluding word.</p> <p>For example: Intensive – Headache – Exhausted</p> <p>Make sure to write down on a flipchart/ to take note what participants say and it can be useful to make a short summary of what the general group feeling is at the end. When time is limited, the exercise may be concluded by asking participants to read each other's telegrams.</p> <p>Another way of sharing outcomes is to invite participants to write the telegrams on sticky pieces of paper and to put them on the wall for everybody to read.</p> |
| Evaluation tool | Not required |

5 LGBT+ YOUTH

5.1 MY STORY

"I'm going to a secondary school for which mostly boys apply. Homosexuality here is very unacceptable. If I would come out of the closet, I think there would be negative consequences. Also in the classroom during the lesson if it occurs that someone calls someone "a fagget" teachers do not react at all. Once it even occurred that one professor said that "faggets" are a class for themselves. Because of the school, I changed my dress style because I dressed... kind of gayish... slim t-shirts and pants and things like that. Other boys started to tease me. Basically the school forced me to change. I felt really sad at first and ashamed. But I got used to it by now..." (Marko, 18)¹²

"I told my mother (that I'm gay) two years ago and I felt very uncomfortable. She did not take it well and she still does not want to talk about it today. I told her: "Look, I have my own life I won't burden you with this if you don't want to know anything about it." It bothers her because she thinks that it will ruin our family and that she will end up alone because everyone will look depreciatingly on her. She worries what other people will think about this. And my aunt said to me that she doesn't want me around anymore and that this is not normal, but unacceptable and a shame for the family." (Tomaž, 23)¹³

"Because I teach the subject "Ethics and society", which according to my opinion is a proper subject for this theme, I have to admit that I'm always scared that if people knew that I'm a lesbian they would say that talking about homosexuality at my classes is a kind of promotion of it. That is why I am always very careful when talking about this theme. If I wouldn't be a lesbian, I would address this theme more in my lessons." (Galebka, 29)¹⁴



12 Kuhar, R. (2009). *At the Crossroads of Discrimination, Multiple and Intersectional Discrimination*. Ljubljana: Peace institute.

13 Ibid.

14 Magić, J. & Swierszcz, J. (2012). *Let's break the silence!, Handbook for Teachers in introducing the debate on homosexuality and homophobia in high school* Ljubljana: Društvo informacijski center Legebitra.

5.2 STARTING POINTS

In UN Human Rights Council Report, issued in June 2015, on human rights violations against individuals based on their sexual orientation and gender identity, LGBT+ and intersex people in all regions face “continuing, pervasive, violent abuse, harassment and discrimination.”¹⁵ Since then the situation is no different. In some parts of the world it is better, but in many even worse.

ILGA (International Lesbian, Gay, Bisexual, Trans and Intersex Association) in their yearly review Rainbow Europe 2017¹⁶ (released on 17th May - International Day against Homophobia, Transphobia and Biphobia (IDAHOT)), states that progress on LGBT+ equality still exists in Europe, but not with the speed or spread that is required to achieve real equality. There are still many areas where hate speech, violence and discrimination affect LGBT+ people (spread of populist political discourse, pressure on civil society, bias-motivated speech by public figures, disabling/silencing critical voices such as independent media outlets, universities and human rights bodies, horrific attacks, hate crime, homophobic and transphobic violence) and where legislative process is slowing down. Grave and often disregarded problem is homophobic and transphobic bullying in schools. There is also a growing level of awareness among policymakers dealing with trans issues and a broader understanding of the needs of trans people. The PACE adopted a resolution on “Access to school and education for all children” that called on CoE member states to ensure access to quality education for LGBT+ children by promoting respect and inclusion, disseminating objective information and addressing bullying.

There is still a lot of work in front of us but through education, we can influence the minds and acts of millions.

5.3 WHY WORKING WITH LGBT+ YOUTH?

LGBT+ youth is confronted by different societal pressures and is one of the groups that is often a target of discrimination, different types of violence and therefore faces big challenges in the field of building a

¹⁵ United Nations Human Rights: Office of the High Commissioner (2018). Retrieved from: http://www.ohchr.org/Documents/Issues/Discrimination/LGBT+/A_HRC_29_23_One_pager_en.pdf.

¹⁶ *Annual Review of the Human Rights Situation of Lesbian, Gay, Bisexual, Trans and Intersex People in Europe* (2017). Brussels: ILGA Europe. Retrieved from: http://www.ilga-europe.org/sites/default/files/2017/full_annual_review.pdf.

healthy self-esteem, can be more prone to drug abuse, self-harm, depression and suicidal behaviour. In order to increase the safety and equal opportunities of LGBT+ youth we believe, that the visibility of the mentioned group is crucial. Through tackling this, we can influence the overall personal development of LGBT+ youth, as well as societal changes, in order to establish an inclusive, safe(r) environment and healthy social relations.

5.3.1 NATIONAL REALITIES

5.3.1.1 Romania

Even if in 2006, Romania was named, by Human Rights Watch, as one of five countries in the world that has made “exemplary progress” in combating rights abuses, based on sexual orientation or gender identity, LGBT+ people are still facing a wide range of challenges and at times, go through experiences of violence and discrimination.

Young people face a high degree of bullying, violence and harassment, according to the study A safer high school ¹⁷ for all conducted by [ACCEPT Association](#). Seven out of ten LGBT+ students consider that youth community is not safe and the school is not a place where they would feel secure. In terms of harassment, especially emotionally, six out of ten have been witnesses or victims of aggression.

The survey was conducted on a sample of 613 students of ten high schools from eight different counties, representative of six development regions. High school students who responded to the questionnaire are between the ages of 14 and 21 and follow theoretical, human and real high school, as well as technological or vocational studies. The results are showing that young people think that:

- Two in five high school students believe that homosexual men or lesbian women should not teach in schools,
- one in four high school students thinks that gays and lesbians are inferior beings,
- one in two young people would be bothered to have a homosexual colleague and one in three would not agree to have a lesbian colleague,

¹⁷ *Un liceu mai sigur pentru toți: percepții și atitudini față de persoane LGBT în mediu educațional* (2015). Romania: ACCEPT Association. Retrieved from : <http://www.acceptromania.ro/wp-content/uploads/2016/03/Un-liceu-sigur-pentru-toți-Sumarul-cercetarii.pdf>.

- two in five students believe that men with more feminine behaviour should feel ashamed of the way they behave,
- more than 50% of respondents consider that gender reassignment operations are morally damaging,
- three in five high school students say they would do anything to overcome a situation in which they would feel attracted to same-sex couples,
- only 5% of students would ask the help of a teacher or school head if they were witnesses of a situation where a colleague would be mocked or aggressed by colleagues based on their sexual orientation,
- LGBT+ young people who responded to the online questionnaire consider 96% that the terms “homosexual” and “lesbian” are used predominantly in the negative sense and consequently avoid having to assume their identity in school space because of fears about their personal safety.

In 2017, Romania is among the EU countries that do not recognize yet any form of civil union between people of the same sex. The Constitution of Romania¹⁸ defines the family as a freely consented marriage between spouses, without specifying their gender. Despite this, legislation in effect leaves no room for interpretation for representatives of marital status. Marriage can only be the union of one man and one woman, and a same-sex couple cannot legally receive state protection as a family.



5.3.1.2 Croatia

Rights of LGBT+ persons in Croatia has extended in recent years, although they still face certain legal constraints compared to other residents. Problems that LGBT+ persons face in public are mostly, but not limited to, restricted possibility of expressing different sexual and/or gender identity, exposure to dangers of homophobia, transphobia, intolerance and other forms of violence.

Since 1977, LGBT+ persons in Croatia have a right to same-sex related activities, for example protection from all forms of discrimination, adoption in a case of death of a life partner, service in public bodies, change of the legal sex, lesbian partners have the right for in vitro fertilization and recognition of same-sex relationships and life partnerships. On the other side, same-sex marriage is forbidden, same as adoption and blood donations from the persons that practice same-sex sexual activities.

¹⁸ Constituția României (2018). Retrieved from: www.constitutiaromaniei.ro.

The largest survey on the number of LGBT+ persons in Croatia was conducted in 2013, as a collaboration between Zagreb Pride, Lesbian organization LORI from Rijeka, and Queer sport from Split. The results of the survey showed that since 2006, as much as 73,6% of those surveyed experienced some sort of violence based on their sexual orientation, sex/gender identity and/or gender expression. Of the total number of persons that participated (690 persons), just 53 of those that experienced some sort of violence, have reported it to the police, while 58 of them reported it to some of the associations that are dealing with the rights of LGBT+ persons.

Despite such results of the field research, organization Rainbow Europe (in 2016) put Croatia on 10th place out of 49 European countries when it comes to respecting rights of LGBT+ persons and on 9th place among EU members.



5.3.1.3 Turkey

Even though Turkey is a Muslim-majority country, homosexuality is legal, unlike in other religious nations. LGBT+ groups are also legally able to register. However, LGBT+ persons in Turkey face legal challenges, not experienced by non-LGBT+ persons. Although discrimination protections, regarding sexual orientation and gender identity or expression, have been legally debated, they have not yet been legislated.

Public opinion on homosexuality has generally been conservative, and LGBT+ people have been widely reported to experience discrimination, harassment and even violence in recent years. Gay sexual conduct between consenting adults in private is not a crime in Turkey. The age of consent for both heterosexual and homosexual sex is 18. Turkey does not recognize same sex marriages, civil unions or domestic partnership benefits. Attitudes towards the legalization of same-sex unions in Turkey are mixed. In a 2015 poll by Ipsos¹⁹ found that 27% of the Turkish public was in favor of legalizing same-sex marriage, while 19% preferred civil unions instead. Against any form of legal recognition, for same sex couples were 25% of those surveyed and 29% stated that they did not know which option to choose.

¹⁹ Turkish Statistical Institute (TurkStat) (n. d.). Retrieved from: <http://www.turkstat.gov.tr/Start.do>.

According to the 2015 and 2016 Regular Progress Reports for Turkey²⁰, prepared by European Commission, gender-based violence, discrimination, hate speech against minorities, hate crime and violations of human rights of lesbian, gay, bisexual, transgender and intersex (LGBT+) persons continue to be a source of a serious concern. There were no developments in anti-discrimination policy. Groups promoting gender diversity and ethnic groups continued to report cases of discrimination in employment. There have been several cases of discrimination at the workplace, where LGBT+ employees were fired, because of their sexual orientation. In a recent academic study, one third of LGBT+ persons reported discrimination in access to work, working conditions and salary; and do not take legal action due to mistrust towards the legal system and anxieties over possible breach of privacy.

Homosexuality is widely a taboo subject in Turkey and the culture of “honor killings” can be observed in Turkish society families murdering members (usually female) who engage in sexual behaviors that are behaviors regarded as morally inappropriate.

In Turkey, compulsory military service applies to all male Turkish citizens between the ages of 18 and 41. However, the Turkish military openly discriminates against homosexuals by barring them from serving in the military. Some objectors must instead identify themselves as “sick” – and are forced to undergo what Human Rights Watch calls “humiliating and degrading” examinations to “prove” their homosexuality.

Turkey became the first Muslim-majority country in which a gay pride march was held. In Istanbul (since 2003) and in Ankara (since 2008) gay marches were being held each year with a small but increasing participation. The Istanbul pride parade in June 2015, which overlapped with the Muslim holy fasting month of Ramadan, was banned by the Istanbul governorship hours before the event over security concerns. Soon after, it was shut down through police intervention for the first time in its 13-year history. In 2016, it was banned again and arrests were made as participants tried to hold the rally regardless of the prohibition. Istanbul pride 2017 was banned for the third year in a row – crowds mainly the LGBT+ Youth attempted to go ahead with celebrations, but faced violent police clashes with tear gas and dogs. In 2017, the capital city

20 2016 Country Report – Turkey (2016). Brussels: European Commission. Retrieved from: https://www.avrupa.info.tr/sites/default/files/2016-12/20161109_report_turkey.pdf.

2015 Country Report – Turkey (2016). Brussels: European Commission. Retrieved from: https://www.avrupa.info.tr/sites/default/files/2016-11/tr_rapport_2015_en.pdf.

of Ankara banned all LGBT+ rights related events, under the pretext of providing “peace and security”, with officials saying that such “exhibitions” could cause different groups of society to “publicly harbor hatred and hostility” towards each other.



5.3.1.4 Slovenia

Preliminary results in online survey by Ljubljana Pride Association²¹, which will offer an insight into the on-the-ground state of experiences of violence and discrimination among young LGBT+ people in Slovenia show, that young LGBT+ people experience school spaces as non-safe and 68% of them are not out to people working there (teachers and other school stuff). Less than half of them are accepted by teachers (66% are accepted by classmates), and 28% already experienced violence by their classmates (6% from the teachers). All of this shows that there is a big need for prevention work in the school system.

Based on their sexual and/or gender identity 39% of them reported about different forms of violence that they experienced. As least safe environment, they experience public spaces (52% experienced verbal threats on the streets) and religious communities. Half of them reported about a pressure not to reveal their sexual and/or gender identity.

Survey from 2014 (Survey of everyday life of gay men and lesbians)²² shows, that more than half of participants did experience violence because of their sexual orientation, 44% of them in school, where there is still lack of addressing homophobia and other forms of violence and lack of talking about LGBT+ topics. Survey Needs of transgender people in Slovenia²³ (2015) showed, that 69% already experienced discrimination based on their gender identity, 43% in school system.

21 *Here we are! We act together* (n.d.). Ljubljana: Ljubljana Pride Association. Retrieved from: <http://www.ljubljana.pride.org/en/project-view/strukturirani-dialog/>.

22 Kuhar, R. (2016). *Vsakdanje življenje lezbijk in gejev v Sloveniji*. Ljubljana: Narobe. Retrieved from: <https://narobe.si/vsakdanje-zivljenje-lezbijk-in-gejev-v-sloveniji/>.

23 *Rezultati Raziskave potreb transspolnih oseb v Sloveniji* (2015). Ljubljana: TransAkcija. Retrieved from: <http://transakcija.si/2016/09/14/rezultati-raziskave-potreb-transspolnih-oseb-v-sloveniji/>

In Slovenia, there were two referendums on rights of same-sex partners. Family Code - which would allow same-sex couples to marry and adopt children was rejected in 2012 and a bill to legalize same-sex marriage in 2015. That opened a space for hate and hateful speech in public and together with different forms of violence and other forms of hate, it is clear that homophobia remains an issue.

Nevertheless, Slovenia's long awaited bill to extend rights and protections for couples in registered partnerships also became effective in early 2017. Same-sex partnerships have all rights of marriage, except adoption and in vitro fertilisation. There is also a new anti-discrimination bill which prohibits discrimination based on sexual orientation, gender identity and gender expression, among others.

5.4 CONTRIBUTIONS

- Inclusive approach in talking about and raising awareness in LGBT+ topics (giving basic and real information and relevant facts),
- creating safe(r) and inclusive spaces,
- to increase visibility,
- to empower youth workers to tackle the LGBT+ topics,
- to overcome prejudice, stereotypes, lack of knowledge and challenges related to introduction of discussion on LGBT+ topics,
- to address discrimination and violence in order to create zero tolerance towards it,
- to increase self-confidence and competences regarding the topic,
- to empower young LGBT+ persons,
- to influence the policies on the field of social justice and implementation of human rights.

5.5 CHALLENGES

- Overall social (non)acceptance,
- social expectations regarding the societal norms,
- lack of addressing LGBT+ topics in the formal educational system and overall in the society (media),
- prejudices and stereotypes about LGBT+ community,



- religious systems,
- legislation and discriminatory policies,
- an unfavourable geographic situation,
- fear of being seen or perceived as an LGBT+ person (internalised homophobia),
- un-acceptance within LGBT+ community,
- structural discrimination mechanism (for example in language).

5.6 STRENGTHS AND OPPORTUNITIES

- Close cooperation with local/regional/national/international LGBT+ organisations, associations, initiatives and individuals,
- access to information, materials, guidelines, policies through the Internet,
- supporting the establishments of LGBT+ structures.

5.1 RECOMMENDATIONS

- Nothing about LGBT+ persons without LGBT+ persons,
- using an inclusive and non-discriminatory language (see glossary and the end of publication),
- do not be afraid not to know everything, practice lifelong learning and connect.

5.8 ROLE OF YOUTH WORKER

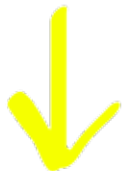
- To create safer space to talk about the topic,
- to raise awareness about LGBT+ topics,
- to challenge homophobic comments while providing accurate information about LGBT+ issues and demonstrating visible support to LGBT+ young people,
- to help LGBT+ youth in getting the information and/or help when needed,
- to create methodologies for complementary cooperation with formal educational sector.

5.9 INCLUSIVE METHODOLOGY

5.9.1 MICROPLAN

| Activity | Context | Duration |
|---------------------------------------|--|------------|
| Labels | Overcoming stereotypes and prejudice concerning LGBT+ community | 45 minutes |
| Let's talk about you know what | Raising awareness regarding the heteronormative mechanisms in the society | 40 minutes |
| 180° turn | To reflect about the relations between the majority population and LGBT+ community | 70 minutes |
| The BIG Talk | Talking about LGBT+ community with a representative of LGBT+ community | 45 minutes |

| TITLE (THEME) | Labels |
|----------------|--|
| AIM | To offer conditions for an effective reflection about the relations between the majority population and LGBT+ community, to encourage active involvement against discrimination or acceptance of LGBT+ individuals and to stimulate cognition about the concrete measures, actions that should be taken to enhance the level of sensitization of youngsters regarding the LGBT+ community. |
| GOALS | <ul style="list-style-type: none">• To enhance the level of knowledge and understanding of terms connected with LGBT+ community,• to raise awareness of the discriminatory mechanisms in the society regarding the LGBT+ persons,• to stimulate participants to try to identify with LGBT+ persons,• to prepare participants for in-depth and effective dealing with the theme LGBT+ community. |
| METHODS | Individual and group work |



| | |
|------------------------------------|---|
| Materials needed | Labels sized at least 20x10 cm, thicker felt pen, black board or a bigger surface for writing, narrow paper stripe (or a stripe made of a different kind of material that tears easily) at least 5 m long |
| Timing | 45 minutes |
| Target group | Youth workers |
| Group size | 12-25 |
| Step by step implementation | <p>Before the implementation, the leader tries to get a volunteer among the participants that will help at the end of the activity²⁴. The leader does not explain at this point, why he or she or them will need the volunteer.</p> <p>The leader writes on the board or other writing surface the initial letters of the words: lesbian (L), gay (G), bisexual (B), transsexual (T). They should be written well apart from each other. After these initials, he or she or them writes also the initial letter for the word heterosexual (H).</p> <p>The leader asks the participants to find associations or expressions connected with the words or terms (L, G, B, T, H) used in society. The expressions can be positive or negative and the leader accepts every expression without censure. He or she or them writes all the given expressions or associations under the belonging letter. If needed, the leader writes some that he or she or them knows as well to break the ice.</p> <p>Meanwhile, when the leader is getting and writing associations with the participants, the leaders assistant takes the labels and according to the biological sex of the participant that volunteered at the beginning of the activity writes on them the expressions that were given under the letter L (if a female has volunteered) or under the letter G (if a male has volunteered). The assistant does this without the participants' knowledge.</p> <p>After the leader gets expressions for all terms he or she or them discusses with the participants the meaning of the terms related to LGBT+ culture: sexual orientation, gender identity, heteronormativity of the society, transsexual/transgender person, gender and sex etc. After all the terms are understandable, the leader asks the volunteer to approach²⁵.</p> |

24 If no one volunteers, the leader engages his or hers or theirs assistant later on in the implementation of the activity.

25 The leader has to monitor the reactions of the volunteer throughout the activity that follows. If needed the leader can stop the activity with the volunteer and continues it through a discussion with the participants.

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| <p>Step by step implementation</p> | <p>Assistant of the leader begins to wrap the volunteer with the paper stripe. The leader starts to divide the labels on which the expressions regarding gays or lesbians are written among the other participants and asks them to paste the labels on the volunteer's body. After all the labels are pasted, the leader approaches the volunteer and explains the participants the meaning of this activity. He or she or them can also try to come to conclusions regarding the activity through the discussion with the participants. Instructions, explanations for this part of the activity:</p> <ul style="list-style-type: none"> • The paper stripe symbolizes the barrier(s) for LGBT+ persons when they try to realize themselves and take an active part in all the areas of social life, • prejudice, stereotypes and hate speech are pointed at actual people with a face, name and surname. With what right do we allow ourselves or let that happen?, • the leader asks the volunteer how she or he or them feels and what he or she or them would like to do in that moment. According to praxis, most of the volunteers express the need to take off the stripe and labels, • the leader invites the participants to free the volunteer of the stripe and labels. <p>The leader thanks the volunteer for the courage and reasonable concludes the activity.</p> <div data-bbox="940 639 1410 1264" data-label="Image"> </div> <p>Picture²⁶: Example of the implementation of the didactic activity "Labels".</p> |
| <p>Evaluation tool</p> | <p>The evaluation method is free of choice by the leader and/or the participants.</p> |

| TITLE (THEME) | Let's talk about you know what |
|------------------------------------|---|
| AIM | To offer conditions for an effective reflection about the relations between the majority population and LGBT+ community, to encourage active involvement against discrimination or acceptance of LGBT+ individuals and to stimulate cognition about the concrete measures, actions that should be taken to enhance the level of sensitization of youngsters regarding the LGBT+ community. |
| GOALS | <ul style="list-style-type: none"> • To enhance the level of knowledge and understanding of terms connected with LGBT+ community, • to raise awareness of the discriminatory mechanisms in the society regarding the LGBT+ persons, • to stimulate participants to try to identify with LGBT+ persons, • to prepare participants for in-depth and effective dealing with the theme LGBT+ community. |
| METHODS | Individual and group work |
| Materials needed | Printed questionnaires, pencils/pens |
| Timing | 40 minutes |
| Target group | Youth workers |
| Group size | 12-25 |
| Step by step implementation | <p>This activity was created in order to tackle stereotypes about LGBT+ persons and to raise awareness regarding the heteronormative mechanisms in the society. The base for the questionnaires was the Heterosexual questionnaire (appendix 1) created by Martin Rochlin, Ph. D. (1972).</p> <p>The leader divides the questionnaires among the participants. Each participant gets the task to write down the answers to the questions. The task is set individually. The leader gives the instruction that the participants should not sign the questionnaire. The leader monitors the activity and decides when he or she or them will stop the activity. The point of the activity is not that the participants answer every question.</p> |

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| <p>Step by step implementation</p> | <p>The aim is that the participants get the feeling how one feels when asked such questions (if they are appropriate, if they make sense, etc.) so the leader can stop the answering of the questions when approximately 10-15 minutes pass.</p> <p>When the leader stops the activity he or she or them collects the questionnaires. The leader asks the participants:</p> <ul style="list-style-type: none"> • How they felt when answering the questions and why, • what they think the aim of this activity is. <p>During the discussion the leader:</p> <ul style="list-style-type: none"> • Reads out loud a few of the answers to different questions in order to make conclusions, to raise the concentration, to stimulate the discussion, to find additional starting points for the discussion etc., • encourages the participants to define²⁷ the questions that a homosexually oriented person would be asked and then asks them to point out the most frequent stereotypes regarding the homosexual community (he or she or them reveals also the questions²⁸ in order to check them with the participants and to make the stereotype searching part more consistent). <p>When concluding the activity, the leader tackles the terms: stereotypes, prejudices, heteronormativity and discrimination.</p> <p>Appendix 1: Heterosexual questionnaire²⁹</p> <p>Please take some time to answer the questions below. You do not have to sign the paper, so your anonymity is fully protected.</p> <p>What do you think caused your heterosexuality?</p> |
|---|---|

27 If the participants cannot find the questions, the leader reveals the questions and proceeds with asking the participants, which stereotypes emerge from the questions that are most frequently asked to homosexually oriented persons.

28 In most of the questions only the word "heterosexual/-ly" is replaced.

29 It is strongly recommended that the questions in the questionnaire can be adjusted to different countries reality.

**Step by step
implementation**

When and how did you first decide you were a heterosexual?

When did you tell your parents and your friends that you are heterosexually oriented and how did they react?

Is it possible your heterosexuality is just a phase you may grow out of?

Did you ever consider curing yourself of heterosexuality?

If you have never slept with a person of the same sex, how can you be sure you would not prefer that?

When you introduce a person to someone, do you tell that person that the introduced person is heterosexual?

Why do heterosexuals promote their sexual orientation and feel the need to show it in public by holding hands, kissing, hugging, etc.?

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| <p>Step by step implementation</p> | <p>Why do heterosexuals place so much emphasis on sex?</p> <p>Why are heterosexuals so promiscuous?</p> <p>Why are there so few stable relationships among heterosexuals?</p> <p>Were you ever asked, if you are a man or a woman?</p> <p>Are you afraid to express tenderness or love in public towards the person of opposite sex?</p> <p>Does your dentist know that you are heterosexually oriented?</p> |
| <p>Evaluation tool</p> | <p>The evaluation method is free of choice by the leader and/or the participants.</p> |

| TITLE (THEME) | 180° turn |
|------------------------------------|---|
| AIM | To offer conditions for an effective reflection about the relations between the majority population and LGBT+ community, to encourage active involvement against discrimination or acceptance of LGBT+ individuals and to stimulate cognition about the concrete measures, actions that should be taken to enhance the level of sensitization of youngsters regarding the LGBT+ community. |
| GOALS | <ul style="list-style-type: none"> • To enhance the level of knowledge and understanding of terms connected with LGBT+ community, • to raise awareness of the discriminatory mechanisms in the society regarding the LGBT+ persons, • to stimulate participants to try to identify with LGBT+ persons, • to prepare participants for in-depth and effective dealing with the theme LGBT+ community. |
| METHODS | Group work |
| Materials needed | A5 sheets of paper ³⁰ , thicker felt pens, adhesive tape |
| Timing | 70 minutes |
| Target group | Youth workers |
| Group size | 12-25 |
| Step by step implementation | <p>The point of this activity is making a story in a comic form about a heterosexual pair or individual if we imagined that the society would be homonormative and that it is relation towards heterosexuality would be discriminatory the same way as the heteronormative society, in which we live in, is discriminatory towards homosexually oriented people.</p> <p>The leader divides the participants in groups per maximum 4 people. The leader asks the participants within each group to discuss and decide:</p> <ul style="list-style-type: none"> • On which area of social life will the story be happening, |

³⁰ The number of sheets depends on the number of the participants and furthermore on the number of groups that will be formed. The point is that each member in the group will draw comic box scenes. This way a lot of time can be saved and the concentration of each participant maintained. So for example, one member of the group will draw the first scene, another member the second and so on.

Step by step implementation

- where the location of the story will be,
- who will be the character(s),
- what will happen to the character(s) in the story,
- how will the majority of people react regarding the action of the character(s) or event,
- what will be the ending,
- how many comic boxes will they draw to tell the story or what will each comic box have drawn on,
- to draw the selected scenes of the story in the comic boxes.

To help the participants the leader gives each group a blank tabulated list “Plan for the comic story” (appendix 2). He or she or them also explains on a concrete example how the table can be helpful³¹ and also shows an example of a comic made by him or her or them before the workshop. What the drawing of the comic is concerned he or she or them emphasizes that the participants shouldn’t focus on artistic aesthetics and perfection but on demonstrativeness regarding the story.

When the participants finish drawing, the comic boxes the leader gives them adhesive tape so they can tape the boxes together into a whole, comic story. Each group then presents its story through the comic.

The leader makes conclusion and explains the aim of the activity in which the participants could empathize with how LGBT+-individuals feel in cases of discrimination in different areas of social life. The leader promotes the application of human rights and duties for all people no matter one’s personal circumstances and encourages the participants to always test their prejudices and stereotypes regarding different people.

Picture³²: Example of a comic story as a result of the activity “180° turn”.



31 He or she or them can give each group besides the blank table also a fulfilled one (appendix 3) so that they can use it during the whole process of making the story and be as much independent at it as possible.

32 Author: Mladinski center Dravinjske doline.

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| Step by step implementation | Appendix 3: Example |
| | On which area of social life will the story happen? Love. |
| | Where will be the location of the story and at what time (of the day) will it happen? In a school during a break. |
| | Who will be the character(s)? A girl in love with a boy. |
| | What will happen to the character(s) in the story? The girl will kiss the boy. |
| | How will the majority of people react regarding the action of the character(s) or event? They will laugh and call them names. |
| | What will be the ending? The girl will lock herself in the toilet and wait for others to go home. |

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| Step by step implementation | Appendix 4: Content of the comic boxes |
| | 1. scene |
| | 2. scene |
| | 3. scene |
| | 4. scene |
| | 5. scene |
| | 6. scene |
| | 7. scene |
| | 8. scene |
| | 9. scene |
| | 10. scene |
| | 11. scene |
| | 12. scene |

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| Step by step implementation | Appendix 5: Example |
| | 1. scene school |
| | 2. scene pupils during a lesson and the school bell announcing a break |
| | 3. scene all pupils in the hall |
| | 4. scene kiss |
| | 5. scene disapproval of the pupils |
| | 6. scene pupils mocking |
| | 7. scene the girl escapes to the toilet |
| | 8. scene girl crying locked in the toilet |
| | 9. scene pupils going home |

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|------------------------------------|---|
| Step by step implementation | <p>10. scene girl comes out of the toilet</p> <p>11. scene girl walking home alone</p> <p>12. scene /</p> |
| Evaluation tool | The evaluation method is free of choice by the leader and/or the participants. |

| TITLE (THEME) | The BIG Talk |
|-------------------------|---|
| AIM | To offer conditions for an effective reflection about the relations between the majority population and LGBT+ community, to encourage active involvement against discrimination or acceptance of LGBT+ individuals and to stimulate cognition about the concrete measures, actions that should be taken to enhance the level of sensitization of youngsters regarding the LGBT+ community. |
| GOALS | <ul style="list-style-type: none"> • To enhance the level of knowledge and understanding of terms connected with LGBT+ community, • to raise awareness of the discriminatory mechanisms in the society regarding the LGBT+ persons, • to stimulate participants to try to identify with LGBT+ persons, • to prepare participants for in-depth and effective dealing with the theme LGBT+ community. |
| METHODS | Individual and group work |
| Materials needed | Paper, pencils, pens |

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| Timing | 45 minutes |
| Target group | Youth workers |
| Group size | 12-25 |
| Step by step implementation | <p>A discussion with a guest - a representative of LGBT+ - community is foreseen in this activity because we cannot speak about minorities without minorities. It is desired that the guest(s) are open to all/or most questions about LGBT+ – community and has experiences in such activities. With a consistent speaker it can be enabled that the stereotypes and prejudices of the participants concerning the LGBT+ - community are put under the question mark. Media rarely offer information about LGBT+ - community. In society this theme is still a taboo, we believe that mostly because the flow of information about LGBT+ - community is weak. Because of this, we believe that prejudices and stereotypes in relation to LGBT+ - community arise and are also a consequence of one-sided informing and informing that leads astray by homophobic institutions.</p> <p>The leader can offer the participants when concluding the second or the third didactic activity the possibility to write down questions that they have, regarding the LGBT+ - community, on sheets of paper, which he or she or them prepares before the training. The leader encourages the participants to write any kind of questions without censure. Before he or she or them lets the guest(s) into the room, he or she or them assures the participants total discretion and encourages them to use the time with the guest(s) as good as possible. The leader offers the participants the possibility to write down the questions for the guest(s) if he or she or them thinks they are not courageous enough or do not want to be exposed. Otherwise, it is of course encouraged to ask questions directly.</p> |
| Evaluation tool | The evaluation method is free of choice by the leader and/or the participants. |



6 YOUNG PEOPLE WITH DISABILITIES & THE DEAF AND HARD OF HEARING YOUTH

6.1 MY STORY

"I was born as an only deaf person in my family. After an unsuccessful cochlear implant operation and numerous doctor appointments, my parents finally accepted me as a deaf person. In elementary school, I attended the same class as my twin sister who was a huge help, but at the same time, I was very dependant of her and I was isolated from the rest of the people in my class. I only associated with my sister and a few of her best friends. That dependence on my sister lasted all the way, until I went to high school – that was the time I started to, once again, get included in the Deaf community by learning the sign language. During the elementary school, I received no help while communicating except from my sister, while in the first grade of high school I was appointed a typist. She was a big help with keeping on top of my schoolwork. Today, I would describe myself as a person who belongs to both worlds – hearing and Deaf." (Ivona Mlakar, 21)

"I am a proud Deaf and a committed representative of our Deaf Culture. I had a cochlear implant operation and had speech therapy since my early childhood. However, I feel my identity belongs to the Deaf Community and I prefer using sign language instead of speaking. As being a Deaf person I believe there is nothing that we cannot achieve as long as we have the equal opportunities and we put enough effort even though we are quite disadvantaged on a daily basis in terms of communication, in a society which the majority is hearing and cannot use our sign language. For example, I am a ceramic artist and I have my own art atelier. I also am trained on human rights, especially the rights of people with disabilities and now I can facilitate workshops on human rights education for both the Deaf and hearing people. I also advocate for the rights of Deaf people, but I should say I am very lucky since I always had a full support of my family and had the best education opportunities. Mine is a rare case and unfortunately not many of the Deaf youth can reach these opportunities." (Zeren Koç, 33)

"I was born completely deaf. As far as wider social community goes, I never had any problems as far as me being accepted in any group, hearing or Deaf. I did however, have some problems in elementary school regarding some elderly students but they were negligible. As far as my education goes, I struggled in elementary school because of lack of interpreter (I did not know sign language) while my professors treated me as

any other student (not necessarily a bad thing during exams). I had to constantly depend on my classmates and ask them for their notes so I could copy them. It was a hard road but I'm grateful for it because without it I wouldn't be what I am today." (Toni Rakitić, 24)

6.2 STARTING POINTS

Today, conditions for young people in the European Union are, overall, good: they have longer life expectancy, security, freedom and prosperity. Regrettably, many inequalities still exist. Disadvantages are, unfortunately, also cumulative. Lower socio-economic status and levels of education tend to be associated with mental and physical health problems.


These situations and related obstacles are preventing the young people, in certain extent, from having the access to equal or at least similar education (both formal and non-formal), active citizenship and inclusion in society. One of these major disadvantages among the others that young people face is disability related.



6.2.1 Disability

Up until very recently, the definition of disability has been determined by a medical approach. This approach was dominantly based on pity and charity towards disabled people, which should be "cured" in order to fit in the society. Disability movement has worked actively to overcome this medical model and to spread a notion of disability based on a social approach. While the medical model is based on the persons' "impairment" and "lack of ability", the social model focus on "disability" due to surrounding barriers, which are put by society itself. Misconceptions, stigmas and stereotypes about disability as well as inaccessible environments create barriers for people with disabilities from attaining their right to full and equal participation in society. The UN Convention on the Rights of Persons with Disabilities³³ states that, "disability is an evolving concept and results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others". Examples of these can be seen everywhere from stairs into buildings, reading materials in inaccessible formats, and prevailing negative attitudes towards persons with disabilities. The more barriers, the less likely persons with disabilities are able to participate in society.

33 *Convention on the Rights of Persons with Disabilities* (2008). United Nations: Division for Social Policy and Development Disability. Retrieved from: <http://www.un.org/disabilities/documents/convention/convoptprot-e.pdf>.



WHO (World Health Organization) estimates that over one billion people, about 15% of the world's population, have some form of disability in the world today. This number is increasing because of war and destruction, unhealthy living conditions, or the absence of knowledge about disability, its causes, prevention and treatment. Increasingly vocal and well-organised disability movements changed the paradigm from viewing disability as a personal tragedy towards viewing disability as a human rights issue. The work of such disability movements led to a “nothing about us, without us” approach to the issue, and to a policy shift from the medical model to the social and human rights based models: from the “patient” to the citizen. Persons with disabilities are part of human diversity and being human has a broad spectrum of possibilities including many ways of walking, seeing, thinking, communicating, interacting, etc. Despite all the differences, persons with and without disabilities are part of the same society and have the same rights and obligations.



6.2.2 Young people with disabilities

Estimates suggest that there are between 180 and 220 million youth with disabilities worldwide and nearly 80% of them live in developing countries. Youth with disabilities are amongst the most marginalized and poorest of the entire world's youth. Throughout the world, young people are dropping out of school and being excluded from the economy. However, young women and men with disabilities commonly face more discrimination and severe social, economic, and civic disparities as compared with those without disabilities, even in developed countries. For many young people with disabilities, exclusion, isolation, and abuse, as well as lack of educational and economic opportunities, are daily experiences. Disparities in education, employment, and relationships are more pronounced in youth with disabilities. Like adults with disabilities, youth with disabilities do not enjoy the same human rights or equal access to goods and services as peers without disabilities.

The family is the central unit in the lives of most youth. In many places, there is considerable societal stigma imposed on families with young members with disabilities. Members of the community holding such negative attitudes may disassociate themselves from individuals of that family and greatly diminish the young individuals' chances for community participation and social inclusion. Feeling embarrassed and ashamed, families in these societies do not acknowledge having children with disabilities, keep them hidden and at home and limit their interaction with the rest of the society. Many families believe that their children need



protection, thereby stifling their independence that can lead to lower self-esteem and a weaker sense of identity. This attitude prevents youth with disabilities from reaching their full potential.

Education for all youth is crucial for realizing their full potential. UNESCO estimates that 98% of children with disabilities in developing countries do not attend school and 99% of girls with disabilities are illiterate. By the time they enter adolescence, many youths with disabilities run a high risk of being illiterate, leading to restricted opportunities for further education, employment, and income generation. Even with supportive and encouraging families, many youths with disabilities face severe challenges in obtaining an education. Educational establishments are often inaccessible, lack appropriate facilities and do not provide students with disabilities with necessary accommodations or assistive devices. Teachers frequently have preconceived ideas about what is appropriate for their students with disabilities, often resulting in the exclusion of youth with disabilities from certain activities. Sensitization, awareness raising and capacity building programmes to prepare teachers adequately are sorely lacking. Appropriate programmes targeted at students with disabilities are mostly considered only outside of mainstream educational services. These barriers cause many youths with disabilities to drop out of school more frequently than their peers. Limited school education and continuing inaccessibility of higher education institutions curtails their ability to participate in vocational training courses.

Not receiving the skills and qualifications to function in the wider society limits the employment opportunities for youth with disabilities. Unemployment rates for people with disabilities are higher than for people without disabilities in every society. Negative perceptions of youth with disabilities and misconceptions held by employers, for example, that they are less productive than their peers, require too much assistance, affect the employer's image, and/or concerns over initial hiring costs (e.g. building ramps, accessible IT), pose a formidable barrier to youth with disabilities looking for employment. For young women with disabilities, the situation is even worse as they have to counter disability and gender based societal prejudices.

Young people with disabilities often experience rejection and isolation due to peers' misconceptions. An environment inaccessible to individuals with different disabilities reinforces feelings of loneliness and isolation. As social creatures, humans desire a sense of identity and belonging, a desire to be part of a community that respects and appreciates every individual, regardless of their differences. Yet for youth with disabilities,

societal prejudice, other youths' awkwardness and discomfort in their presence, as well as environmental barriers largely prevent them from being accepted. The greatest impediments continue to be discrimination, prejudice, and social isolation. Inaccurate or negative portrayals of people with disabilities in the media also affects the conceptualization of disability in the minds of individuals with and without disabilities.

Youth programmes seldom address issues of youth with disabilities and do not include them into activities. Other initiatives directed at youth often overlook those with disabilities. However, these societal misapprehensions should not be the case. When youth with disabilities interact with their peers, and there is a sense of belonging, these barriers collapse. Concerted efforts to raise awareness and disseminate accurate information about people with disabilities that challenge misconceptions and stereotypes, design public use infrastructure (physical or virtual) to be accessible, and provide equal opportunities for youth with disabilities to participate in all aspects of youth development are important and necessary to promote the full participation and inclusion of youth with disabilities.

As mentioned above, having a disability can mean many things, such as loss of physical, sensory or mental functions, loss of a part of the body, having an infectious disease, illness, or any other condition which causes that a person learns differently from other people and/or affects his thoughts and processes. When you think about this range, it is likely that some of the young people in your target group have a form of disability. On the other hand, if not, have you considered why?

There may be a number of barriers that need to be addressed because they are decreasing the accessibility of youth services that you provide to young people with disabilities:

Physical barriers

This includes accessibility to and within the buildings, e.g. ramps, doorways and clear pathways, lack of appropriate transport to programs and the services, fliers and information in inaccessible locations and formats. If your venue is not accessible, it is better to relocate specific programs to another accessible venue. You can produce your written materials in different formats, use larger print and relevant pictures if needed.





• **Attitudinal barriers**

This includes language of youth workers and young people in the service, misunderstandings of nature of the disabilities and of the needs of young people with disabilities. You can organise disability awareness trainings for youth workers in your organisation or local area and have people with different disabilities as guest speakers. Planning integrated programs specifically targeted at young people with disabilities will allow all young people to mix and learn from each other.

• **Structural barriers**


This includes lack of policies to address access issues, employment practices, program/service delivery inflexible or inappropriate for all young people. As a youth worker, you can use your advocacy skills and collaborate with your target group of disabled youth in terms of fighting for their fundamental rights together.

6.3 WHY WORKING WITH YOUNG PEOPLE WITH DISABILITIES?

Youth work aims to create a safe, supportive and flexible environment for personal development and offers non-formal and informal learning opportunities, personal advice, guidance and support. Working with youth who have special needs will teach you about many important aspects about life in general. You will acquire much more knowledge about the difficulties certain parts of your community face in their everyday lives and gain a better understanding of how you can help to improve the lives of those less fortunate than yourself. You might also wish to help overcome stereotypical opinions that are held by certain sections of society, which sometimes only sees the “problem” and never the person behind it.

In addition to helping others, you will learn so much about yourself and your own abilities to help. Many people tend to think that it takes a great range of skills and super-human effort to be able to work with people with special needs. The truth is that as long as you have a desire to help, a commitment and compassion, this type of work does not require any kind of extraordinary skill. It will, however, help you develop all of the positive personal qualities such as compassion, understanding, patience and determination. Those skills are highly prized amongst many professions.

If you are a youth worker, you have to be inclusive and get all young people on board, including the young people with disabilities. It is a truly rewarding experience for all. Young people with disabilities get the opportunity to interact “normally” and positively with other young people of their age, participate, contribute



to youth activities and build up social relations. People without a disability get to know people with a disability, how to and how not to react, help if needed, develop “normal”, positive and respectful relationships with them and appreciate the diversity. By this you contribute to equality and young people’s right to participate. Unfortunately, it is not very common that youth organisations and youth workers think about how they can be inclusive and ensure every young person’s right to participate. However, it is possible to include young people and/or youth workers with disabilities into your projects and activities. It takes awareness, attention, creativity and flexibility. It does not even have to cost much, but it will give so much in return.




Deaf and hard of hearing youth

Groups within the disabled community may have a shared socio-cultural history. Some groups share a common language, such as Sign Language, Braille, or even some specific terms, which they use to talk about disability or themselves. They often share customs and traditions, such as celebrating disability awareness and pride. Nowadays people with disabilities are often viewed as a specific cultural group within a diverse society.

According to WHO (2015) there are an estimated 360 million people (328 million adults and 32 million children) with hearing loss in the world, of whom approximately 70 million are deaf. It is estimated, that more than 80% 70 million live in developing countries, where authorities are rarely familiar with their needs or desires. These figures do not include people with mild hearing losses. WHO classifies the levels of hearing losses as following: mild, moderate, severe, profound. The causes of hearing loss and deafness can be either congenital or acquired. Deaf people mostly have profound hearing loss, which implies very little or no hearing. They often use sign language for communication and choose to be members of the Deaf community. Nowadays, we acknowledge sign language as equal to the languages of the hearing community.

Society needs to ensure that Deaf people have equal access to information, as it is the case with hearing people. Equal access to information is a basic human right, which enables both deaf and hearing people to enjoy equal educational opportunities and equal participation in social life. This basic human right is a right to full information, which is as easily understood as spoken and written language is to hearing people. However, the way of realisation of this right depends on the communication system of a person.



Working with Deaf and hard of hearing young people does not necessarily have to mean a radically specialized or an altogether different approach, according to general opinion. Skills and competence required for the education of Deaf and hard of hearing young people resemble those who need a successful education of young people with common circumstances. People working in non-formal education can learn about overcoming communication barriers not only through different practical seminars and courses, but also by using manuals, toolkits like this one. Surely, the best practice will be working in groups consisting of Deaf and hard of hearing youth.

6.3.1 NATIONAL REALITIES



6.3.1.1 Romania

Exclusion of children and young people with disabilities from the education system, from economic and social life is a matter of concern, an important issue for decision-makers and for the nongovernmental bodies, trying to combat discrimination related to deficiency and disability. In different social and cultural contexts, we can encounter different stereotypes and prejudices for those confronted with such matters³⁴.

Traditionally, disabilities have been approached from a medical point of view; the disabled child was considered “sick”, “with medical problems”, which is why it requires treatment first. In addition to this approach, disability also emerged as an object, charity target or category that requires different forms of assistance. These types of approaches have the effect of denying the rights of people with disabilities, consolidating stereotypes, manifesting stigma, discrimination, exclusion and segregation.

“Individualistic” model, considers disability as a personal, individual inadequacy due to the deficiency, as the inability to cope with the demands. In terms of education, it is considered that the disability is a problem of the individual who cannot meet the requirements, that cannot be aligned to the learning group in the mass educational units. That is also a reason for the orientation towards the special education, especially in the segregated form.

34 Manea, L. (2016). *Accesul la educație a tinerilor cu dizabilități în România, cu focalizare pe învățământul secundar superior, vocațional și universitar*. Bucurest: Asociația Reninco. Retrieved from: <https://www.reninco.ro/images/studiicomplementare/Accesul%20la%20educatie%20a%20tinerilor%20cu%20dizabilitati%20in%20Romania,%202016.compressed.pdf>

From the perspective of the “social” model, disability is a result of structural discrimination regarding the right of access to education, but also associates with other types of barriers. Due to inaccessibility of education for children with disabilities and high rates of school drop-out a collective social disadvantage, rather than an individual, can be considered.³⁵


Legislation in Romania presents a number of inconsistencies and even contradictions. Thus, the ratification of the Convention on the Rights of Persons with Disabilities (CRPD) took place in 2007 and the National Education Law, was adopted in 2011³⁶, policies do not even mention the concept of inclusive education, but only talk about importance of social inclusion. On the other hand, it includes provision of “special education” (which is - in fact - segregated) and “special education integrated”.

Equal access to education for young people with disabilities involves removing many barriers that inclusive education faces:

- The attitudes that children with disabilities would not be able to be educated and would not deserve education,
- inadequate training of teachers and managers in the education system,
- inaccessible curriculum and lack of educational materials in formats,
- the failure of the education system to ensure adequate communication, such as the interpretation of gesture language for pupils with disabilities,
- lack of understanding of the parents of children with disabilities,
- lack of experience of teaching staff in different classes, where there is a wide range of functional needs,
- lack of physical access to schools and educational facilities,
- inaccessible transport to and from schools and educational facilities,
- employing resources for special and segregated education systems, is an option opposed to the development of inclusive education systems.

³⁵ Ibid.

³⁶ Legea Educației Naționale (2011). Retrieved from: http://www.dreptonline.ro/legislatie/legea_educatiei_nationale_lege_1_2011.php.




6.3.1.2 Croatia

Unfortunately, there are no official numbers of deaf and/or hard of hearing persons in Croatia, and those that do exist are inconclusive. There is an estimate that there are more than 12.000 of deaf and hard of hearing persons in Croatia, while only 40% of them use Croatian sign language. To add to the problem – there is no standardization of the Croatian sign language. The biggest problem regarding the standardization of the Croatian sign language is the fact that the linguistic research started only 15 years ago. There is no description of the language as such, which makes it impossible to categorize it. What adds further to the problem is a lack of a dictionary of Croatian sign language.

The other large part of the problem is the fact that the sign language in Croatia is slowly dying out. The reason for that is the oral method of integration in the wider social community. As its name suggests, the oral method is a practice in certain institutions in Croatia in which children are discouraged to use sign language. Such children are further “integrated” in the society during their following education. They are placed in your everyday classes, where teachers often have little to no understanding/time for their needs. However – things are looking up! In August 2015, the Law of Croatian sign language and other forms of communication for the deaf and deaf-blind persons in the Republic of Croatia has been passed in the Croatian Parliament. The Law recognises Croatian sign language as an official language in the Republic of Croatia. While sign language interpreters are still not officially recognized as a profession within the Republic of Croatia, they are able to do their job daily.

The next step in spreading the importance of sign language in Croatia is trying to categorize the profession of sign language interpreters in the national registry and to open faculty/classes that deal with all aspects of sign language thus adding on the seriousness of the profession.



6.3.1.3 Turkey

There is no clear data about the number of hard of hearing people in Turkey, and various reports in the subject provide different figures. Informal surveys estimate, that there are 3 million hearing impaired people in Turkey. As of the present time, there is no well-structured sign-language supported education system in Turkey. At the time that they need to learn about life the best way possible, children with hearing impairment fall behind their peers and begin to detach themselves from the society.

A law regulated in 1953 prohibited the schools, mentioned above, to provide education with sign language. This prohibition lasted until the Disability Act came into force in 2005. However, despite the changes in the legislation there still have not been any major developments in regards of the Turkish Sign Language System and the Deaf education, except some progresses in the standardization of the Turkish Sign Language. At this time, the education system applied at the schools for Deaf is an audio-verbal approach method. Many educators are expecting students with hearing aid to be able to read lips. It is unfortunate that there are no schools for the deaf in all of the provinces; children are sent to boarding schools located in provinces other than their own, and yet of recently the Deaf schools are being shut down one by one.

However, combined and inclusive educational system on the other hand, is not applied in a best required way either. Deaf individuals graduate from high school with a very limited knowledge. Parallel to their low level of literacy, and since nationwide exams are not designed according to the learning skills, only a very small number of Deaf students succeed to reach higher education. The number of deaf students participating in the corporate world after they graduate from a university is very little as well. The majority of those who have obtained a higher education are known to work for much lower wages. According to the report, prepared by the General Directorate of Disabled People in 2010, the deaf individuals are the second group of people with the lowest level of education following the mentally disabled group of people.



6.3.1.4 Slovenia

Slovenia, a welfare state governed by the rule of law, with its modern disability protection policy, is comparable to other developed European countries. Slovenia also put into practice the principle of social justice and equal opportunities for all. This was proved in 2006 by adopting the Action Programme for Disabled Persons for 2007-2013, and later when the National Assembly of the Republic of Slovenia passed the act ratifying the Convention on the Rights of Persons with Disabilities and the Optional Protocol, to the Convention on the Rights of Persons with disabilities. With this Slovenia became one of the first countries in the world to ratify, without reservations, the Convention and the Optional Protocol. Thereby the two documents became part of national law and are directly applicable.³⁷

³⁷ *Action Programme for Persons with Disabilities 2014-2021* (n.d.). Ljubljana: Ministry of labour, family, social affairs and equal opportunities. Retrieved from: http://www.mddsz.gov.si/fileadmin/mddsz.gov.si/pageuploads/dokumenti__pdf/invalidi_vzv/API_2014-2021_ANG.pdf.



The state's concern for people with disabilities is regulated by 64 laws, which are not consistent. These laws dedicate the utmost care to deaf, hard of hearing and deaf-blind people. The deaf and hard of hearing population in Slovenia is a population of people with disabilities with the least recognized and established rights in all areas of living. This silent detachment from the current situation due to the communication barrier can be felt most by the deaf and hard of hearing youth, which, despite the laws on integration, practically has no real possibilities in education and consequently does not have equal opportunities in employment and living. Slovenia also adopted the Action Programme for Persons with Disabilities 2014-2021.

Slovenia has a strong network of institutions for children and youth. From the systemic point of view Slovenia's social services in the field of disadvantaged children and youth can be divided into care for:

- Children and youth with moderate, severe and profound mental disabilities,
- children and youth with functional disabilities and with mild or moderate mental disabilities,
- emotionally and behaviourally disturbed children and youth.³⁸

Transition into working life for youth with disabilities can be challenging, because they face discrimination and attitudinal barriers. Obstacles for employment are usually:

- Youth does not receive skills and qualifications,
- inaccessible environment,
- initial costs pose formidable barrier for youth with disabilities looking for employment.³⁹

Youth with disabilities faces many problems when it comes to employment. It is also a known fact, that the costs of youth unemployment are high for society. The data for Slovenia in 2008 shows that the cost per person is 9,937€, and adding the costs of institutions dealing with youth unemployment it becomes 0.92 GDP. The costs for the year 2011 are even higher – 10,766€ per person and 1.31 GDP⁴⁰.

38 *Project PESSIS: Promoting employers' social services in social dialogue* (2017). Retrieved from: http://www.epr.eu/images/EPR/documents/projects/PESSIS/slovenia%20pessis_eng.pdf.

39 Tabaj, A., Dolinšek, T., Bitenc, Č. (2014). Transition of youth with disabilities from education to labour market in Slovenia. *Innovative Issues and Approaches in Social Sciences*, 7(3), 8-22. Retrieved from: <http://www.iiass.com/pdf/IIASS-2014-no3-art01.pdf>.

40 Ibid.

6.4 CONTRIBUTIONS

- To promote full social integration and participation of the Deaf and hard of hearing youth, in particular through measures, including aiming to overcome barriers to communication and enabling access to cultural and leisure activities,
- to ensure that more deaf and hard of hearing young people can benefit from local and/or European Level of youth work and become multipliers of non-formal education in their communities,
- to identify existing tools and methodology for facilitation of non-formal educational activities attended by Deaf and hard of hearing young people,
- to identify existing non-formal educational approaches, that are inclusive for youth with disabilities and ensure a positive experience of diversity by all participants, within the mixed ability groups,
- to analyse specific needs in the capacity building of the youth workers, leaders, trainers and facilitators on disability issues, and the necessary competences for organising, developing and running educational activities for mixed ability groups of young people,
- to analyse the pre-requisites for disability mainstreaming in youth work,
- to define minimum quality standards of services to be provided to Deaf and hard of hearing participants in youth activities in terms of content, accessibility and methodology,
- to explore the limits of full accessibility for people with disabilities especially in mainstream settings.

6.5 CHALLENGES

- Language-mastering problem (A deaf person will not adequately understand a message (information) directed to them, despite knowing the language well, because they cannot rely on their sense of hearing. They focus on the visual aspect of information transfer, but the visual component does not contain the full information if what they see is not explained,
- emotional and social consequences because of the difficulties in understanding others during the transfer of information (a person does not socially mature and become independent as fast), as well as effects on the person's educational achievements, namely in higher education),
- inability to participate in regular educational programmes and trainings due to their communication difficulties and a need for a sign language interpreter,
- lack of educational programmes suited for deaf people,

- exclusion from different activities and programmes (Erasmus+),
- difficulties with keeping up with spoken language when working in groups because hearing people have a tendency to “butt in”, finish each other’s sentences and interrupt each other. Deaf and hard of hearing people tend to lose the thread in these kinds of conversations and until the interpreter is done translating, which is almost impossible, as well as by the time they realize the speaker has changed, a lot of information has already been lost. Deaf people are aware of their common grievance and are forced to limit their communication with the hearing group and unite amongst each other for a sense of strength. However, since their basis of unity structure is detached from the hearing group, they are not able to demonstrate successful achievements in the main issues, such as creating solutions, develop policies and most importantly, they are not powerful enough to defend their rights,
- general perception of the public about the hearing impaired is that, compared to other disabled people, they are less victimized and that they are encountering less problems participating in social life actively and they are the most invisible people with a disability. This situation has actually caused grounds for not realizing the existing problems and failing to solve the issues effectively which caused problems that are more serious,
- not having equal opportunities in education, health benefits and access to justice,
- inability to participate in social life. (Most of them are aware of their grievances and inequality but they do not have the necessary information, tools and courage to attempt eliminating the issues and ensure equality).

6.6 STRENGTHS AND OPPORTUNITIES

- Sign language (For the deaf youth, spoken language is not their mother tongue, but sign language is. This is the most important feature of their culture, the Deaf Culture. Sign language is a native language of Deaf people. It is natural because they learn it easily, spontaneously and successfully. According to linguistic research of sign language, it is structurally perfectly adjusted to the visual modality of perception, which is the dominant modality of perception of the world of Deaf people. Using sign language enables expressing everything that one could express by spoken language. Sign language also enables receiving and sending complete information, and effective communication, which is not the case with spoken language when it comes to deaf people),



- internal motivation and self-orientation,
- learning from real life experiences and realistic examples,
- learning from each other,
- visual learning, meaning learning and remembering better, when information is associated with images and visual elements,
- less structured, more spontaneous circumstances,
- learning while playing games,
- learning by observing,
- learning by demonstrating,
- learning by teaching/helping/assisting others,
- practical learning by doing, experimenting, by trial and error,
- learning by appreciation,
- learning when the information is provided directly in sign language or via quality interpretation.

6.1 RECOMMENDATIONS

- There is no such thing as the typical young person who is blind, deaf or has MS, Cerebral Palsy, Quadriplegia, Down syndrome, an intellectual disability, etc. They are all individuals. Though two young people may have the same disability, they may not do their day-to-day living tasks in the same way or use the same equipment or aides to get around,
- young people with disabilities have the same needs as other young people,
- if you feel a young person with a disability needs assistance, ask them,
- if a young person with a disability wants assistance, ask them what they want you to do,
- when another person is accompanying a young person with a disability, speak to the young person with the disability, and not to the person who is accompanying him or her.

There are a wide variety of hearing disabilities, ranging from people that can hear when they use assistive equipment (hearing aids, cochlear implants, etc.), to people who do not hear anything. People that were deaf at birth have learned to communicate in visual ways (e.g. sign language has its own grammar, lexicon and idioms). Speaking or writing a verbal (foreign) language is often a second or third language for them. Some deaf or hard of hearing people can lip-read and some use sign language. There are a number of Deaf

people, who have a speech impairment, but others speak fluently. Deaf does not mean mute and mute does not mean deaf.

Therefore, **it is better not to** presume that one particular way of communication is applicable for all Deaf. **Here is a list of guiding tips for the youth workers, facilitators, trainers, youth leaders to be used while working with deaf and hard of hearing young people:**

It is better TO...

It is better to find out what assistive equipment or methods they use for communication via application forms or early communication with your participants.

If you prepare an application form for your activity to be filled in by deaf participants, **it is better to** use uncomplicated, clear, simple and short questions. You may also prepare application forms as videos and receive the answers in sign language as well.

A common mistake many people make is to shout louder at deaf persons when they do not understand. Instead, **it is better to** repeat more clearly, what you said before (if the deaf person lip-reads), use other words and gestures or allow time for other ways of communication (writing, etc.)

If the deaf or hard of hearing people can lip-read, **it is better to** speak face to face with these persons, keep eye contact, so they can see your lips, pronounce words clearly and articulately but without overdoing it.

It is better to provide enough time, sometimes more than usual for each activity, task or the assignment and make sure everything is clear to everyone before starting. In case of need, **it is always better to** repeat the clarifications and establishing a new method of communication like: visual instructions, written questions, etc., because not everybody is processing the information at the same time.

People with hearing impairments need to concentrate on the gestures, expressions and lips of others so well planned sufficient and indirect lighting and distance is necessary. **It is better to** make sure the background of the speaker is not distracting.

If you have a group that consists of 10-30 participants, in the big group sessions **it is better to** sit/stand in circle shape, therefore everyone can see each other.



Sign language interpreters ideally work in teams of two or three and they must be able to see any sign language users in the room and the users must be able to see them. The active interpreter stands next to the facilitator or the speaker. If you choose to work with a sign language interpreter **it is better to** make sure that they are well positioned, you leave enough time for interpreting and possible questions after that. **It is also better to** speak in coherent blocks, take a pause and when the signing is finished, ask your questions to which participants can react.

It is always better to speak directly to the person, not the interpreter.

It is better to ask regularly if the interpreter has enough time and ask pro-actively if the participant has a question or something to add. You could learn the basic sign language for “do you understand?” or “is it clear?” and use this regularly.

Either in small working groups or in the big group circle, during the debates **it is better to** facilitate the session in a way that always one participant speaks at a time, they don’t cut each other off and speak one by one after allowed by the facilitator. In case the participants find it necessary, it is also favourable that the person speaking stands up so that the other participants visually can follow who is currently speaking.

Note that sign language is different in different countries! Therefore, it usually does not work to have sign language as a communication tool between people with hearing impairments from different countries (even though some basics can be the same). In any case, sign language is their natural language and significant element of their Deaf Culture. Therefore, **it is better to** include games, activities and/or positive messages promoting sign language into your programme. Sincere appreciation of their language and culture motivates them, facilitates their learning process and increases their emotional engagement and sense of belonging.

It is better to gain deaf people’s attention before starting to say something - i.e. you can tap the person gently on the shoulder or arm, wait until the person turns to you, make a visible gesture or flash the lights of the working room.

It is better to agree with the group on visual ways to start and end a session or activity. For example, after a break, rounding off working groups - you could switch the lights on & off, use different colour lights, etc. it is important to keep Deaf people within visual distance, so that it is easier for you to attract their attention, e.g. for rounding off an exercise and for calling them back from small working groups.

It is better to give active responsibilities to the deaf participants, however it is better to let them volunteer for that responsibility, rather than delegating without asking, such as leading, moderating a small group work, presenting the group work results, taking pictures or videos, keeping the meeting room tidy, etc.

With the deaf, **it is better to** write or visualise everything you say (e.g. provide handouts, write on the board or flipcharts, etc.). Speaking of writing **it is better to** keep the written material as simple and clear as possible.

To make yourself understood, **it is better to** provide an example, make a demonstration, show a video in sign language or with closed captioning (cc) to clarify (e.g. of energisers, games, expected flipcharts coming from group work) what you are saying.

When having group discussions, **it is better to** agree on a sign for the Deaf participants, which they can use to indicate they want to contribute. Some Deaf or hard-of-hearing persons have speech disorders, which can make it difficult to understand them.

It is better to create a fair, diverse, equal, respectful, open-minded, positive, constructive and collaborative -instead of competitive- learning atmosphere by making learning a meaningful, pleasant journey shared with their peers.

It is better to install an 'induction loop system' for the benefit of people with hearing aids in the meeting room or search for a meeting room that already has the system installed. With this system, the sound is transmitted as a magnetic field, and those with hearing aids designed to receive induction loop sounds can, a bit like a TV aerial.

Hearing aids are the best all-around solution for people with hearing loss, but other assistive listening devices (ALD) can help them navigate specific communication demands. A frequency-modulated (FM) system is an ALD that makes it easier for people with hearing loss to hear what others are saying in noisy environments, like a theatre, school, church, museum or other public places. If your hard of hearing participants require an assistive listening devices and it is not possible to have a meeting room with an induction loop system, **it is better to** provide an FM system.

Most deaf and hard of hearing people cannot hear fire alarms. **It is better to** make sure you know exactly where they are located in the building in case of emergency and what to do. You could also make an emergency division of tasks for all participants.



It is better to create a backup communication and visual based sharing system via Facebook groups, SMS, WhatsApp or any other instant messaging system.

Last, but not least, as a youth worker, leader, facilitator or trainer, **it is always better to** learn sign language and communicate with them by yourself directly. Because even with a quality sign language interpretation, some of the information is lost during the interpretation.

It is better NOT TO...

It is better not to use abstract concepts while preparing your activity or training content.

In order to avoid misunderstandings, **it is better not to** speak too fast and not to hesitate asking or approaching them directly in case you need to.

it is better not to obscure your lip movements with your hands, chewing gum, a cigarette, etc.

It is better not to interrupt the interpreter while working.

It is better not to feel embarrassed to ask them to repeat. If you do not understand them say so, and revert to alternative ways of communication (writing, sign language with translation). There is always another way.

The Deaf people can party and dance, they can feel the beat (add a bit of extra bass) or dance to the lightshow based on the music (according to rhythm). **It is better not to** avoid using these tools in your sessions.

6.8 ROLE OF YOUTH WORKER

- To support and advocate on behalf of young people facing welfare, behavioural, developmental, social and protection issues,
- to help develop skills to make positive changes in people's lives,
- to consider homogeneity of Deaf and hard of hearing young people and to respect individual's outlooks, experiences, capabilities and needs,
- to adapt any model to best meet the learning and participational needs of the Deaf and hard of hearing individuals,
- to share new methodologies and practical ideas to benefit Deaf young people more widely,

- to encourage these young people not only to socialize and be active more within their Deaf community, but also to be included in mixed group of hearing and Deaf peers,
- to develop their knowledge, understanding, attitudes and values, which enable young people to make constructive use of their skills, resources and time.

6.9 INCLUSIVE METHODOLOGY

The one-day training programme, designed for youth workers, is based on principles of non-formal education with the aim of fostering interactivity and creativity of participants. It is designed to be applied with the mixed ability groups as well. The programme alternates between plenary sessions and small groups work in order to ensure that everyone feels comfortable and to create good dynamics among participants and effective exchange between them. The entire programme is designed in a way to be accessible and inclusive for all participants, along with various methodologies for different learning styles. Sign language interpretation is recommended to be provided for the participants with different levels of sign language skills if needed.

We want the youth workers to gain knowledge to work with groups including Deaf and hard of hearing young people as well, but also to gain the right attitudes, skills and competences to apply what they learnt when going back home and be able to do something in their everyday work. Therefore, all sessions aim to raise awareness on the problems and strive for full inclusion of the Deaf and by implementing practical skills, to be able to communicate and work with them and function as a multiplier among the other youth workers.

Through the programme, participants will have the opportunity to find out that inclusion might be easier than they think and they in fact have the power to change things. Problems often exist, because one is trying to get the “best” for someone, without seeing that person’s perspective or opinion. This is done without the needed information or asking the person what they would need or want. Actions based on assumptions and wild guesses often result in uncomfortable situations especially between the Deaf, hard of hearing and hearing individuals. Such obstacles can be overcoming by simply communicating to one another. So in order to follow the “nothing for us, without us” principle, if there is no Deaf or hard of hearing participant among the participants, at least one should be invited as a guest speaker or facilitator to the training.



Non-formal education methods will be entirely used to enhance active participation and interaction among the participants. Experiential and informal learning are the main learning methods to be used. The sessions are planned to vary between plenary sessions, smaller group work, individual reflection and presentations. By alternating the methods, everyone will be able to participate and feel comfortable. All of the methodologies designed and used were “learner centred” to boost active participation and therefore active learning process.

Three basic learning sessions will be applied in the trainings:

- 1- Awareness Generating Sessions
- 2- Knowledge-based Learning Sessions
- 3- Skills-based Learning Sessions

For these sessions, applied in the training, non-formal methodologies and tools such as games, energizers, role-plays, simulations, panel sessions, small group works will be used. All the methods will be re-adapted and tailored to the specific profile of the group considering the different learning and participational needs. The main purpose of this micro plan is to provide practical knowledge through efficient solutions in overcoming communication related difficulties when it comes to working with Deaf and hard of hearing young people.

6.9.1 MICROPLAN

| Activity | Context | Duration |
|----------------------|--|------------|
| Who am I? | Learning names and becoming familiar with sign language, starting with the basic sign language alphabet and simple introduction of the names | 20 minutes |
| I am... | Getting to know game | 30 minutes |
| Mission possible | Team building game | 45 minutes |
| Oops I did it again! | Right attitudes & Communication Role playing game | 60 minutes |

| | | |
|--|---|------------|
| Silent lunch | Experiencing non-verbal communication during the lunchtime. | 60 minutes |
| Stone, Come out | Energizer | 10 minutes |
| Different aspects of Deaf culture and Key elements of Inclusion of the Deaf Youth | Panel session with young Deaf guests | 60 minutes |
| My imaginary island | Testing and practising a group work activity for the Deaf group | 60 minutes |
| Comic is talking | Testing and practising a group work activity for the Deaf group | 60 minutes |
| Colourful Caterpillar | The general evaluation of the day | 10 minutes |

| TITLE (THEME) | Who am I? |
|-------------------------|---|
| AIM | This method, through sign language alphabet and body language, facilitates getting to know process of the participants. |
| GOALS | <ul style="list-style-type: none"> • To introduce participants and help them learn each other's names, • to learn sign language alphabet, • to relax and start to get to know each other, • to create a positive and comfortable atmosphere, • to boost the attention and concentration of the participants, • to practice quick learning skills, • to prepare the participants for their upcoming learning process. |
| METHODS | Group work |
| Materials needed | No materials needed, except a large room where all participants can stand in a circle |
| Timing | 10 to 20 minutes (depends on the group size) |
| Target group | Youth Workers / Deaf and hard of hearing youngsters |



| | |
|------------------------------------|---|
| Group size | 10-25 |
| Step by step implementation | Facilitator asks everyone to stand in a circle. If the group does not know sign language alphabet, the game starts with teaching the sign language alphabet, consisting of every letter in sign language. After that, anyone can be the first to sign his/her name and demonstrating a physical funny/crazy motion. When the first person is done, the entire group repeats the name and the motion. Then, the second person (on either side of the first) introduces him/herself with signing his/her name and does a motion. The entire group repeats all. This continues until each person has given their name and done their motion, and the entire group has repeated everyone's name and motions. Alternatively, each participant can be asked to first repeat the name and the motion of the previous ones, to make the game much harder and fun. |
| Note to facilitator | If the sign language interpreter is used, the facilitator should make sure that the interpreter clearly understands and interprets the rules of the game before the game starts. It is better to start the game with the facilitator demonstrating for the participants, so that they will know what exactly they should do. This also enables the facilitator to make creative and funny motions, which will encourage the participants to do so. |

| | |
|-------------------------|--|
| TITLE(THEME) | I am... |
| AIM | To use non-verbal creative method to facilitate getting to know process of the participants. |
| GOALS | <ul style="list-style-type: none"> • To get to know each other, • to use imagination and memory, • to be innovative and creative. |
| METHOD | Group work |
| Materials needed | Play dough |

| | |
|------------------------------------|---|
| Timing | 30 minutes |
| Target group | Youth Workers / Deaf and hard of hearing youngsters |
| Group size | 10-25 |
| Step by step implementation | <p>The participants receive a box of play dough and are encouraged to try to make a figure that represents themselves*. After they present themselves to the group, they explain how and why the figure represents them.</p> <p>OR</p> <p>The facilitator forms pairs and gives them a box of play dough. The participants need to get to know their "other half" and make a figure, which represents him/her*. After they present their "other half" to the group, they explain how and why the figure represents him/her.</p> |

| TITLE (THEME) | Mission possible |
|----------------------|--|
| AIM | This method, through team work and physical activity aims to help participants, to learn that everyone has different abilities and how to use them efficiently, to accomplish any given task. |
| GOALS | <ul style="list-style-type: none"> • To have fun and to energize the group, • to boost team work, collaboration and effective communication among the group, • to work in pairs as a team in order to solve problems, • to develop confidence in themselves and in others, • to develop a sense of humour and make use of imagination, • to manage the stress resulting from the competition, • to learn how to manage time, • to energize the participants before the main activities, which requires less physical actions and more concentration. |
| METHOD | Group work |

| | |
|------------------------------------|---|
| MATERIALS NEEDED | Balloons, a paper with logos of popular brands, drinking straws, polystyrene balls or pieces of paper, plastic cups, small boards, a watch |
| Timing | 45 minutes |
| Target group | Youth Workers / Deaf and hard of hearing youngsters |
| Group size | 15 or more |
| Step by step implementation | <p>The facilitators clearly explain the rules to all participants, to make sure they all go through all tasks. The participants move on to the next task as they finish the previous one.</p> <p>Task 1. The participants form pairs. The facilitator gives one balloon to each participant. Their task is to inflate the balloons, tie them and break them as fast as they can. The main rule of the game is that one participant in the pair uses only hands and the other only lips.</p> <p>Task 2. The facilitator forms teams of 5 to 6 participants. The participants must recreate famous logos (Mercedes, Nike, McDonald's, Audi, etc.) using only the bodies of group members.</p> <p>If you want to make it simpler, the facilitator can choose logos from a particular field (food, industry, sport, cars, etc.).</p> <p>The facilitator gives each team a paper with a logo (not seeing which one) and they need to present it in front of the others. The other teams must recognize the logo and identify it. This can be done orally or visually (using drawings).</p> <p>These methods can be repeated more than once.</p> <p>Task 3. Before distributing balloons and describing the task of the game, specify two rules:</p> <ol style="list-style-type: none"> 1. The rule of hygiene: a balloon is inflated by one single person; 2. Safety rule: it is dangerous to break balloons by surprise. <p>The participants are divided into pairs. Each pair inflates a balloon and leaves it on the floor. The facilitator (or one of the participants, if there is an odd number of participants) states that each pair should take the balloon from the floor using a part of the body (it is not allowed to use arms from the elbow down).</p> |

**Step by step
implementation**

The pair must transport the balloon through the room (in the position in which they took it from the floor) and put it in box. If the balloon is dropped, they need to start from the beginning.

Task 4. The facilitator forms teams (depending on the number of the participants – 5/6 per group). Each team is arranged in a line and the first member of the team gets a ball and a straw. Other team members receive only the straw. On the facilitator's signal, the one that starts must lift the ball from his palm sucking in the air from the straw and pass it to the next team member using the same method. If the ball falls, they need to start again from the beginning, from the first team member until they come to the end without dropping the ball.

Task 5. The group is divided into two teams. If you have more participants, you can divide them into more teams. Each team receives 10 plastic cups and a board. The goal is to create a stable, high building from plastic cups in certain time (for instance, 1 minute) on the very small board (adds to the challenge). The winning team is the one that builds the highest and strongest building in 1 minute.

Suggestions on how to pick up and carry the balloon:

- Elbow to elbow,
- leg to leg,
- knee to knee,
- forearm and elbow,
- foot and elbow,
- knee and elbow.

Small pieces of paper can be used instead. The tasks are performed within 45 minutes. If there are more groups, each group may have an observer to make sure all participants stay on task and follow all the tasks.

| TITLE (THEME) | Oops, I did it again! |
|------------------------------------|---|
| AIM | Role playing methodology is used as a tool in order to support the experiential learning of the participants through creativity, artistic skills, team work and empathy, to be able to develop right attitudes towards Deaf and hard of hearing people. |
| GOALS | <ul style="list-style-type: none"> • To create a positive and comfortable atmosphere, • to evoke their creative minds, by using theatre and drama skills, • to raise awareness on the daily basis common communicational and/or attitudinal mistakes made and come up with realistic solutions, • to promote equality, diversity and tolerance, • to explore their improvisation and acting skills, • to increase their self – confidence, • to develop a sense of responsibility and an awareness of human dignity, • to have fun while learning to work together. |
| METHOD | Group work |
| Materials needed | Hand-outs, a large space, so that groups can work separately without disturbing each other |
| Timing | 60 minutes (5 minutes to explain the game and the rules, 25 minutes for the group work, 30 minutes for performances and debriefing) |
| Target group | Youth Workers |
| Group size | 10-25 |
| Step by step implementation | The facilitator divides the group into smaller groups (5-6 person in each group) with a counting game and gives the handouts. The groups are first asked to come together and start discussing the wrong attitudes and communication related mistakes, made on daily basis towards Deaf and hard of hearing people and take notes of the most common ones. |

**Step by step
implementation**

They are expected to create realistic problematic situations, in which 3 different common mistakes are hidden in the role-playing performance. The mistakes cannot be so obvious to detect; such as acts of physical violence. The role-play performance should be maximum 2 minutes to show the problematic situation and all group members should have an active role in the play. The groups are not supposed to create solutions. After each group is ready, the facilitator calls back everyone to the big circle and the groups start to perform one by one. After each group performs the scene they have created, the facilitator asks the audience "How would you solve or prevent the situation, or make it right?" The facilitator allows audience to express their realistic solution ideas and discuss how often we do these kind of mistakes in daily life and how do these effect the lives of Deaf and hard of hearing people.

Debriefing:

The facilitator may use the following questions to guide the debriefing:
How did you feel? Did you enjoy the activity? What did you enjoy the most?
Describe your experience, what happened?
How was being on the stage? Was it a challenging or a comforting experience for you?
Do you think you understood your rights better after this session?
What is the number one take-away from this?
What did you discover about yourself during the activity?
What does this activity suggest about our daily actions?

Note to facilitator

In order to create a comfortable atmosphere, the facilitator can mention that no extraordinary acting skills are required to take part in the activity. Active contribution and participation are what really matters for this session.
The groups generally tend to overrun the time, it is better to use a chronometer for every group performance.



| | |
|------------------------------------|---|
| TITLE (THEME) | Stone, come out |
| AIM | This method, through competition and physical activity, energizing the participants and getting them ready for the next session. |
| GOALS | <ul style="list-style-type: none"> • To help participants be more alert and active, • to help people get to know and understand one another. |
| METHODS | Group work |
| Materials needed | "Stone" – a coin, a button or some other small, flat thing |
| Timing | 10 minutes |
| Target group | Youth workers, Deaf and hard of hearing youth |
| Group size | 10-25 |
| Step by step implementation | <p>The participants stand in a circle close to each other and horizontally put their palms together. One participant is in the middle of the circle. Participant in the middle of the circle is given a little "stone" that he/she holds in his/her hands (the position of his/her hands is the same as the others' hands). The participant in the middle goes around the circle to each participant and pulls his/her hands through everyone's hands. The challenge is to put the little stone into the hands of one participant, so the others do not know which participant has it. The participant in the middle makes a complete circle or one and a half (if there are many players in the game, only part of the circle) and then gives a signal by squatting. The signal means that the participant who has the stone in their hands has to come out to the middle of the circle. If the other participants suspect that somebody else has the stone, they can pull him so he cannot pass. If the participant exits the middle of the circle, he continues the game and if not, the game continues with the previous participant.</p> <p>The game repeats several times, based on the needs and time limit.</p> |

| TITLE (THEME) | My imaginary island |
|------------------------------------|---|
| AIM | This method, through small group work, aims to help participants to think about and question the existing systems and the human rights violations, let them imagine a brand new system of law that they have the right to establish by themselves. |
| GOALS | <ul style="list-style-type: none"> • To boost team work, collaboration and effective communication among the group, • to create a working and learning together environment, • to boost patience and tolerance among the participants, • to learn that everyone has different ideas and opinions and no matter if we agree or not, we should respect and listen, • to let them brainstorm on human rights, • to create a positive, comfortable and funny atmosphere, • to boost the attention and concentration of the participants, • to have fun while learning to work together. |
| METHOD | Group work |
| Materials needed | Flipcharts, coloured pens, board markers |
| Timing | 60 minutes (5 minutes to explain the game and the rules, 25 minutes for the group work, 30 minutes for presentations and debriefing) |
| Target group | Youth Workers, Deaf and hard of hearing youngsters |
| Group size | 10-25 |
| Step by step implementation | The facilitator starts the activity with a short story telling. The story is about a group of travellers, who have been travelling all around the world together. One day they discovered a beautiful island, which did not belong to anyone or any other country. It is a totally unexplored territory. These travellers are the first owners of this island. The facilitator then divides the group into 4-5 smaller groups (max 5-6 person in each group) and asks each group to imagine that they are the travellers, who discovered a new island. |

Step by step implementation

The groups are supposed to decide the name and the common values of the island and design a flag, which represents their values. Then they are instructed to draft a constitution, which consists of 10 fundamental rights and rules they would like to have. The groups are free to decide and there are no limitations, except their own imagination. The facilitator gives flip-chart papers and board markers to each group to write down. The groups are expected to present their imaginary island to the rest of the group and get their feedbacks. After each group makes their presentation, the facilitator first gets an applause for the group and then asks some questions to the audience. "Did you like their island?" "Would you like to live on that island and why?" "Do you think their rights and laws are appropriate and/or realistic?" "Which right or rule did you like the most?" "Which right or rule would you like to remove from the constitution and why?"

After allowing 1-2 participants to answer each question, the facilitator asks the presenting group about their reflections on establishing a new country on an island and a constitution.

Debriefing:

The facilitator may use the following questions to guide the debriefing:
How did you feel? Did you enjoy the activity? What did you enjoy the most?

Describe your experience, what happened?

How was being on stage? Was it a challenging or a comforting experience for you?

Do you think you understand your rights better after this session?

What is the number one take-away from this?

What did you discover about yourself during the activity?

What does this activity suggest about our daily actions?



| | |
|----------------------------|--|
| Note to facilitator | <p>The facilitator should mention clearly that the small group works are not competitions.</p> <p>If there are more than one facilitator, the storytelling at the beginning of the exercise can be demonstrated as well. The Deaf participants give better reactions to the demonstrations with drama and in this way, it is easier and faster for them to process the information and the instructions.</p> |
|----------------------------|--|

| | |
|------------------------------------|--|
| TITLE (THEME) | Comic is talking |
| AIM | To build up a better communication among the participants via alternative creative ways. |
| GOALS | <ul style="list-style-type: none"> • To provide an effective group work and discussion through nonverbal communication, • to foster creativity, effective communication and idea development, • to structure the work and communication within the group. |
| METHODS | Group work |
| Materials needed | "Communication cards" (8 cards – <i>I have an idea, I agree, Stop, I don't understand, Listen, I don't agree, Explain, I understand</i>); comic templates (one for each team); old magazines and newspapers; scissors (at least two per each team); glue; markers; post-it notes; blank paper sheets. |
| Timing | 60 minutes |
| Target group | Youth Workers, Deaf and hard of hearing youngsters |
| Group size | 10-25 |
| Step by step implementation | <p>At the very beginning, the facilitator explains the rules of the first step of the activity, both verbally and visually by drawing on the flipchart.</p> <p>In the first step: in a given time (depending on the groups 10-20 min), each group has to come up with a concrete idea of a potential solution for a problem, related to the special needs youth. During this task, the participants are asked to communicate nonverbally - using body language and drawings.</p> |



Step by step implementation

They must visualize their idea on a paper sheet, but they will not have to present their idea yet. When the time is over, all the groups must meet together to find out what is going to happen next.

When the first step is explained, the participants are divided into several groups (min 3, max 6 people per group). Each group receives several paper sheets and markers to make their communication easier and to put their ideas on paper. After the first step, the facilitator explains the second step: each group has to create a comic in order to visually explain and present their idea to others. In their comics, the participants cannot use text, only images and symbols. The comics will be created using the collage technique - images and symbols cut out from old magazines and newspapers. Tables should be prepared beforehand (or places on the floor) with all the necessary materials for all the groups. During the explanation of the rules, the facilitator should also introduce the participants to the "Communication cards"⁴¹, in case they are used during the task.

The most important rule: during the task, the participants are not allowed to speak, so their communication, including the discussion and decision making must take place using nonverbal communication only - face expressions, body language, drawings, images from the magazines, as well as the special tool, "Communication cards" (one set per each team). For explaining the rules, the facilitator uses visual demonstration of the process and examples of comics.

The group work should last about 20 to 40 min.

Debriefing:

Each group presents their comics by putting them on the wall, but without explaining them. The activity concludes with all groups (and translators, if necessary) discussing the created comics, using both verbal and nonverbal communication. The discussion could also be organized using the "Communication cards."

⁴¹ "Communication cards" are a communication tool, which can help organize the process of decision making, discussion etc. within a group. There are 8 cards in different colours- each colour (as well as a short text on each card) represents a particular meaning. For example: the yellow card – "I have an idea!"; the green card – "I agree!"; the red card - "Stop! / Shut up! / Listen!"; etc.

The cards should be made of hard paper and preferably laminated, but can also be made in a simpler way, for example, using post-it notes.

| TITLE (THEME) | Colourful caterpillar |
|------------------------------------|--|
| AIM | To make an overall evaluation. |
| GOALS | <ul style="list-style-type: none"> • To get feedback (about an activity, the whole day), • to express emotions and increase creativity. |
| METHODS | Individual work |
| Materials needed | Toothpicks and plasticine in 3 different colours: blue, yellow and red |
| Timing | 10 minutes |
| Target group | Youth Workers, Deaf and hard of hearing youngsters |
| Group size | Any number of participants |
| Step by step implementation | <p>The facilitator prepares the head of the caterpillar and explains the meaning of each colour:</p> <ol style="list-style-type: none"> 1. blue: workshop was not good 2. yellow: workshop was so-so 3. red: workshop was very good <p>Each participant takes a small piece of plasticine and a toothpick and makes the body of the caterpillar using the colour that shows their satisfaction with the certain activity, the whole day, the whole training course, the trainers, food etc.</p> |

1 GLOSSARY

1.1 YOUNG PEOPLE

Young people are persons 13 – 30 years old. For the purposes of European youth policies, this age is used by both the European Commission and Council of Europe.⁴²

42 Hoskins, B. (2004). *Council of Europe & European Commission Youth Research Partnership: The Youth Sector and Non-formal Education/Learning: working to make lifelong learning a reality and contributing to the Third Sector*. Strasbourg: European Youth Centre. Retrieved from: https://pjp-eu.coe.int/documents/1017981/3084952/2004_non_formal_learning_report.pdf/87c76009-ac28-4216-94a3-6567cad7cd04.


4.2 YOUNG PEOPLE FROM DISADVANTAGED NEIGHBOURHOODS

Young people who live in the disadvantaged areas or communities are experiencing poverty, deprivation, violence, exclusion, marginalisation, a lack of opportunities, poor living conditions, a degraded environment and vulnerability to a higher degree than the majority of the population. Disadvantaged neighbourhoods lack important infrastructure and services for young people, which has negative impacts on their life chances and future development. Such infrastructure and services include youth centres, schools and other education amenities, sport and cultural facilities, public meeting spaces, health centres, employment and training agencies, as well as local businesses and community initiatives. Young people, living in disadvantaged neighbourhoods, experience various and multiple forms of barriers and social disadvantage, including a lack of economic, cultural, and social resources; a lack of access to or success in education; a lack of quality health services for prevention and care; a lack of training or employment; a lack of perspectives for the future; a greater risk of homelessness, conflict with the law, sexual exploitation and/or violence and substance abuse, etc. Young people living in disadvantaged neighbourhoods often experience isolation and segregation, whether by intent or by neglect. Furthermore, some young people from certain categories could become disadvantaged young people, including young people growing up in care or without their families; young people from migrant backgrounds or from ethnic minorities; Roma young people; young people with disabilities, mental health problems or living with illness and young people living in segregated or isolated communities are much more likely to experience social disadvantages than other young people. Disadvantaged young people are among the most marginalised in society and require special support measures to access the same opportunities as their peers.⁴³

4.3 RURAL YOUTH

Rural youth are all young people who live in a rural area. This includes not only young farmers (full-time and part-time) but all other young women and men who either make their livings from other rural activities, commute to work in urban areas, are unemployed or are students attending school in or outside rural areas.

43 Ramberg, I. (2013). *Enter! Access to Social Rights for Young People from Disadvantaged Neighbourhoods. A project of the youth sector of the Council of Europe for the development of youth work and youth policy responses to exclusion, discrimination and violence affecting young people in multicultural disadvantaged neighbourhoods (2009–2012)*. Strasbourg: Council of Europe. Retrieved from: <https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680666772>




Depending upon the statistics, the upper age limit for young people can extend from ages 24 to 35. For this study, the term young people includes those from ages 15 to 24 who are eligible to receive financial support from the EU Structural Funds, which promote mechanisms to prevent youth outmigration or attract young men and women to rural areas. The limit of age 24 is often used in demographic, education and labour-related statistics, but it extends to age 29 in sociological and economic studies. The ages of 30 or even 35 also can be included, because of increasing economic dependency of the young people on their parents, due to long-term youth unemployment and a growing need to extend education and professional training as the demand for unskilled or low-skilled labour decreases as the need for highly skilled labour grows. Structural Funds, the European Social Fund (ESF), the European Regional Development Fund (ERDF) and the European Agricultural Guarantee and Guidance Fund (EAGGF) promote economic and social cohesion among countries/regions of the EU. For the ESF, the age of eligibility is 15 to 24 years and includes both rural and urban youth. For the EAGGF, the age of eligibility is 15 to 35 or 40 years, depending on the country, and includes only farmers.

1.4 YOUTH WORK

Youth work is a summary expression for activities with and for young people of a social, cultural, educational or political nature. The main objective of youth work is to provide opportunities for young people, to shape their own future.

Increasingly, youth work activities also include sports and services for young people. Youth work belongs to the domain of 'out-of-school' education, most commonly referred to as either non-formal or informal learning. The general aim of youth work is the integration and inclusion of young people in society. It may also aim towards the personal and social emancipation of young people from dependency and exploitation. Youth Work belongs to both social welfare and educational systems. In some countries, it is regulated by law and administered by state civil servants, in particular at local level. However, there is an important relation between these professional and voluntary workers, which is at times antagonistic, and at others, cooperative.

The definition of youth work is diverse. While it is recognised, promoted and financed by public authorities in many European countries, it has only a marginal status in others where it remains of an entirely voluntary



nature. What is considered in one country to be the work of traditional youth workers – be it professionals or volunteers – may be carried out by consultants in another, or by neighbourhoods and families in yet another country or, indeed, not at all in many places.

Today, the difficulty within state systems to ensure global access to education adequately and the labour market means that youth work increasingly deals with unemployment, educational failure, marginalisation and social exclusion. Increasingly, youth work overlaps with the area of social services previously undertaken by the Welfare State. It, therefore, includes work on aspects such as education, employment, assistance and guidance, housing, mobility, criminal justice and health, as well as the more traditional areas of participation, youth politics, cultural activities, scouting, leisure and sports. Youth work often seeks to reach out to particular groups of young people, such as disadvantaged youth in socially deprived neighbourhoods, or immigrant youth including refugees and asylum seekers. Youth work may at times be organised around a particular religious tradition.⁴⁴

1.5 YOUTH WORKER

Youth workers are people who work with young people in a wide variety of non-formal and informal contexts, typically focusing on personal and social development through one-to-one relationships and in group-based activities. Being learning facilitators may be their main task, but it is at least as likely that youth workers take a social pedagogic or directly social work based approach. In many cases, these roles and functions are combined with each other.⁴⁵

1.6 LGBT+ TERMINOLOGY⁴⁶

Biphobia: Biphobia is the dislike, fear or hatred of bisexual people.

44 Lauritzen, P. (2016). *Defining youth work*. Strasbourg: Council of Europe.

45 Bowyer, J. & Geudens, T. (2005). *Bridges for Recognition: Promoting Recognition of Youth Work across Europe*. Leuven: SALTO Youth. Retrieved from: <https://www.salto-youth.net/downloads/4-17-630/BridgesForRecognition.pdf>.

46 LGBT Youth Scotland (2009). *Toolkit for Teachers: Dealing with Homophobia and Homophobic Bullying in Scottish Schools*. Glasgow: Learning and Teaching Scotland. Retrieved from: <https://www.LGBT+youth.org.uk/files/documents/Toolkitforteachers.pdf>



Bisexual: A person who is attracted, emotionally and physically, to women and men.

Coming out: Acknowledging to yourself or to others that you are lesbian, gay, bisexual, or transgender. This phrase describes lesbian, gay and bisexual people's experience of disclosing their sexual orientation and describes transgender people's experiences of disclosing their gender identity or transgender status. The coming out process is ongoing rather than a one-off event.

Gay: A male who is attracted, emotionally and physically, to other males. Some girls and women prefer to refer to themselves as gay women rather than lesbian.

Gender: The socially constructed roles, behaviours, activities and attributes, that a given society considers appropriate for men and women (World Health Organisation).

Gender identity: A person's internal self-perception of his or her own gender.

Gender stereotyping: This refers to the limited gender roles and expectations, which are demanded of people because of their sex. Gender stereotyping creates and reinforces ideas about what men and women are like and what they should do.

Heteronormativity: The belief or assumption, that all people are heterosexual or that heterosexuality is the default or "normal" state of human being. The concept of heteronormativity can exist on both a societal and individual level. On a societal level, heteronormativity takes the form of denying marriage equality and same-sex adoption. On an individual level, it can take a form of unintentionally inaccurate assumptions- such as assuming that a woman is referring to a man when she mentions a spouse or fiancé.

Heterosexism: The assumption that people are heterosexual. It is these assumptions that put LGBT+ people in the unique position of having to come out and challenge assumptions.

Heterosexual: A person who is attracted, emotionally and physically, to people of the opposite sex. Also commonly referred to as straight.

Homophobia: The dislike, fear or hatred of lesbian, gay and/or bisexual people.

Homophobic bullying: Homophobic bullying is, when a young person's actual or perceived sexual orientation/gender identity is used to exclude, threaten, hurt, or humiliate him or her. It can also be more indirect: homophobic language and jokes around the school can create a climate of homophobia, which indirectly excludes, threatens, hurts, or humiliates young people.

Homosexual: A person who is attracted, emotionally and physically, to people of the same sex. Nowadays, this term is rarely used by lesbians, gay men or bisexuals to define themselves as. Historically, it was used to medicalise or criminalise LGBT+ people. The terms lesbian, gay and bisexual are generally preferable.



Internalised homophobia: Negative feelings about being gay, lesbian or bisexual. This can negatively affect the way people see themselves, because it often means that they believe and accept social construct that being heterosexual is the only right way to live.

Lesbian: A female who is attracted, emotionally and physically, to other females.

LGBT+: Acronym for Lesbian, Gay, Bisexual, Transgender. LGBT+ is a more inclusive term than homosexuals, sexual minorities or gay therefore it is preferred to use LGBT+.

Out: Being open about one's sexual orientation or transgender identity.

Outing: Having someone else tell other people about your sexual orientation or transgender identity, usually against your will.

Pride: Annual festival to celebrate being lesbian, gay, bisexual and transgender.

Queer: Historically, this was a derogatory slang term used to identify LGBT+ people. Today it is a term that has been embraced and reclaimed by the LGBT+ community, as a symbol of pride. It is often used as a spectrum of different sexual and gender identities, gender expressions and behaviours outside of heteronormativity, binarism connected to gender and sexuality "norms".

Sex: A person's biological sex includes not only their genitals, but also their internal reproductive system, their chromosomes and their secondary sexual characteristics such as breasts, facial and body hair, voice, and body shape.

Sexual orientation: A term used to describe a person, based on whom they are attracted, emotionally and physically, too. For example, a person who is attracted to the opposite sex might describe their sexual orientation as straight.

Sexuality: Everybody has a sexuality – this is a term, which describes the ways in which people experience themselves as sexual beings and the ways in which they express this. It includes a person's sexual orientation, sexual practice and behaviour. It also involves cultural and social expectations and behaviours.

Straight: A person who is attracted, emotionally and physically, to people of the opposite gender. See heterosexual.

Transgender: This is an umbrella term, used to describe a range of people, whose gender identity or gender expression differs in some way from the assumptions made about them when they were born. Under the transgender umbrella are transsexual men and women, intersex people, androgynies/polygender people and cross dressers.

Transphobia: Transphobia is the dislike, fear or hatred of transgender people.

Links to more terminology regarding LGBT+ community:

- <http://itspronouncedmetrosexual.com/2013/01/a-comprehensive-list-of-LGBT+q-term-definitions/#sthash.DzAAbedPX9wts1Qz.dpbs>
- <http://anagnori.tumblr.com/post/72143410400/glossary-of-transgender-non-binary-and>

9.1 - DISABILITY AND DEAFNESS TERMINOLOGY

Closed Captioning (CC): Is a method of embedding subtitles within the video signal. The subtitles can be descrambled and viewed on the television/movie screen, with the use of special decoding equipment.

Cochlear Implant: A cochlear implant is a small, complex electronic device that can help provide a sense of sound to a person, who is profoundly deaf or severely hard-of-hearing. The implant consists of an external portion that sits behind the ear and a second portion that is surgically placed under the skin.

Deaf: The word **deaf** is most often associated with two meanings:

deaf with a lowercase d, this refers to either one or many of whom deafness is predominantly an audio-logical experience. This means someone, who is lacking, partially or wholly, hearing, either when they were born, through pernicious disease early in life, or later in life. The term refers to the idea in the strictest sense: the condition and state of being deaf, nothing more.

Deaf with a capital D - It is any person or persons who “identifies him/herself as a member of the Deaf community, and other members accept that person as a part of the community.” Many Deaf perceive their community akin to other language minority communities, and share a sense of Deaf Culture.

Deaf Culture/ Deaf Community: Is the culture of Deaf people, based on a signed language and values, traditions and behaviour norms specific to the Deaf community. Deaf culture offers a strong sense of belonging and takes a socio-cultural point of view of deafness, rather than a pathological perspective.

Hard of hearing: Refers to people with hearing loss, ranging from mild to severe. People who are hard of hearing usually communicate through spoken language and can benefit from hearing aids, cochlear implants, and other assistive devices as well as captioning.

Hearing loss: Reduced ability to hear sounds in comparison to normal hearing. Hearing loss may be mild, moderate, severe, or profound. It can affect one ear or both ears, and lead to difficulty in hearing conversational speech or loud sounds. Hearing loss can be caused by aging, illness or disease, by excessive exposure to high noise levels or by excessive exposure to loud sounds.

Mixed ability group: A group of people, where peers with and without a disability, have a meaningful and positive experience together and get to accept each other in the process, regardless of their abilities or disabilities.

Sign language: Is a complete, complex language that employs signs made by moving the hands, combined with facial expressions and postures of the body. It is the primary language and one of several communication options used by people who are deaf or hard-of-hearing.

Sign Language Interpreter: A professional who uses sign language to interpret spoken language to a deaf person who uses sign.

8 ABOUT YOUTH WORKERS ACADEMY

8.1 PROJECT SUMMARY

YOUTH WORKERS ACADEMY is an educational strategic partnership to establish a curriculum and toolkits for youth workers on how to deal with youngsters with fewer opportunities from three different backgrounds: disabilities, socially deprived background, with emphasis on refugees and their integration into society, and LGBT+. Project consists out of four international members, Turkey, Croatia, Romania and Slovenia, to empower youth workers to do the social changes in our society. Youth workers often lack skills to deal with youngsters with fewer opportunities, especially in local, rural environments. With specific curriculum and toolkits, to educate youth workers, we would increase the capability of youth workers to use the right approaches while working with youngsters with fewer opportunities and find the appropriate ways on how to deal with them, to raise their full potential and help them be more involved in a society. Our aims are to brighten the horizons of youth workers by gaining specific knowledge of how to work with youngsters with fewer opportunities and to bring new methods of youth work in youth centres around Slovenia, Turkey, Romania and Croatia. Our goals are to create three different curriculum of trainings for youth workers, to transfer good practices from four different countries, to visit at least twelve different organizations dealing with youngsters with fewer opportunities (three in each country), to involve 180 youth workers in three pilot trainings (20/training/country) on three different topics in each country. One on how to deal with youngsters with disabilities, one dedicated to how to deal with young people with specific social difficulties (special emphasis on refugees and problematic family background, addictions...) and one to

deal with LGBT+ groups. We will launch the toolkits on-line and off-line and organize twelve dissemination events (three in each country). We will finish with evaluation meeting with all four partners involved in the process. Curriculum and toolkits will be used as yearly trainings in all organizations, to empower youth workers and will be upgraded with other specific groups of youngsters with fewer opportunities in the future. One of our priorities is to reach the professionalized youth workers and use them as professionals at our work, so we don't have to search for knowledge out of our field, but in the field.

8.2 ORGANISATIONS

8.2.1 PARTNER ORGANISATIONS

Name: Zavod Mladinska mreža MaMa (Youth network MaMa)

Address: Gosposvetska 5, 1000 Ljubljana, Slovenia

Email: info@mreza-mama.si

Phone: 00386 30 618 628

Web page: <http://www.mreza-mama.si>

Name: Türkiye Gençlik Birliği Dernegi-TGBDER (Turkey Youth Union Association)

Address: 19 Mayıs Gençlik ve Spor Sitesi Ankara Gençlik Merkezi Ulus-Ankara, Turkey

Email: tgbderinfo@gmail.com

Phone: 0090 312 229 16 36

Webpage: <https://tgbder.wordpress.com/>

Name: Center for Sustainable Community Development

Address: Giubega, 913, Dolj, Romania, 207290

E-mail: adina@cdcd.ro

Phone: 0040 741075409

Webpage: <http://www.cdcd.ro>

Name: Mladinski center Dravinjske doline

Address: Žička cesta 4a, 3210 Slovenske Konjice, Slovenia

Email: info@mcdd.si

Phone: 00386 759 13 20

Web page: <http://www.mcdd.si>

Name: Savez gluhih i nagluhih grada Zagreba (Association of the deaf and hard of hearing of the city of Zagreb)

Address: Kneza Mislava 7/1, 10000 Zagreb, Croatia

Email: ured@sgingz.hr

Phone: 00 385 1 4619 116

Web page: <http://sginzg.hr/>

Name: ŠKUC Association

Address: Stari trg 21, 1000 Ljubljana, Slovenia

Email: info@skuc.org

Phone: 00 386 1 430 35 30

Web page: <http://www.skuc.org>

8.2.2 RECOGNISED ORGANISATIONS WITH GOOD PRACTICES

Name: Accept Romania

Address: Str. Lirei nr. 10, sector 2, cod 021422, Bucharest, Romania

Email: accept@acceptromania.ro

Phone: +4021 252 56 20

Web page: <http://www.acceptromania.ro>

ACCEPT is the first non-governmental human rights organization in Romania to promote and promote LGBT+ rights (lesbian, gay, bisexual, transgender) nationwide. The organization has as mission to defend and promote the rights of LGBT+ persons (Lesbian, Gay, Bisexual and Transgender) in Romania as human rights, acting towards the vision: a society in which sexual orientation and gender identity are considered to be mere characteristics of the human being. Since its establishment, ACCEPT implemented projects and initiatives aiming to change the LGBT+ mentality in Romania.

Name: Human Catalyst

Address: Strada Ienăchiță Văcărescu 24, Bucharest, Romania

Email: office@humancatalyst.ro

Phone: +40 726376338

Web page: <https://www.humancatalyst.ro/en>

Human Catalyst - Human Catalyst Association for Education and Social Justice was established in October 2014 as watchdog type organization, by three highly educated Roma activists, with an extended working experience in disadvantaged communities from Romania and all over Europe. Making the most of their competencies and relations, they succeeded in 2016 to convince a major donor to grant the organization with a development fund. The organization aims to promote equitable society, free of discrimination and poverty, where all the people have equal access to resources, the chance to achieve their full potential and to have their desired quality of life. For this purpose, the association organizes campaigns, projects and activities for deprived communities, targeting mainly the investment in supporting rural youth and youth from the ethnic groups in reaching their full potential.

Name: Adina Stiftelsen Foundation

Address: Street: Romul, Bl. D ap. 7 Craiova, Dolj County, Romania

Email: office@fundatia-adina.ro

Phone: +40 0749.153.016

Web page: www.fundatia-adina.ro

Adina Stiftelsen Foundation was established in 2004, in Craiova, by the humanitarian Norwegian Foundation Adina Stiftelsen. Adina Stiftelsen was born in Bergen through the initiative of a group of private individuals wanting to help poor people from Dolj County. The mission of Adina Stiftelsen Foundation is to support children and youngsters in difficulty helping them develop their own abilities and competences in order to have a decent, autonomous life. Beneficiaries are given physical, moral, social and cultural support for a limited period, until they find the economic, social and psychological resources to live independently. Through implementing the project "I, An Oltenia-Based Peasant, Need An Education!" project was initiated, meaning the practical implementation of New Start concept. The Romanian volunteers, trained by Norwegian experts, started visiting the families selected in advance by the project team. According to set work methods, each volunteer visited two families. A schedule was planned through an understanding between

the volunteer and the family, and the project team had to make sure that everyone kept on schedule. Each week, each of the 11 volunteers visited one of the assigned families. During visits, the volunteers initiated some educational or play activities with children and their parents or legal representatives. These “simple” meetings between volunteers and families lead to many changes for both of them.

Name: Chance for Life Association

Address: Bd. Timisoara nr 61, Bloc C3, Ap 23, sector 6, Bucharest, Romania

Email: office@chanceforlife.ro

Phone: +40 021 413 3707

Web page: <http://chanceforlife.ro/en/about-us/>

Foundation CHANCE FOR LIFE is a non-governmental organization, with the purpose of developing communities in Romania, by supporting children and young people. Its social and educational campaigns challenge people to think differently; through programs, which offer emotional and social support for children and young people. Chance for Life forms the civic spirit of Romanians, contributing to enduring development of communities in our country.

Name: Association of Slovenia Rural Youth

Address: Celovška 43, Ljubljana, Slovenia

Email: info@zspm.si

Phone: 00386 (0)41 664 017

Web page: <http://www.zspm.si/index.php>

Association of Slovenia Rural Youth has become, with more than 3000 members, one of the largest youth organizations in Slovenia and the only one active in the field of rural youth. In Slovenia, there are 45 local groups. During this period, they have consolidated position in the international arena, because they are members of the European Committee of Young Farmers (Ceja) and European rural youth (Rural Youth Europe). In order to achieve the tasks, set up, ZDKFiD organizes social and public meetings, courses, through societies of peasant boys and girls, consultation of rural youth, state quiz youth and agriculture, state farm games, selection of an innovative young farmer, a meeting of rural youth clubs with sports games.

Name: Youth center Celje

Address: Mariborska cesta 2, Celje, Slovenia

Email: info@mc-celje.si

Phone: 00386 (0)3 490 87 40

Web page: http://www.mc-celje.si/en/Youth_Center/

Youth center Celje is a non-profit organization, established by the Municipality of Celje, Slovenia. Their vision is to be an organization that will successfully respond to the needs of young people and shape the place for socializing, entertainment, creating and acquiring new skills. The organization operates on five main areas: action center, youth center, seminar center, cafe and hostel. Celje Youth Center offers a variety of interesting events and activities such as: workshops (photo, film, rising funds), sport events, cultural events - concerts, exhibitions, theatre. They also organize workshops in different subjects with pupils from primary schools targeting mainly rural area.

Name: Society for human rights and supportive action HUMANITAS

Address: Resljeva ulica 48, Ljubljana, Slovenia

Email: info@humanitas.si

Phone: 00386 (0)1 430 03 43

Web page: <http://www.humanitas.si/>

Society for human rights and supportive action HUMANITAS is a voluntary, non-governmental and non-profit organisation. Its principal aims to offer assistance to less privileged groups at home and around the world, to represent and assert their interests, and to promote tolerance. Its mission is to raise awareness of global problems such as poverty, over-consumption, the gap between economically different developed countries and, through education and awareness raising, to encourage social inclusion and responsibility. Activities are focused on child sponsorship, fair trade, responsible tourism and global education. Global activities are heterogeneous, implemented by workshops for school children and students, seminars for teachers and different public events. HUMANITAS also runs specialized library (operating in Ljubljana) offering books from different areas such as human rights, interculturalism, globalization, development studies, conflict and peace studies, environment, food and water and active citizenship.

Name: VOZIM, the Institute for Innovative Safe Driving Education

Address: Opekarniška cesta 15a, Celje, Slovenia

Email: info@vozim.si

Phone: 00386 (0)3 54 11 993

Web page: www.vozim.si

VOZIM, the Institute for Innovative Safe Driving Education came to existence due to the growth of the movement “I still drive – but I don’t walk”, which has reached beyond national and international borders with the intention of bringing together individuals – para- and quadriplegics as well as other persons, injured in traffic accidents, who want to spread their stories... So they would never repeat again! Organization aims to reach every young person between the ages of 15 and 22, so they would at least once hear a lecture given by a peer who is in a wheelchair because of traffic accident or has suffered other types of permanent injuries.

Name: ŠMOCL Association (Društvo študentski, mladinski in otroški center Laško)

Address: Mestna ulica 2, Laško, Slovenia

Email: info@smocl.com

Phone: 00386 (0)3 73 38 74

Web page: <http://smocl.com/>

ŠMOCL Association is a voluntary, non-profit association of people who formally interact with the purpose of implementing various activities for students, young people and children in the area of municipality of Laško. Organization carries out activities that contribute to a general social welfare, as well as help young people to build their independency in autonomy. Thus, the purpose of implementing those activities is primarily in the empowerment, education and giving of various forms of assistance to students, young people and children. ŠMOCL Association strives to enable young people to enrich their cultural life by encouraging creativity and developing their potentials and skills. The main purpose of the association is to fill in the leisure time of adolescents, to help them with education through informal education, voluntary work or through motivation workshops. Association enables active participation of young people, for example they have an opportunity to co-decide on the programme, organise different events projects etc. Through participation they are gaining various organizational experiences and are learning to take responsibility. These skills enable them to be more easily integrated into the labour market and employment.

Name: Moosvid Slovenia Association

Address: Nušičeva 3b, Celje, Slovenia

Email: moosvid@gmail.com

Phone: /

Web page: / **Facebook:** <https://www.facebook.com/mgnslovenija/>

Moosvid Slovenia Association is a youth association for people with hearing impairment. Association aims to represent the needs of young people with hearing impairments in order to improve their situation and empower young people. It also strives to reduce the discrimination in the fields of education, integration and employment of the deaf and hard of hearing youth. Their goal is to change different legislations and to raise awareness about topics related to hearing impairment.

Name: DEM Derneği (DEM Association)

Address: Yeşilce Mahallesi, Emirşah Sok. No. 21 4. Levent Sanayi, Kağıthane, İstanbul, Turkey

Email: info@demdernek.org

Phone: +90 530 136 02 17

Web page: <https://www.demdernek.org/>

DEM Association was established by the collaboration of hearing and Deaf people, to create a ground for social dialogue using social entrepreneurship as a tool. The main focus theme of Dem is to create alternative ways, of bringing the Deaf and hearing communities together, changing the common perceptions, breaking prejudice via creating a platform, where both sides feel equal and no one is superior to another. The Association is also managing a cafe, where the staff consists of Deaf, hard of hearing and hearing young people. They are also providing scholarship for a Deaf youngster to study in the world's first Deaf university Gallaudet in the United States. The Deaf young volunteers are delivering regular Turkish sign language courses within the organisation.

Name: Cimenev Science and Art Center (Roma Rights Association)

Address: İnönü Mahallesi Çimen sok. No: 54 Şişli-İstanbul, Turkey

Email: cimenev2016@gmail.com

Phone: /

Web page: <https://www.cimenev.net>

Cimenev Science and Art Center is a non-profit organization from Istanbul, Turkey. Cimenev Science and Art Centre is a project of the Roma Rights Association, supported by the Open Society Foundation and has a protocol with the Municipality of Sisli. Cimenev organizes activities and trainings for Roma children and they have activities with volunteer teachers and individual supporters. Cimenev Science and Arts Center aims to increase the academic skills, social and cognitive levels and self-confidence of children, aged 3-19 at risk in socio-economically inhabitant of Istanbul's Sisli-Elmadag region. The workshops, organized for this purpose, are planned with the aim of creating equal opportunities, by enabling them to access social, artistic and scientific activities, they cannot reach due to economic reasons, Cimenev expanded its coverage with the Women's Programs and Voluntary Education Programs as well as the children's projects.

Name: Social Policies, Gender Identity, and Sexual Orientation Studies Association (SPOD)

Address: Halaskargazi Cad. Tayyareci Mehmet Ali Bey Sok. No: 1/2 Şişli İstanbul Turkey

Email: info@spod.org.tr

Phone: +90 212 292 48 02

Web page: <http://www.spod.org.tr/en>

Social Policies, Gender Identity, and Sexual Orientation Studies Association (Sosyal Politikalar, Cinsiyet Kimliği ve Cinsel Yönelim Çalışmaları Derneği- Spod) is a national non-governmental LGBT+ organisation in Turkey, founded in 2011 by LGBT+ activists. They work for equality and human rights for lesbian, gay, bisexual and trans people at the national level. Main activity areas of SPoD can be summarized into six, which are economic and social rights, legal issues, political participation, knowledge production, media and international solidarity. SPoD advocates full equality for LGBT+ individuals in Turkey, with a special emphasis on social and economic rights, and works for the elimination of all forms of discrimination, including discrimination based on gender identity, sexual orientation and gender expression. SPoD works for the development of rights-based social policy that contributes to the full equality of LGBT+ individuals. SPoD's activities cover wide range of social policy domains, including labour market, social services, education, elderly care and healthcare, housing, and income poverty alleviation.

Name: SOIH - Croatian Union of Associations of Persons with Disabilities

Address: Savska cesta 3/I, Zagreb, Croatia

Email: soih@zg.t-com.hr

Phone: +385 1 48 29 394

Web page: <http://www.soih.hr>

SOIH is the umbrella organization of associations of persons with disabilities in Croatia. It gathers over 250 local associations of persons of all types of disabilities, 16 national associations of associations of persons with disabilities and the OSVIT - association of a network of protective workshops.

Since its founding, it affects and implements measures to:

- Equalize the opportunities of persons with disabilities,
- improve quality of life of persons with disabilities,
- raise the level of awareness about the abilities of persons with disabilities,
- involve persons with disabilities in a wider social community.

SOIH especially develops awareness of women with disabilities and children with developmental disabilities as particularly vulnerable groups and develops awareness of the need to suppress and report all forms of violence. Through the programs and projects, it systematically acts in all aspects of life - education, employment, social welfare, health care, etc. SOIH's activities, through advocacy, education, counselling, research, publishing, campaigning and networking strongly contributes to the prevention of discrimination, institutionalization, stigmatization and minorization of the role of people with disabilities in society, but also to the strengthening of organizations that represent them.

Name: Lesbian group KONTRA

Email: kontra@kontra.hr

Phone: +385 1 457 33 72

Web page: <http://www.kontra.hr/>

Lesbian group KONTRA is a feminist NGO that promotes lesbian human rights. KONTRA was established by women, who were active in the first feminist groups and who founded the first lesbian group in Croatia – the Lila Initiative (1989.). KONTRA cooperates with other LGBT+ and women right organizations. It is also a member of ILGA and the European Women's Lobb (through the Women's Network of Croatia). It also regu-

larly cooperates with organizations for the right of national minorities and Roma organizations on hate crime and hate speech and within LGBT+ workers and workers' right unions.

The main activities of KONTRA are:

- Promotion of LGBT+ persons in society,
- promoting universal respect and preservation of human rights and fundamental freedoms, including the elimination of all forms of discrimination and including the implementation of the provisions of international human rights conventions,
- active advocacy against all forms of lesbian discrimination,
- promotion of access to health services for LGBT+ people,
- advocacy for civil society values: freedom, nonviolence, individuality, equality, tolerance and acceptance of diversity.

Name: Udruga djece i mladih s teškoćama u razvoju ZVONO

Address: Andrije Hebranga 12, Belišće, Croatia

Email: zvono@os.t-com.hr

Phone: +385 31 662 535

Web page: <https://www.udrugazvono.hr/>

ZVONO association is a NGO organization, whose main goal is to improve the quality of life for children and young people with difficulties as well as their parents by providing them with assistance in incorporating the educational system and social welfare system to meet their cultural, work and educational needs. ZVONO is also actively working to improve the conditions in its local community, to realize the inclusion of people with disabilities in that community and develop employment support programs. It promotes the development of communication, social, cultural and other skills of people with disabilities, to achieve their independence in all segments of life and, ultimately, independent living. It also promotes the philosophy of inclusion and inclusive volunteering.

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Erasmus+



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