Ethical standards in youth work and
how they support education and career pathways of youth workers

Working paper

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Contents

Executive summary

This paper has been created as part of the follow-up to of the "Mapping of education and career pathways for youth workers" project implemented by the EU–Council of Europe youth partnership. The purpose of the paper is to explore the nature, content and limitations of the existing ethical codes and standards for youth work and to identify what they require and offer as support to youth workers in terms of educational and on-the-job/professional support. The paper aims to articulate the main considerations for the implementation of ethical standards to support better quality youth work practice and policy.

Methodologically, the paper is mainly based on a literature review taking into account geographical, linguistic and other constraints. Apart from the desk review, the paper provides analysis of empirical data gathered through two online surveys and eight focus groups conducted by the EU–Council of Europe youth partnership. It also identifies open questions for future empirical research.

Acknowledging that youth work is commonly understood as a tool for the personal development, social integration and active citizenship of young people, the paper looks into the nature and ethical context of youth work (Chapter 2), emphasising that youth work has inherent moral elements – as it serves the higher purposes of inclusion and social cohesion, representing a value-driven social practice which produces actions that have moral, social and political consequences. As such, youth work is based on a community of people engaging in actions whose meanings they negotiate with each other and is usually informed by a set of beliefs, which include a commitment to equal opportunity, to young people as partners in learning and decision making and to helping young people to develop their own sets of values. Although the empirical data show that the initial motivation to join the community for many youth workers seems to stem from their personal histories and experiences – rather than shared social values about the significance of youth work – a vast majority of the survey and focus group respondents are conscious about their youth work practice being value-based, regardless of their educational background.

Another characteristic of youth work considered in the ethical context refers to its relational nature – reflected in the fact that youth work seeks authentic communication with young people and contributes to sustaining viable communities. The relational and value-based nature of youth work has been taken into account in articulating core attributes differentiating youth work from other disciplines that work with young people, as illustrated in various definitions (Sercombe 2010; AYAC 2013). The need to be clear and careful about the limitations of this relationship is also clearly noted. Youth workers should be committed to maintaining the integrity of these limits, recognising the tensions between developing supportive and caring relationships with young people and the need to preserve the boundaries of the professional relationship which, in the end, helps to avoid an ethical conflict in practice.

The ethical nature of youth work is also reflected in the fact that – as a "good" practice – youth work has the potential to form and transform both the individuals involved in the practice and the worlds in which practices occur. The empirical data analysis suggests that the majority of the re-

spondents (youth workers and youth work managers) are aware of a profound transforming and relational nature of their youth work practice. The paper emphasises that the awareness, debate, guidance and pursuit of clarity about standards of "good practice" is essential for the safety and integrity of both youth workers and young people.

It is furthermore stated that the development of ethical standards provides a conceptual framework for recognition, reflection and discussion on ethical issues in youth work, identifies ethical principles and values and offers guidelines for the improvement of youth work practice. The paper shows that the ethical youth work practice is often defined through the set of ethical "standards" that encompass ethical principles and values; specific rules and policies; and moral qualities, dispositions and competences of the practitioners (Chapter 3).

The content analysis undertaken comprises of an overview of examples of "ethical codes" (see Annex 1) created in the countries belonging to: 1) the first group of states with strong practice architectures (the Czech Republic, Estonia, France, Ireland and the United Kingdom (England and Wales)); and 2) the second group of states with strong practice architectures with room for development on a certain level (Austria, Iceland, Malta, the Netherlands and Serbia). The content analysis additionally comprised of the ethical codes for youth work in Australia (YACWA, WAAYW 2014a, 2014b, YACVic 2007, 2008)[1], Singapore (YWAS 2017)[2] and some international organisations in order to explore the comparative practice.

Within the given framework of analysis, different types of documents have been identified (for example, Codes of Ethics, Codes of Ethical Practice, Codes of Conduct of Associations of Youth Workers, National Qualification Standards for Youth Work, statements of values and principles, etc.). The purpose, limitations and various roles of "ethical codes" in supporting quality youth work have been elaborated on in more detail, noting that they are not a guarantee of ethical practice but rather "live" documents open to interpretation which generally do not provide a straightforward answer on what to do, since they are not able to cover the range of contexts, cultural groups and issues that youth workers face on a daily basis.

The requirements for development of quality ethical youth work practice have been described through an exploration of the specific ethical standards identified in the documents reviewed, including: ethical principles and underpinning values; rules, policies and procedures; and competences of the practitioners. Clarity about the purpose of youth work and the relationship of values and principles can help youth workers to develop and carry out professional youth work practice: the values provide an ethical foundation that informs professional principles and practice while the principles apply the general values more directly to youth work practice and define the essential activities of enabling young people's voluntary participation and the active seeking of accountability for them and their communities. The paper offers an overview of the commonly accepted values and principles identified in the ethical codes reviewed. The significance of a close relation-

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[1] These in-text references refer to entries in the Annex 1.
[2] Youth Work Association, Singapore, please see Annex 1.

ship between values and practice is furthermore emphasised as youth workers need to be involved in continuous professional reflection and development to ensure that personal experiences and perspectives are used appropriately and that any boundaries and barriers to their role are clarified and addressed. The development of more specific rules, policies and procedures is seen as an important way of demonstrating how relatively abstract and general principles are interpreted and put into practice. Finally, the requirements related to professional development of youth workers are acknowledged through the creation of commonly accepted professional principles, competences and skills which need to be developed through education, training, supervision and debate with colleagues. The empirical data reveal that the development of competences is essential in the induction phase of the professional career, together with the role of mentoring. Recognition and the importance of support and supervision (internal and external) and fieldwork experience during all levels of education and training is additionally stressed, as well as the continuing access to "non-managerial supervision and support" after starting to work "properly" as a youth worker – representing key elements for shaping the "reflective practitioner".

Example of guidelines supporting youth work practitioners and policy makers in applying ethical codes as a tool for ensuring quality youth work (in Australia) is presented in Chapter 4. The following areas of application of the ethical standards are particularly recommended: building awareness of the code of ethics; using the code in policies and procedures; employing ethical youth workers; and supporting ethical youth work practice.

Finally, the paper provides insights into the ethical issues and conflicts identified in the literature that raise ethical difficulties for youth workers in practice (Chapter 5). In more general terms, they are centred around the welfare or well-being of a young person or youth group and linked to central youth work values of equity, equality, empowerment and working ethically across differences and diversity.

In conclusion, it is stated that the features of youth work explored suggest that there is plenty of room for examining and debating the ethical issues, problems and dilemmas that arise in practice. Youth work is undoubtedly equally embedded in policy and practice and deemed to require ethical understanding and a distinctive commitment to ethical behaviour from the youth workers involved. While the examples of ethical codes reviewed consist of either fairly general statements of principles with a primarily educational aim (encouraging reflection and debate as well as developing ethical awareness) or longer statements containing more detailed rules with the aim of being prescriptive, none of them seems to offer a complete account. Therefore, the final set of open questions has been suggested which can potentially inform the future empirical analysis.

1. Introduction

A postmodern world, where the claims of external authorities of all kinds have collapsed (Bauman 1992, in Sercombe 2010), represents an environment where it is ever-more important to be clear about the principles under which we dare to intervene in the lives of young people and to act on their behalf. A major driver in the formulation of ethics has been the struggle to achieve clarity about what youth work is and what youth work does.

The development of an ethical framework for youth work is linked to an "ethics boom" (Davis 1999, in Banks 2010) – if by "ethics" we mean standards of conduct in public and professional life – although youth work has been slower than other occupational groups to engage with the trend (in terms of "codifying correct, good or expected standards of behaviour or practice"; Banks and Imam 2000: 67). However, an interest has been rapidly developed, fuelled by many of the same trends that have influenced other professions (Banks 1999), reflected in raising pressure on youth work to identify its distinctiveness, to promote its effectiveness and to develop sound ethical practices which are considered to be helpful in explaining how it interprets and carries out its role.

The importance of exploring the ethical context of youth work has been identified during the implementation of the research project on mapping education and career pathways for youth workers, co-ordinated by the EU–Council of Europe youth partnership. This paper has been created as part of the follow-up stage of the project,[3] building on the results of a first mapping exercise[4] that have been further analysed through the lens of practice architectures,[5] helping youth sector stakeholders to understand diversity and where the different countries stand when it comes to education and the career paths of youth workers in Europe. The purpose of the paper is to explore the nature, content and limitations of the existing ethical codes and standards for youth work and to identify what they require and offer as support to youth workers in terms of educational and on-the-job/professional support. The paper aims to articulate the main considerations for implementation of the ethical standards in supporting better quality youth work practice and policy.

Methodologically, the paper is mainly based on a literature review taking into account geographical, linguistic and other constraints. Because of the restricted access to literature and data (both primary and secondary) the paper provides an overview of the documents available in English (which therefore often overlap with western European countries) or in formats accessible to translation programmes.[6] The content analysis of available documents is one of the main methods of analysis used in this paper, while an open questions potentially relevant for the future empirical research (through, for example, in-depth interviews and/or case studies) are clearly stated. Apart from the desk review, the paper provides analysis of empirical data gathered through two online

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[3] More information available at https://pjp-eu.coe.int/en/web/youth-partnership.

[4] More information available at https://pjp-eu.coe.int/documents/1017981/10886476/YWEdu+Mapping+Report-DLJR9WJF.pdf/52339377-1556-2f15-f65b-b15df0aa497c.

[5] More information available at https://pjp-eu.coe.int/documents/1017981/10059673/Kiilakoski_Executive_Summary_25.04.2018_JB_TK_visuals.pdf/34f1673d-715b-7791-5610-038c8eeb4ac8.

[6] Note: this fact is purely a result of the practical (language) limitations of this study, and not of the research design.

surveys and eight focus groups conducted by the EU–Council of Europe youth partnership within the follow-up phase of the mapping of education and career pathways for youth workers project. Although the data from the above-mentioned surveys and focus groups were analysed for the purpose of shedding some light onto the values and ethical backgrounds of youth workers, one should bear in mind that none of the aforementioned primary data sources were designed to directly explore this topic. Consequently, the conclusions derived from these primary data sources are necessarily the results of a secondary data analysis, and should be read as such.

2. Understanding the nature and ethical context of youth work

Youth work is commonly understood as a tool for personal development and the social integration and active citizenship of young people (Council of Europe 2015: 7).[7] The primary function of youth work is to motivate and support young people to find and pursue constructive pathways in life, thus contributing to their personal and social development and to society at large (Council of Europe 2017: 4). Acknowledging a variety of definitions of "youth work" across Europe, a common understanding of the term is accepted in this context and a definition of youth work has been adopted, as stated in the EU–Council of Europe youth partnership Glossary on Youth and in Recommendation CM/Rec(2017)4 on youth work:

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

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

Ethical issues are therefore endemic in youth work. As an activity or social practice, youth work involves working with participants who have fewer rights than adults, are often vulnerable, lack power and may be suggestible – hence giving scope for their exploitation, harm or manipulation. As an occupation working within the welfare system, youth work shares with social work, nursing and medicine the classic tensions between respecting individual choice and promoting the public good; and between empowering and controlling its service users. Insofar as it is an occupation concerned with providing a service, youth work shares with a broad group of occupations, commonly classed as professions, concerns about the professional integrity, trustworthiness and honesty of its practitioners (Banks and Imam 2000).

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[7] https://rm.coe.int/1680699d85.

As with any other practice, youth work is based on a community of people "engaging in actions whose meanings they negotiate with each other" (Wenger 2008: 73, in Kiilakoski 2018b). Youth work is usually informed by a set of beliefs which include a commitment to equal opportunity, to young people as partners in learning and decision making and to helping young people to develop their own sets of values.

Analysis of the empirical data, however, shows that the initial motivation to join the community for many youth workers seems to stem from their personal histories and experiences rather than shared social values about the significance of youth work. On the other hand, the answers of a vast majority of respondents to the survey and focus group respondents commonly fall under the umbrella aim of "changing the world for the better", to "give back to society" and to "support young people in achieving their goals". "The reason I entered youth work is to give something to society. Youth work helped me to develop potential, and I am helping others to become a best version of themselves" (Focus group, South East Europe region). This suggests that, even though the respondents come from various educational backgrounds, they also share a certain common framework of ethical principles and values. This hypothesis is supported by respondents' answers when directly asked whether their decision to engage in youth work has been value-based: a rather large majority of the them answered in such a fashion that a wider sense of purpose ("the common good", 'it was the right thing to do", etc.) can be seen in their individual answers. Overall, it can be concluded that the respondents are rather conscious about their youth work practice being value-based and going beyond a narrow educational dimension into a wider context of youth work.

Another characteristic of youth work considered in the ethical context refers to its relational nature, reflected in the fact that youth work seeks authentic communication with young people and contributes to sustaining viable communities (Council of Europe 2015). As a "good" practice, youth work has the potential to form and transform both the individuals involved in the practice and the worlds in which practices occur (Kemmis 2009; Kemmis et al. 2014; Salamon et al. 2016, all in Kiilakoski 2018a).

The relational and value-based nature of youth work has been taken into account in articulating core attributes differentiating youth work from other disciplines that work with young people, as illustrated in the following definitions:

> Youth work is a professional relationship in which the young person is engaged as the primary client in their social context (Sercombe 2010: 27);

> Youth work is a practice that places young people and their interests first. Youth work is a relational practice, where the youth worker operates alongside the young person in their context. Youth work is an empowering practice that advocates for and facilitates a young person's independence, participation in society, connectedness and realisation of their rights. (AYAC 2013).

Although this relatively general approach tracks only a small portion of the existing youth work practices, both definitions describe youth work as a particular kind of ethical practice emphasising

a specific type of relationship between youth workers and young people, described as a "covenantal relation of trust" (Davies 2016) and primarily concerned with the quality of the relationship and social characteristics of youth and their communities.

The empirical data analysis suggests that the majority of the respondents are aware of a profound relational and transforming nature of their youth work practice reflected in answers like "empowering young people" or "to be a positive influence in young people's lives". Still, it is important to emphasise that these characteristics include not only the dimension of building (power) relationships with young people, but also an important aspect of setting boundaries, as participants of the aforementioned focus groups noted. While the relationship between a youth worker and a young person is often an important source of personal support for the young, the relationship should be a professional one, intentionally limited to protect both parties. Youth workers should maintain the integrity of these limits, recognising the tensions between developing supportive and caring relationships with young people and the need to preserve the boundaries of professional relationships (YACVic 2007, 2008). Taking care to respect the limits of the professional role and the reach of the power relationships helps to avoid an ethical conflict in practice.

3. Exploring the ethical codes and standards for youth work

The development of ethical standards provides a conceptual framework for recognition, reflection and discussion on ethical issues in youth work, and identifies ethical principles and values and offers guidelines for improvement of youth work practice.

Ethical youth work practice is often defined through a set of ethical "standards" encompassing ethical principles and values, specific rules and policies, and moral qualities, dispositions and competences of the practitioners. The "standards" of ethically good practice tend to be used to cover a variety of measures of "good practice", as a criterion for judging how well something or somebody fits with the accepted norm, as well as procedures for ensuring good practice (Banks and Imam 2000). It is important to understand that awareness, debate, guidance and the pursuit of clarity about the standards of "good practice" are essential for the safety and integrity of both youth workers and young people (Sercombe 2010).

The content analysis undertaken comprises an overview of "ethical codes" (see Annex 1) identified in the countries belonging to the first and second group of practice architectures (Kiilakoski 2018a). The first group of states with strong practice architectures[8] in this context comprises four out of eleven states in which this type of documents have been identified, including: Estonia, France, Ireland and the United Kingdom (England and Wales). Similarly, the second group of states

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[8] **Group 1: Strong practice architectures** The first group of states consists of 11 countries and regions: Belarus, Belgium (French speaking), Estonia, Finland, France, Germany, Ireland, Luxembourg, Slovak Republic, United Kingdom (England) and United Kingdom (Wales). All of these countries and regions have legislative definitions and have either competency description or quality assurance, if not both. They all have public support for non-formal learning and identifiable career paths. Formal learning on youth work is available, half of it vocational or tertiary education. They have associations for youth work.

with strong practice architectures with room for development on a certain level[9], in this context, comprises six out of twelve countries: the Czech Republic, Austria, Iceland, Malta, the Netherlands and Serbia.[10] The content analysis additionally comprised the ethical codes for youth work in Australia [11] and some international organisations in order to explore comparative practices.

Overall, several different types of documents have been identified (for example, Codes of Ethics, Codes of Ethical Practice, Codes of Conduct of Associations of Youth Workers, National Qualification Standards for Youth Work, statements of values and principles, etc.), all addressing the ethical standards from the following aspects: a) how youth workers treat service users (with respect, without discrimination); b) the nature of the relationship (based on trust, confidentiality); and c) how the outcomes affect the welfare of the service users (promote self-confidence, do no harm, challenge discrimination and oppressive behaviour).

The identified ethical codes are seen as valuable tools for supporting quality youth work practice, and for helping to clarify what youth work is about – both for youth workers themselves, and for those who come into contact with youth workers, such as young people, parents, community members and other professionals. Most of these documents equally refer to all qualified youth workers and to others working with young people without a youth work qualification, although some of them are more focused on professional quality standards for ethical youth work (for example, NYA 2004; YWPCE 2001; YACWA, WAAYW 2014b; NAPOR 2017, etc.)[12] than others.

The different roles that ethical codes can have in supporting quality youth work are identified in the literature and confirmed through their direct review. They include:

> to protect the youth work relationship and young people in the relationship; to identify and report unethical or suspect practice; to guide us in new or difficult situations; to keep ourselves (and each other) accountable; to provide the basis for organisation; to provide a core for more detailed policy development at the agency level; to improve the status of the profession in the public sphere; to clarify our identity as youth workers and to identify non-youth workers; to defend ourselves against being co-opted into obsessive practices. (Sercombe 2010: 58).

The development of the majority of the documents is initiated by youth work associations or relevant governmental authorities and implemented through an extensive consultation process in-

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[9] **Group 2: Strong practice architectures, room for development on a certain level**
The second group of states consists of Austria, Belgium (Flemish speaking), Belgium (German speaking), the Czech Republic, Iceland, Liechtenstein, Malta, the Netherlands, Portugal, the Russian Federation, Serbia and Sweden. These countries and regions, except Sweden, have legislative definitions. They also have a quality assurance system or competency description, if not both. These countries and regions usually provide either vocational or higher education for youth work. (see "Diversity of practice architectures" by Tome Kiilakoski)

[10] Note: "Ethical codes" have not been identified in the countries belonging to the third and fourth groups of practice architectures, referring to the countries where some policy and legal parts have been developed and those where practice architectures are in the need of development (but this could be also due to the limitations mentioned earlier).

[11] Please see Annex 1.

[12] These in-text references refer to entries in the Annex 1.

volving youth workers, youth service organisations, youth work educators, employers of youth workers and young people themselves, and aims to develop the sense of ownership among the relevant actors in the youth sector. This participatory approach is supposed to ensure that the code becomes a "living" document supporting the professionalism and ongoing development of the youth sector.

Yet, it is argued that codes of ethics are not a guarantee of ethical practice but rather documents open to interpretation (Quixley and Doostkhah 2007, in Sercombe 2010). They generally do not provide a straightforward answer about what to do since they are not able to cover the wide range of contexts, cultural groups and issues that youth workers face on a daily basis. Instead, they need to encourage youth workers to think ethically in whatever situations they face, to talk together about them and to give them the tools to do so.

The need to produce supporting documents to assist the quality implementation of ethical codes in an organisational setting has been articulated only in a few cases. It naturally begs the question of what kind of supporting mechanisms and quality assurance criteria are there to support the implementation of ethical standards and the development of ethical youth work practice and policy? Other questions identified may refer to the power relations among the different actors in the youth sector when it comes to the development, implementation and ownership of the ethical standards in youth work policy and practice. How does a youth organisation evolve in terms of constructing and establishing its own ethical framework (and most importantly, what influences such a process)? Do associations and umbrella organisations come into play, and if so, how? Do national and international youth policies and their priorities, including the value-related areas, come into play?

3.1. Ethical principles and values

Although the lists of ethical principles and underpinning values are commonly found in mission statements, statements of purpose and codes of ethics of most youth work groups and agencies, the challenges may arise in their implementation due to the interpretation of the general principles and values which can vary widely, both within and between people of different historical and cultural origins (Imam 1999).[13]

Nevertheless, the values provide an ethical foundation that informs professional principles and practice. One example of a set of values underpinning the development and implementation of the National Qualification Standards Framework for Youth Work (Minister for Health and Children, Ireland 2010)[14] refers to:

- A clear understanding of youth work's educational purpose, methodology and context.
- Commitment to continual improvement and best practice.
- Transparency of governance and operation.

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[13] For example, French association 'La Jeunesse au Plein Air', JPA (2018), in their values statement, also include "secularism" as one of the primary values, since it is a "republican principle".
[14] Please see Annex 1.

- Equality and inclusiveness embedded in policy and practice for staff, volunteers and young people.
- Promotion of the young person's well-being by ensuring safe learning environments.

The list of values identified in the majority of the documents reviewed includes:

- A voluntary relationship with young people, who are free to choose whether or not to be involved.
- Personal, social and political development based on informal or non-formal educational processes encouraging youth to be outward-looking, critical and creative in their responses to their experiences and the world around them.
- Partnership and association with young people and others, which involves young people working together in groups, fostering supportive relationships and sharing a common life.
- Participation and active involvement of young people in making decisions about issues that affect them in youth work contexts and in life generally (ECYC 2018; DDM Blansko 2011; NAPOR 2017)[15].
- Human rights[16] (Corney 2014), reflected in areas such as equity, diversity and inclusion (Eesti Avatud Noortekeskuste Ühendus Code of Ethics; Minister for Health and Children, Ireland 2010; FFF 2018; CAYWA; NYA 2004; YWPCE 2001)[17], recognition of young people as individuals to be treated with dignity, the rejection of negative labelling and the challenging of negative stereotypes, whether based on ageism or other oppressive attitudes, by promoting positive images and examples of young people's lives.

The significance of a close relationship between values and practice is that youth workers need to be involved in continuous professional reflection and development to ensure that personal experiences and perspectives are used appropriately and that any boundaries and barriers to their role are clarified and addressed. Clarity about the purpose of youth work and the relationship of values and principles can help youth workers to develop and carry out professional youth work practice (Sapin 2012).

The principles apply the general values more directly to youth work practice and define the essential activities of enabling young people's voluntary participation and actively seeking accountability to them and their communities. In this sense, some ethical codes (England NYA 2004; YWPCE 2001; DDM Blansko 2011; CAS 2017)[18] differentiate between:
- "Ethical principles", which include the way that youth workers should treat young people (with respect for their rights to make choices, without discrimination, for example)

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[15] These in-text references refer to entries in the Annex 1.

[16] The United Nations Convention on the Rights of the Child has particular relevance to youth work practice. Its four core principles are non-discrimination, the best interests of the child, the right to life, survival and development, and respect for the views of the child. Article 3.1 of the convention prescribes that "in all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration."

[17] These in-text references refer to entries in the Annex 1.

[18] Ibid.

and the kinds of values that youth workers are working towards (such as a just society); and

- "Professional principles", suggesting how youth workers should act in the role of a practitioner with certain types of responsibility and accountability in order to apply the broader ethical and professional principles.

Other codes (YACVic 2007, 2008)[19] describe "the practice responsibilities" of youth workers that ensure the highest level of professionalism, referring to "key elements of what youth workers do when guided by the youth work principles", which are the essence of youth work practice and are important in youth workers fulfilling their responsibilities (Minister for Health and Children, Ireland 2010)[20].

Two particular principles – "Primary client" and "Context" (YACWA, WAAYW 2014a, 2014b; cf. YWAS 2017)[21] – differentiate youth work from other professions/occupations by emphasising that many professionals that work with young people do not consider the young person as their primary client, but instead see them as one of many stakeholders. Youth workers are clear that the interests of the young people they work with always come first. The "primary client" principle therefore states that young people need to know that there is at least one professional role that they can rely on to always put their interests first – referring to the space that youth workers fill. Similar definitions of young people as "the primary consideration" and key responsibility of the youth worker (Corney 2014) refer to the young people with whom the youth workers closely work with but does not exclude a range of people relating to them (such as family or guardians, teachers, workers with other services and friends) in order to achieve positive outcomes for the young.

The work of a youth worker is not limited to facilitating change within the individual young person but extends to the "social context" (Corney 2014) in which the young person lives:

> While youth workers are often seen as agents of change (at individual and societal level), youth work needs to ensure that youth workers play a facilitation role, empowering and enabling young people rather than [seeing] young people as passive recipients of services.

Youth workers work alongside young people in their "context" (YACWA, WAAYW 2014a, 2014b; cf. YWAS 2017)[22], including place, culture, family, peer group, community and society, recognising the impact of social and structural forces on the young, and responding to young people's experiences and needs and breaking down barriers that restrict young people's life opportunities.

The majority of the ethical codes reviewed generally agree that youth workers have a commitment to the following ethical and professional principles (Eesti Avatud Noortekeskuste Ühendus

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[19] The Youth Affairs Council of Victoria (YACVic) (2007, 2008), Code of Ethical Practice – A First Step for the Victorian Youth Sector, Melbourne. Please see Annex 1.

[20] Please see Annex 1.

[21] These in-text references refer to entries in the Annex 1.

[22] ibid.

Code of Ethics; Minister for Health and Children, Ireland 2010; ECYC 2018; FFF 2018; BVjong 2014; NYA 2004; IYW; YACWA, WAAYW 2014a, 2014b; YACVic 2007, 2008; YWPCE 2001; NAPOR 2017)[23]:

● To treat young people with respect, recognising and valuing each young person's identity, emotions and capabilities and avoiding adult-imposed labels and negative discrimination.

● To contribute towards the promotion of equality and social justice for young people and in society generally, through encouraging respect for difference and diversity, recognising the influences of class, gender, age, ethnicity, religion, sexuality, ability and challenging discrimination.

● To work towards the empowerment of young people to have a voice and to influence the environment in which they live, respect and promote young people's rights to make their own decisions and choices, unless the welfare or legitimate interests of themselves or others are seriously threatened. The ethical dimension of empowerment focuses the attention of youth workers on being accountable to young people but also refers to young people's ethical and responsible action. This principle clarifies that: "Youth workers presume that young people are competent in assessing and acting on their interests. The youth worker advocates and empowers young people by making power relations open and clear; by holding accountable those in a position of power over the young person; by avoiding dependency; and by supporting the young person in the pursuit of their legitimate goals, interests and rights" (Corney 2014); (YACWA, WAAYW 2014a: 6; cf. YWAS 2017; IYW; YACVic 2007, 2008)[24].

● To promote and ensure the welfare and safety of young people, while permitting them to learn through undertaking challenging educational activities. The "duty of care" principle recognises that sometimes youth workers can do more harm than good by intervening in a situation. Therefore, both risk assessment and risk management need to be thorough (i.e. equipment needs to be well maintained, and staff need to be suitably trained and supported). Duty of care also involves youth workers being aware of the safety of themselves and others. However, both legally and ethically, duty of care is a shared responsibility between the youth worker and the agency.

● Co-operation and collaboration: youth workers seek to co-operate and collaborate with others in order to secure the best possible outcomes for young people. They seek opportunities to collaborate with colleagues and professionals from other agencies and sectors and will mobilise young people and others to work together collectively on issues of common concern. Ethical youth work practice involves a commitment to co-operative partnerships with relevant service providers and across sectors in order to collectively achieve positive outcomes for young people. Inter-agency and cross-sectoral collaborative

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[23] These in-text references refer to entries in the Annex 1.
[24] ibid.

approaches enable a young person to have a greater range of choices in terms of support networks and access to a range of information, skills and resources to meet all their needs (YACVic 2007, 2008; Minister for Health and Children, Ireland 2010; Eesti Avatud Noortekeskuste Ühendus Code of Ethics)[25].

● To practise with integrity, compassion, courage, competence, self-awareness and self-care, which includes: being loyal to the practice of youth work (not bringing it into disrepute); recognising boundaries between personal and professional life; being aware of the limits of confidentiality; managing multiple professional accountabilities; maintaining competence required for the job (being responsible for keeping up to date with the information, resources, knowledge and practices needed to meet their obligations to young people) but also preserving the health and well-being of youth workers; fostering ethical debate; seeking to co-operate with others in order to secure the best possible outcomes with and for young people; being conscious of one's own values and interests and being prepared to challenge colleagues and employers in breach of these values.

3.2. Rules, policies and procedures

The development of more specific rules, policies and procedures is an important way of demonstrating how relatively abstract and general principles are interpreted and put into practice. Such rules and procedures can be an important way of overcoming the problem of different interpretations of the abstract principles. They can be very useful for youth workers, who are often exposed and isolated when handling sensitive and challenging issues in a context which has traditionally been more informal and less rule-bound than many other professions in the welfare field.

One model of integrating ethics into policy formation at the agency level includes diversification of the wider principles from day-to-day practical questions through separating "Codes of ethics" from "Codes of practice" and "Codes of behaviour" (Sinclair 1996 in Sercombe 2010):

- Codes of ethics, at the agency level, represent the standard professional codes for youth work; or they could be specific to the agency, composed of usually general clauses.
- Codes of practice (or "practice principles"; Banks 2003 in Sercombe 2010) refer to the way that ethical clauses play out in a particular context – still at the level of principle but firmly applied to a particular situation.
- Codes of behaviour refer to actual actions and activities of youth workers.

Some codes of ethics contain rather specific rules, as well as lists of general ethical principles; for example, the code of ethics produced by the Community and Youth Workers Union and recom-

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[25] These in-text references refer to entries in the Annex 1.

mended for use by agencies includes the following statement: "Refuse to use illegal drugs or alcohol prior to and during work" (The UK CYWU 1999, p. 23, in Banks and Imam 2000). JPA, the network of youth workers in France, stresses secularism, solidarity and citizenship as core values in their values statement.[26] The link between professional ethical principles/policies – such as "Recognition of the boundaries between personal and professional life" – and youth work practice is illustrated through the following "practice principles", transferring the general principles into the guidelines for quality youth work practice (NYA 2004:9, cf. FFF 2018; Minister for Health and Children, Ireland 2010)[27]:

- Recognising the tensions between developing supportive and caring relationships with young people and the need to maintain an appropriate professional distance.
- Taking care not to develop close personal, particularly sexual, relationships with the young people they are working with as this may be against the law, exploitative or result in preferential treatment (if such a relationship does develop, the youth worker concerned should report this to the line manager to decide on appropriate action).
- Not engaging in work-related activities for personal gain, or accepting gifts or favours from young people or local people that may compromise the professional integrity of the work.
- Taking care that behaviour outside work does not undermine the confidence of young people and the public in youth work.

The "Preventing corruption" principle (Corney 2014); (YACWA, WAAYW 2014a; cf. YWAS 2017)[28] furthermore encourages youth workers to keep themselves honest in terms of their motivation and rewards. This may involve financial gain, but also includes other things such as power, profile, emotional security, personal identity, agency reputation and so on.

Many agencies have specific policies and procedures which give guidance to practitioners about how to act in situations with ethical dimensions, ranging from how and when to preserve confidentiality to how to handle cases of suspected child abuse. For example, the following statement is found in a local authority quality manual: "Where a child or young person begins to disclose [abuse] to you, you must inform them of the procedures that you must follow to allow them to make an informed decision as to whether to continue the conversation" (City of Newcastle 1996, in Banks and Imam 2000). Similarly, the draft national occupational standards for youth work in England include a variety of different types of statements, some of which are quite specific rules with an ethical content, such as: "Report possible abuse" (NYA 1999a:20, in Banks 2010).

In some cases, ethical rules can be part of the legal framework, as is the case in Austria (Youth Policies in Austria 2017), Malta (2014) and partially also in the Czech Republic, where youth work

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[26] www.jpa.asso.fr/nos-valeurs/

[27] These in-text references refer to entries in the Annex 1.

[28] ibid.

and social work operate in a partially overlapping niche and can relate to the National Quality Standards in Social Work (2006).

3.3. Competences

Youth workers undertake a range of tasks and duties, including face-to-face work, linking with other organisations, taking responsibility for managing other staff or volunteers and looking after venues, budgets and resources. The rules and procedures listed above cannot always help in cases where the youth worker faces a difficult moral choice in practice. It is therefore vital to stress that codification of ethical rules, policies and procedures does not provide ready-to-use answers to ethical dilemmas, but merely a framework and guide to outline potential solutions.

Identifying youth work values and practice, as well as applying values and principles to practice, are considered to be some of the essential skills for understanding youth work roles and responsibilities (Sapin 2012: 20). An important part of any "ethical framework" for youth work is therefore the development of youth workers' competences and skills through education, supervision and debate with colleagues. The skills particularly required are those of "moral reasoning". This might include the ability to see the ethical issues in a given situation, to identify ethical principles and rules involved, to prioritise and weigh them against each other, to consider the possible courses of action and their consequences and to justify a decision taken. Moral reasoning, dependent both on the internal values, and ideally also based on the ethical code of conduct, is therefore the ultimate tool of any professional in a dilemma, including youth workers (Banks and Imam 2000).

The development of competences is especially important in the induction phase of the professional career, when different mechanisms should be in place to help new youth workers, as stated by the focus group participants. Mentoring in home organisation is seen as essential – as a professional relationship which provides advice, guidance, support and role modelling. This has been particularly emphasised in the countries where recognition of youth work and supporting policy and legal frameworks are not sufficiently developed (for example, by the focus group participants from the South East Europe region): "[The] mentor was there to give me perspective and [a] framework [to help] me to create a self-development plan and become aware of my goals and power to influence and take responsibility for my career development", or "at the beginning a mentor taught me how to implement theory, how to deal with failure in reality, how to include all [different] groups of youth". Appropriate support may be provided within the organisation from a manager or colleagues, and may also be available from experienced individuals and groups external to the organisation who can provide advice or guidance from diverse perspectives in order to ensure that professional values and principles are upheld in practice (Sapin 2012).

The importance of support and supervision is furthermore emphasised by the focus group participants as being mostly relevant in the later phases of professional development as youth workers. The centrality of fieldwork experience and supervision during all levels of education and training, and the continuing access to "non-managerial supervision and support" after starting to work

"properly" as a youth worker, should be further emphasised, representing key elements for shaping the "reflective practitioner".[29]

The reviewed ethical codes clearly articulate the requirements related to the professional development of youth workers, commonly accepting professional principles such as "Develop and maintain the required skills and competence to do the job" (NYA 2004:10; BVjong 2014)[30]. In some cases, this principle is referred as "Knowledge" (Corney 2014); (YACWA, WAAYW 2014a, 2014b; cf. YWAS 2017)[31], meaning that it is essential for youth workers to maintain a high level of competence through an ongoing commitment to training and professional development, and to being informed and skilled in relation to "best practice" in youth work. In practical terms, this principle means that youth workers should:

- undertake work or take on responsibilities for which they have the necessary skills, knowledge and support;

- seek feedback from service users and colleagues on the quality of their work and constantly update skills and knowledge;

- recognise when new skills and knowledge are required and seek relevant education and training.

Building "Self-awareness" – through self-examination and critical reflection, regular supervision and taking part in training and professional development opportunities – is another commonly recognised component of the professional development of youth workers, as well as "Self-care of a youth worker", understood as a shared responsibility between the youth worker themselves and the organisation they are employed/engaged by (often involving raising relevant issues in supervision, team meetings, etc.).

The survey results show a rather widely rooted framework for the development of competences, and moral qualities of the responding youth workers: various formal education backgrounds; non-formal and informal learning as part of their further education; frequent support from a wider community of practice (in the course of one-on-one techniques and internships; and, in some cases, also support by professionals from other areas).

- Survey respondents have been asked if they consider their formal education (comprising a wide range of areas including accounting, PR, engineering, IT, education, natural sciences, history, law, social work and youth work) to be important for their youth work engagement, and rather large numbers of them stated that they consider their formal education, even though in a different area from youth work, to be important to them in their everyday practice. This, in combination with the previous finding of very diverse educational background, leads to a hypothesis that values, skills and qualities gained throughout

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[29] This remark is based on the feedback from Prof.Dr. Howard Williamson.

[30] These in-text references refer to entries in the Annex 1.

[31] ibid.

the formal educational system may play an important role in the professional conduct of youth workers, and that this basis of values and ethics potentially also comes from different viewpoints.

- When asked about further education in the youth work field, various scenarios were given which included one-on-one educational techniques (such as shadowing or mentoring) as well as non-formal education courses and training, and internships in other organisations. Contact with multiple environments that include values and ethical dimensions, and which have the potential to contribute to the moral development of respondents, is in place, with each respondent following their own unique learning path.

- A survey conducted in connection with the mapping of youth worker competences (Potocnik 2018) has been analysed with regard to the items containing information on ethics. The analysis shows that some youth workers have attended ethics courses as part of their higher education (BA studies, MA studies); in some cases, online Moodle courses were organised at national level as well as specific non-formal learning courses conducted at local level. Exceptionally, courses on critical and moral reasoning for youth workers are mentioned by the respondents. In a variety of cases, moral reasoning and connected areas are considered to be transversal topics which are covered in many non-formal learning courses implicitly.

With regard to the aforementioned findings, it would be important to further discover the link between the values and ethics formation and different areas of formal education, namely how different values and morals[32] are conveyed in different areas of the formal educational system (for example, in the IT area of study compared to that in natural sciences or humanities). It is also vital to engage in research focusing on the area of ethics and morals in youth work studies, discovering to what extent (and using what methods) ethical frameworks are debated and embedded in different curricula, and how competences/moral qualities in students are created. It would be vital, in the future, to look into these connected, yet to some extent separate, worlds: the value systems of youth workers and ethical frameworks of the youth organisations/associations. How do the youth workers develop their value basis and moral reasoning capacities? How does that relate to their very diverse formal education background and to their frequent youth work experience from their own youth?

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[32] In line with Fransson (2016), we understand ethics as external norms of community or society; whereas morals are internal values and principles of the individual.

4. Supporting ethical youth work

The idea of this chapter is to present an example of guidelines supporting youth work practitioners and policy makers in applying ethical codes as tools for ensuring quality youth work. The guide presented (Corney 2014); (YACWA, WAAYW 2014b: 5,6; YWAS 2017)[33]; provides practical tips and resources in order to help organisations that employ youth workers to put the ideas given in the ethical code into practice. In order to make the most of the ethical code, the guide highlights that it should be used in as many different ways as possible, including the following.

- **Building awareness of the code of ethics**

In order to get the greatest benefit from the code, it is important to build an awareness that the document (and the principles within) exists. It is important to inform not only youth workers (as part of their induction process) but also the other stakeholders who have an interest in youth work – including young people, parents, community members, community organisations, relevant government departments and other professionals. Creation and distribution of the youth-friendly version of the code is also recommended.

- **Using the code in policies and procedures**

The guide recommends that the code should be referred to when developing organisational policies and procedures and incorporating specific principles from the code in them. Specifically, it is important to include references to the code in the organisation's policies and procedures manual, as well as in documents like a code of conduct. This will help to ensure that the work of a particular organisation, and the expected behaviour and actions of the staff, are grounded in ethical principles (see an example below).

In addition, the code should be referred to when working with professionals from other disciplines, when developing Memorandum of understanding (MOUs) between organisations, and when introducing the role and purpose of youth work or discussing expectations.

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[33] These in-text references refer to entries in the Annex 1.

An example of how the code has been applied to an organisational policy (Corney 2014); (YACWA, WAAYW 2014b; YWAS 2017, see Annex 1):

Drug use:

The agency aims to help young people to control their drug use, to eliminate high-risk drug use, and to minimise the harm of their drug use. As such, it is important that our own drug use is consistent with these aims.

Code of ethics:

Duty of care: The youth worker avoids exposing young people to the likelihood of further harm or injury, and is aware of the safety of others.

Code of practice:

➜ We will not purchase, use or supply any restricted psychotropic drug in the company of young people. This includes alcohol and tobacco as well as illegal drugs. Caffeine is unrestricted.

➜ We will not appear in public in an intoxicated state, whether on duty or not.

➜ We will not turn up to work in any way impaired by any restricted psychotropic drug.

● **Employing ethical youth workers**

The code is useful in helping to attract and recruit a high calibre of youth work staff to the organisation through the following activities.

➜ Advertising youth worker positions
➜ Demonstrating knowledge of the code in job applications
➜ Using the code in youth worker job descriptions
➜ Using the code in job interviews.

Each of these gives potential applicants a clear message that the organisation recognises and values the code, and helps to ensure that youth workers share this commitment. Publicly endorsing the code also makes clear that the role of youth workers is taken seriously in the organisation, and that youth workers employed in it will be supported to do the best job they can for themselves, the organisation, the young people they work with and for the profession of youth work as a whole.

● **Supporting ethical youth workers**

Once the youth workers have been chosen for the job through the recruitment process, it is important to reinforce the importance of ethical practice as soon as they begin their role (in the in-

ception phase), and to continue to support and reinforce this message throughout their engagement with the organisation (through on-the-job supporting mechanisms). A guide recommends that this can be done in a number of ways, such as:

➔ including the code as part of the staff induction process;

➔ using the code as a tool for ongoing individual and group supervision sessions;

➔ using the code for staff development during team meetings and events;

➔ offering opportunities for staff to attend training in the code and in issues of ethical practice;

➔ providing access to other resources such as self-assessment tools.

5. Ethical issues

Ethical issues are usually about matters of human (and animal) well-being or welfare (NYA 2004: 4). Despite each country having different traditions of welfare work, with different configurations and titles for the volunteers and professionally qualified practitioners who specialise in educational work with young people, many of the ethical dilemmas, problems and issues faced by practitioners are very similar.

The literature review (Banks and Imam 2000; Sercombe 2010) provides insights into the various ethical issues and conflicts that raise ethical difficulties for youth workers in practice. In more general terms, they are centred around the welfare or well-being of a young person or youth group and linked to central youth work values of equity, equality, empowerment and working ethically across differences and diversity. Specifically, ethical issues and conflicts may relate to the following categories: the context in which youth work is taking place (ethics and agency policy or youth work and the state, for example); identity and the professional development of youth workers (self-determination and negotiation of personal and professional values, interests and commitments; professional development and self-care); the relationship with young people (the ethics of power; professional boundaries and dual relationships; empowerment and dependency in the youth work relationship; taking care and managing risk; confidentiality); and relationship with other professions (referral and working across professional disciplines).

One way of tackling ethical issues is to review and change the ethical codes constantly alongside the shifts in discourse and understanding, in line with the changing outside pressures and influences:

> In times of change, it is important that youth workers are familiar with these statements and are prepared to use them when employers, colleagues, other professionals, agencies or members of the public make inappropriate or even unethical demands. (Sercombe 2010: 68)

In countries with a need to improve their practice architectures (Serbia, for instance), the development of the code of ethics in youth work and establishment of The Council for Ethical Issues within NAPOR[34] as an independent body ensuring that the code of ethics in youth work is respected and promoted, seems to represent an important pillar for quality assurance of youth work. The Council for Ethical Issues provides support to youth workers in relation to ethical issues, provides advice and consultations to authorities and members of NAPOR, makes decisions on ethical issues in youth work and promotes good practice in respecting ethical principles in youth work. Nevertheless, further empirical analysis and exploration of the similar mechanisms and challenges they are facing in practice would be highly recommended.

6. Conclusion

Youth work can never be approached as a value-free area. Almost every definition and description of youth work is influenced by moral, ethical, social, cultural or political values. Youth work is equally embedded in policy and practice and deemed to require ethical understanding and a distinctive commitment to ethical behaviour from the youth workers involved. These features of youth work suggest that there is plenty of scope for examining and debating the ethical issues, problems and dilemmas that arise in practice.

The examples of reviewed ethical codes consist of either fairly general statements of principles with a primarily educational aim (encouraging reflection and debate and developing ethical awareness) or longer statements containing more detailed rules with the aim of being prescriptive. Each of the different approaches to (professional) ethics seems to have something to offer, but none offers a complete account.

There is no doubt, however, that principles and rules play an important role in professional ethics and that one of the important features of professional practitioners is that they should act impartially, without favouritism, treating people in similar circumstances in similar ways and giving a reasoned account of why they acted as they did. Yet it seems equally important that professionals (and volunteers) are educated to develop attitudes and dispositions which make them people who are honest, trustworthy, caring, sensitive and discerning and that they pay attention to the context of each situation and the special relationships they have with people. While lists of values and ethical principles do not provide direct guidance to workers about how to act in particular cases, they do serve as a reminder of the kinds of values and principles upon which youth work is based and serve to encourage youth workers to think through, discuss and reflect on the implications of their decisions and actions. What is important is to acknowledge that ethical principles and rules are only one aspect of what is involved in decision making. The development of the faculty of good judgement is required as well as the development of skilled, critical and reflective practitioners with a sound value basis and moral reasoning capacity.

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[34] www.napor.net.

Recognising an extensive list of requirements for ethical youth work practice defined in the reviewed ethical codes, as well as a lack of supporting mechanisms for their development and implementation, it is reasonable to articulate the remaining open questions which can potentially inform future research endeavours. What is the interplay between the ethical framework, youth work quality and youth work recognition? How is the youth work ethical framework influencing co-operation with other sectors? Does it create additional tensions or hurdles? Does having an ethical framework always help and what is the potential of ethical code to create barriers and to become exclusive?[35] Does ethical code creates a common language and help to build bridges with professionals from other areas? All of these questions are vital and deserve dedicating future research endeavours to finding answers.

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[35] This question is formulated based on feedback received from Dr Howard Williamson.

Annex 1

The list of "ethical codes" reviewed.

Country / Association	Document	Quotation Reference
Australia	Youth Affairs Council of Western Australia (YACWA) and Western Australian Association of Youth Workers (WAAYW) (2003), Code of Ethics for Youth workers, revised 2014. Available at: https://www.yacwa.org.au/wp-content/uploads/2017/05/Youth-Work-Code-of-Ethics.pdf [last accessed 26/11/2018].	YACWA, WAAYW 2014a
	Youth Affairs Council of Western Australia (YACWA) and Western Australian Association of Youth Workers (WAAYW) (2014), Supporting Ethical Youth Work – A guide for using the Code of Ethics for Youth Workers in WA as a tool for ensuring quality youth work. Available at: https://www.yacwa.org.au/wp-content/uploads/2017/05/Guide-to-Implementing-the-Code-of-Ethics-for-Managers.pdf [last accessed 26/11/2018].	YACWA, WAAYW 2014b
	The Youth Affairs Council of Victoria (YACVic) (2007, 2008), Code of Ethical Practice – A First Step for the Victorian Youth Sector, Melbourne. Available at: https://www.yacvic.org.au/assets/Uploads/The-Code-of-Ethical-Practice.pdf [last accessed 26/12/2018].	YACVic 2007, 2008
Austria	Youth Policies in Austria (2017), YouthWiki. Available at: https://eacea.ec.europa.eu/national-policies/sites/youthwiki/files/gdlaustria_4.pdf [last accessed 25/11/2018].	Youth Policies in Austria 2017
Czech Republic	CAS (2017). Etický kodex České asociace streetwork sdružující nízkoprahové sociální služby. Available at: www.streetwork.cz/uploads/files/attachments/5a1e8a28044d4_eticky_kodex_01-2017.pdf [last accessed 26/11/2018].	CAS 2017

	DDM Blansko (2011). Etický kodex DDM Blansko. Available at: http://ddmblansko.cz/wp-content/uploads/2017/01/VS-21-Etick%C3%BD-kodex.doc [last accessed 26/11/2018].	DDM Blansko 2011
Estonia	Eesti Avatud Noortekeskuste Ühendus Code of Ethics. Available at: www.kutsekoda.ee/et/kutseregister/kutsestandardid/10452095/lisad/10452096 [last accessed 26/11/2018].	Eesti Avatud Noortekeskuste Ühendus Code of Ethics
Ireland	Minister for Health and Children, Ireland (2010), National Quality Standards Framework (NQSF) for Youth Work, Government Publications, Dublin. Available at: https://www.dcya.gov.ie/documents/publications/NQSF_Publication_ENGLISH_270710.pdf [last accessed 28/11/2018].	Minister for Health and Children, Ireland 2010
Iceland	FFF (2018), Code of Conduct of Association of Youth Workers, Iceland. Available at: http://fagfelag.is/sidareglur/ [last accessed 29/11/2018].	FFF 2018
Malta	Malta Youth Work Profession Code of Ethics 2001. Available at: http://cdn02.abakushost.com/agenzijazghazagh/downloads/Code_of_Ethics.pdf [last accessed 28/11/2018].	YWPCE 2001
	The Code of Ethics under the Youth Work Profession Act (2014). Available at: http://cdn02.abakushost.com/agenzijazghazagh/downloads/Code_of_Ethics.pdf [last accessed 26/11/2018].	Malta 2014
Serbia	NAPOR (2017), Ethical Code of Youth Work and establishment of Council for Ethical Issues, Serbia. Available at: www.napor.net/sajt/images/Dokumenta/prirucnik_o_etici_u_omladinskom_radu.pdf [last accessed 28/11/2018]; www.napor.net/sajt/images/Dokumenta/Etiki-kodeks-u-omladinskom-radu.pdf [last accessed 29/11/2019].	NAPOR 2017

The Netherlands	BVjong (2014), *Beroepscode KINDER-EN JONGERENWERK.* Available at www.bvjong.nl/wp-content/uploads/2017/04/Beroepscode-BVjong-2014.pdf [last accessed 30/11/2018].	BVjong 2014
France	La Jeunesse au Plein Air, JPA (2018), values statement. Available at: www.jpa.asso.fr/nos-valeurs/ [last accessed 30/11/2018].	JPA 2018
Singapore	YWAS (2017), Code of Ethical Practice for Youth Workers, Youth Work Association, Singapore. Available at: www.youthwork.sg/wp-content/uploads/2018/02/Code-of-Ethical-Practice-YWAS.pdf [last accessed 30/11/2019].	YWAS 2017
The European Confederation of Youth Clubs	ECYC (2018), The European Confederation of Youth Clubs Values Statement. Available at: www.ecyc.org/about-us/open-youth-work [last accessed 30/11/2018].	ECYC 2018
The Common-wealth Alliance of Youth Work-ers Associations	Commonwealth Alliance of Youth Workers Associations (CAYWA), Code of Ethical Practice. Available at: www.youthwork.sg/wp-content/uploads/2018/02/Code-of-Ethical-Practice-YWAS.pdf [last accessed 20/11/2018].	CAYWA
United Kingdom	National Youth Agency (2004), Ethical Conduct in Youth Work – A statement of values and principles from The National Youth Agency (NYA), Leicester, England. Available at: http://www.nya.org.uk/wp-content/uploads/2014/06/Ethical_conduct_in_Youth-Work.pdf [last accessed 25/11/2018].	NYA 2004
	The Institute for Youth Work's Code of ethics. Available at: https://iyw.org.uk/code-of-ethics/ [last accessed 30/11/2018].	IYW

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