

# PROFESSIONAL EXCHANGE GERMANY ISRAEL 2018



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# Understanding and Responsibilities

Period: May 27th 2018 – June 3rd 2018 in Germany

Places: Chemnitz, Dresden, Leipzig, Berlin

Period: October 27th 2018 – November 11th 2018 in Israel

Places: Sderot, Be'er Sheeva, Jerusalem, Ramallah, and others

## Project summary

Professionals from various work fields learned about the lifeworld of youth, the professional design of youth work and the priorities of youth politics in Israel and Germany. In the seminars and on-site visits, we organized the exchange of the main features of social and youth policy as well as the management of social change processes. The cooperating organizations as well as the participants had an intensive and, above all, specific approach to different perspectives on youth, politics and society, such as street youth, dealing with and prevention of extremism, youth violence, promotion of (political) participation of young people, promotion of democratic competences, dealing with diversity and breaks in education biographies. Participants were given information on social and youth policies and strategies and shared their own experiences of how to deal with the effects of dynamic change in postmodern societies.

The entire exchange was participatively planned and implemented to the interests and challenges of the organizations involved. In addition to lectures, discussions and professional work phases, the practice of the youth work of NGOs in Germany was a central part of the common time.

In terms of content, the focus was on subject-specific discussions on the topics of diversity, gender, interculturality, extremism and democracy. The Israeli participants are social work students from Sa-

pir College in Sderot, who are volunteering in community-based projects for young people in the region in a variety of ways and are about to enter professional practice. Here, the exchange with the German professionals was understood as a great resource. For the participants from Saxony the discussions and the joint work in theoretical and practical units was a great enrichment.

## Project implementation

Bilateral, participatory planning steps:

- March 2017 visit at Sapir College in Israel - coordination of the fundamental willingness to cooperate as well as rough cornerstones at the organizational level
- May 2017 visit of a representative of the Sapir College in Saxony - consultation of nationwide NGOs for the coordination and planning of a bilateral professional exchange in 2018 - clarification of the thematic priorities and fields of action
- August 2017 Application for the professional exchange
- from October 2017 planning with four German and Israeli partners (joint kick-off workshop in GER and Skype conferences as well as collaborative development of the program with Israel)
- December 2017 Detailed planning of the thematic claims by the Israeli / German partners
- December 2017 – February 2018 Call for participants for the international professional exchange in Germany (with



### State of Israel

Capital → Jerusalem

Population (2019 estimate) → 8,987,900

Area (Total) → 20,770–22,072 km<sup>2</sup>



### Free State of Saxony

Capital → Dresden

Population (2017) → 4,081,308

Area (Total) → 18,415.66 km<sup>2</sup>

- a clear target group focus) as well as in Israel (at college with focus on engagement)
- March 2018 Start up workshops with the German and Israeli participants under responsibility of the partners (Sapir College and AGJF) - Needs and thematic focus based on the concrete interests of the participants and participating organizations
- Detailed program for the time in GER
- April/May 2018 Involvement of all participants in the program design in GER → Program parts as well as organizational parts were specified and responsibilities were defined.
- Professional Exchange in GER (May 27th - June 3rd) → Basic structure of the exchange was discussed and agreed on, the concrete design and main areas of reflection were defined with the participants in the process.
- June 2018 Evaluation talks with the participants of the professional exchange in Germany to gain needs and wishes for the time in Israel and discuss these aspects with the Israeli partner group
- August/September 2018 Program planning together with participants in bilateral coordination sessions between Sapir College and AGJF Saxony e.V. → Communication to the participant groups
- October 2018 kick-off workshop in Berlin to prepare for the time in Israel, to gain historical and political information and to clarify and discuss questions, uncertainties etc.
- Professional Exchange in ISR (October 27th - November 6th) → Basic structure of the exchange was discussed and agreed on, the concrete design and main areas of reflection were defined with the participants in the process.

- February 2019 Follow-up meeting with the German participants to ensure sustainability and successful transfer strategies as well as planning independent professional exchange programmes between the participating organizations

### Thematic focus of the professional exchange

The central professional perspective for the program was youth, youth work and youth policy in Israel and Germany as well as forms of professional youth work in both societies. Experts from both countries learned about the different ways and approaches, methods and perspectives in dealing with social challenges, the development and support of young people as well as extra-curricular activities. The specific problems and challenges as well as the working methods and concepts of the Saxon NGOs, the Saxon universities in the basic education of social work as well as the Saxon youth policy could be discussed and communicated in the exchange.

### Specific topics and realization with professionals in Germany and Israel

**Diversity management** – challenges in society, in organizations and dealing with the topic in the work with young people; Educational services in youth work, in the churches, as well as in religious groups and ethnic groups; Diversity and integration experiences in both countries

- Project presentation and discussion in Chemnitz with: CONNECT - Programm of AGJF Saxony e.V.
- Discussion and reflection in the context of the city exploration “Querstadtein” in Dresden
- Talk with Saxon youth politics

Alexander Dierks and Henning Homann

- Exchange and workshops at the Saxon universities EHS in Dresden and HTWK in Leipzig
- Visit of youth and social work offers as well as neighborhood centres in Sderot and exchange of information on the offers, pedagogical goals and working methods
- Visit and discussions in the Bedouin city of Rahat → critical discussion on assimilation, modernization and individualization as well as the dissolution of the local Bedouin culture and life practice
- Everyday observations in Jerusalem, Rahat and Ramallah → Discussions and reflections on topics of inclusion, integration or separation

**Gender mainstreaming** – challenges in society (view on religious groups), in organizations and dealing with the topic in the work with young people; Educational services in youth work, in the communities; Equality policies; Gender education and qualification of gender trainers; specific approaches and challenges in both countries

- Input and workshops in Dresden with the organizations LAG junge Mädchen und Frauen and LAG Jungen- und Männerarbeit
- Input and Workshop in Dresden with Gerede e.V.
- Feminist perspective and support for girls and women in precarious situations – Rotem Center of Sapir College
- Lecture “Being a young adult” at Sapir College
- Visit at “Proud House” in Be’er Sheeva → Educational and social services for queer people in the city and the region, workshops for schools and civil society networking

**Approaches of Social work** – street work and mobile youth work in both countries, specific experience and expertise; Challenges in mobile, digital and fast-changing societies

- Visit and expert discussion with the mobile youth work of the AJZ e.V. in Chemnitz
- Input of the “living school” and conversation with residents in the housing project of the Jugendhaus Leipzig e.V. in Leipzig
- Talk with Saxon youth politics Alexander Dierks and Henning Homann
- Visit and discussion with residential and mobile offers of youth work and youth care in Sderot - professional exchange with the local experts
- Visit and professional exchange with the head of a residential youth institution, which tries to connect life, education and training → Starting point of the discussion about standards, privacy, access to the individual and cultural differences between GER and ISR
- Workshop at Sapir College on “Forgiveness in Social Work Practice - Forgiveness as a Method of Social Work” → Starting point for a lively and controversial discussion on European and Anglo-American schools of psychology and social practice

**extremism** – political and religious radicalization and extremism in both countries; educational work and strategies and projects for prevention and intervention

- Presentation and discussion in Chemnitz with the project MUT of AGJF Saxony e.V.
- Discussion and reflection of social development in both countries in the context of daily analysis
- Reflection and processing of a „Stolperstein“ and house visit in Leipzig, which was put in for the grandfather of a participant

- Visit of the border to the Gaza strip as well as discussions with inhabitants of the Kibuzz - everyday practice, conflicts and fear, perspective of a coexistence
- Visit the border wall to the West Bank near the Mount of Olives in Jerusalem
- Visit of Ramallah and Bethlehem (both in small groups) and meetings with local people, observation of the handling at the checkpoints, discriminating everyday experiences for Palestinian young adults
- Discussion and exchange in the group in general and with the hosts regarding historical, social and political realities in Europe, the Middle East and beyond

## Cooperation and contact persons in the measure

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# AGJF Saxony

**AGJF Sachsen e.V.**

CEO → Anke Miebach-Stiens

[www.agjf-sachsen.de](http://www.agjf-sachsen.de)



The **AGJF Saxony** is an umbrella and specialized organization for youth work and youth welfare. With the business areas Training - Consulting - Service we offer qualification, support and development services for our member organizations and interested partners and carry out exemplary projects.

Our goal is to improve the professional competence of youth workers with our range of services and to give them practical assistance. Therefore, in addition to very practical offers, we attach great importance to taking up new and innovative ideas and making them accessible to the Saxon youth welfare service.

Our actions are based on the following motives:

- The **AGJF** is a specialist and service organization for youth work and youth welfare in Saxony.
- We are convinced that professional social work has to meet high professional standards.
- Our goal is to ensure the quality of youth welfare, in particular to increase the professional and personal skills of employees in this area.
- We value the skills, experiences and needs of our partners as an important part of the work, learning and cooperation process.
- The basis of our work are participation-oriented and grassroots offers.
- We take up innovative ideas, theories, educational and action approaches and make them accessible to youth work and youth welfare.
- We work process-oriented, action-oriented and self-experience-oriented.

→ Our actions are based on a humanistic image of mankind, the high level of professional competence and the appreciative, trusting cooperation of all employees of **AGJF Saxony**.

→ We appreciate the diversity of people in our work. Therefore, we stand for a diversity-conscious education and youth work and develop it, expressed in professional action, language and writing.

The **AGJF Saxony** was founded in 1990. In the early years, we endeavored to cushion the break-up of rooms and facilities for young people and to support the establishment of democratically structured institutions (with at times more than 80 employees). Temporarily, we took over individual facilities in order to enable the development of a sustainable association structure. In addition, street work projects were set up in seven cities.

In 1995 sufficiently stable and efficient associations and organizations had been established in Saxony. Facilities and regional projects remaining under the sponsorship of **AGJF Saxony** were transferred to local authorities.

Our mission and offer increasingly shifted to the service sector to strengthen the umbrella and professional association function. With innovative and customer-oriented offers, we support specialists and supporters in the quality development of their work, in growth and development processes as well as in crises management. We work in an interdisciplinary manner and combine sociological approaches and perspectives in our continuing

education and consulting work with insights from economics and approaches of modern management.

Our currently 108 member organizations are the key impulse for our practical work. As an umbrella organization, we endeavor to formulate needs-based offers in all our business areas, to represent the concerns and interests of our members at the state level, and to jointly develop model projects and actions. Members are not only freelancers (associations, foundations and non-profit limited liability companies), but also counties, independent cities and municipalities.

The work of the **AGJF Saxony** is supported by a technical advisory board. It consists of representatives of the democratic parliamentary groups, the Saxon universities and practitioners. The advisory board accompanies the conception and implementation of our offers. It also gives impulses for new approaches and ways of thinking.

The **AGJF Saxony** is networked at the state level but also nationwide and a member of the Federal Association Open Children's and Youth Facilities e. V. Information about BAG OKJE at [www.offene-jugendarbeit.info](http://www.offene-jugendarbeit.info).

The **AGJF Saxony** is mainly financed by public funds. A substantial share comes from the Free State of Saxony. In particular for the realization of model projects we use the possibilities of the promotion of the European Social Fund, the Federal Youth Ministry and various foundations.

# Sapir College School of Social Work

**SAPIR College**  
CEO → Orna Gigi  
[www.sapir.ac.il/en](http://www.sapir.ac.il/en)



**Sapir College** welcomes students, workers and lecturers from varied geographical, economic and cultural backgrounds, and provides a rich intellectual and social student experience.

**Sapir College** offers very high-level academic and technological education, strongly grounded on innovation and excellence in teaching and research, leading its graduates to cultural, social and economic leadership in Israel.

The College is deeply engaged in its surroundings, as an academic, economic, social and technological anchor in the Negev Region, where it nurtures socially responsible leadership and a deep civil awareness.

The **Sapir College School of Social Work**, located in the Western Negev, aspires to promote social justice and welfare for individuals, groups and communities. To attain these goals, the school seeks to train and advance professionals capable of functioning with high personal and social awareness and conduct, able to apply the profession's values and engage in research-informed practice and practice-informed research, to develop initiatives in partnership with marginalized and diverse populations in the area, in Israel and in international settings. This mission will be achieved through training, research, education and practical fieldwork.

To realize this mission statement, the school will:

- Train professionals capable of engaging at the individual, family, group, community, society and policymaking levels in Israel and internationally, while

demonstrating professional conduct, flexibility, entrepreneurship and reflexive and critical thinking.

- Promote and develop research using diverse methodologies on the basis of collaborations between the teaching staff and students, other schools of social work in Israel and internationally and service users, with particular emphasis on including and "giving voice" to marginalized populations.
- Educate students upon the values of the social work profession as the basis for professional work and participation in social work practice. These values must be internalized to ensure that social workers are always guided by a profound commitment not only to individual wellbeing, but also to protecting and promoting human rights and social and economic justice.
- Develop and promote interventions on individual, family, group, community and societal levels, with particular affinity and commitment to the Negev populations.



# Mobile youth work and street work

**LAK Mobile Jugendarbeit Sachsen e.V.**

CEO → Simone Stüber  
www.mja-sachsen.de



Landesarbeitskreis  
Mobile Jugendarbeit  
Sachsen e.V.

Behind the terms mobile youth work and street work are two separate fields of social work in Germany. Over the years, two work fields developed throughout Germany that are quite similar. While mobile youth work is typically offered to young people (mainly aged 14-27 years) in a particular district or region, street work projects operate in so-called scenes (e.g. punk scene, homeless scene, drug scene, party scene).

Street work and mobile youth work wants to reach people for whom public space is an important part of their life, especially for those who can not be reached or are rejected by facility-centered services. The focus is on disadvantaged people who are excluded from social participation, threatened by exclusion, and self-exclusion.

The human image underlying the working fields is based on the ethical principles of human dignity and the equality of all people derived from the Universal Declaration of Human Rights and the German Constitution. Based on the fact that opportunities for participation are often limited in the context of society as a whole, the professionals working in the fields of street work and mobile youth work are representing the interests and stand behind the target group.

Therefore, it is the task of street work and mobile youth work to build bridges and enable access to all areas of society and to reduce exclusion processes.

It is crucial that professionals are seen as “guests” in the environment of the target group. That means they do not control and sanction, but accept the young

people as the experts of their own world and their own choices.

Both fields use the methods of individual work (with counseling services, support, and mediation), group work (projects like sports events, cooking, or democracy education), outreach work (visiting the target group as “guests” in parks, train and bus stations, street corners, vacant houses, etc.), and community work (to represent the interests of the target group there).

They are guided by the following principles:

- Focus on needs
- Gender sensitivity
- Diversity
- Intercultural
- Inclusion
- Participation
- Appreciation, Respect & Acceptance
- As a basis to form relationships
- Voluntary
- Flexible and easy accessible
- Partiality
- Trusting, confidentiality, and anonymity
- Transparency
- Professional
- Political

In order to implement these concepts professionally in practice, it requires the appropriate framework conditions.

In Saxony, the **LAK Mobile Jugendarbeit Sachsen e.V.** is responsible for maintaining and implementing the relevant framework conditions. Therefore, the **LAK MJA Sachsen e.V.** offers consulting services to its colleagues as well as trainings. Also, the transfer of practical challenges to the political and administrative levels of Saxony is one of the tasks of the work.

# Mädchen\*arbeit Girls\*work

LAG Mädchen und junge  
Frauen in Sachsen e.V.

CEO → Katrin Schröter-Hüttich  
www.maedchenarbeit-sachsen.de



Landesarbeitsgemeinschaft  
Mädchen und junge Frauen  
in Sachsen e.V.

Fachstelle für  
Mädchenarbeit und  
Genderkompetenz

## Target group

Mädchen\*arbeit is focused on work with girls and young women. Which girls or young women use these offers or “girls\*space” depends on the accessibility, the offers contained therein, and how and which girls/young women are addressed.

A “girls\*space” is a place or an offer that explicitly addresses girls/young women.

Mädchen\*arbeit addresses its offers to all children and young people which:

- are girls/young women because they have a certainty about it (“I am a girl/a young woman.”)
- are considered to be girls/young women because they were given gender at birth, because they have a female given name, and/or because they seem to be girls (“You are a girl.”)
- who deal with issues of femininity and their needs through assignment and/or own will.

That means the target group of Mädchen\*arbeit are all people under the age of 27, who are addressed in the body, in the consciousness and/or in expectations from outside feminine.

## Goals of Mädchen\*arbeit

Mädchen\*arbeit criticizes social conditions and demands on girls/young women, by which sexuality from male desire is conveyed/seen as a norm.

Mädchen\*arbeit criticizes a gender hierarchy that classes girls and women as less valuable than boys and men.

Mädchen\*arbeit acts on the political level for a society in equality of all genders and sexual orientations.

Mädchen\*arbeit has the following goals:

- to make girls / young women aware of their own strengths, competences, and abilities
- to have room to deal with devaluations, attacks, and problems
- to strengthen self-esteem
- to show and open up possibilities for gender atypical actions
- to promote conscious choices between the multiple demands of life

It takes a critical look at norms and stereotypes, social practices, and political action. It offers girls / young women a place to discuss and debate about it.

## girls\*spaces

An essential feature of girls’ work is the “girls\*space”. This means both their own space and spaces for attention and action are made available to girls / young women.

This means that girls/young women are at the center of attention and they receive the full attention of professionals and can try new things on this basis. “girls\*rooms” address the realities of life and offer opportunities for experimentation.

“girls\*spaces” are open spaces: Free of male patriarchal structures, mechanisms of repression and judging in the sense that there are no male persons addressing them to girls / young women.

“girls\*spaces” are empowerment spaces: They allow girls / young women to share positive and negative experiences in the whole range of being girls. Precisely peer-to-peer concepts, ie mutual support and counseling, strengthen them in the recognition of social causes.

“girls\*spaces” are shelters: Violence in a variety of forms, such as sexual, mental, and physical, is part of their lives for many girls / women because they are girls / young women or because they are not recognized as girls / young women. They need protection, if necessary anonymity and security.

“girls\*spaces” are exploration spaces: Who am I? How do I want to be? Why do others not accept me or allow me to be a girl / woman? What would I like to try without others making fun of it? The diversity of girls / young women can be seen and appreciated.

“girls\*spaces” are experiential spaces: Here, girls / young women can have fun with each other, gain appreciation, feel belonging, and experience solidarity. They can spend their leisure time, meet each other, and communicate with each other. “girls\*spaces” are areas that are critical of discrimination: They enable solidarity, appreciation, and confrontation with a wide variety of forms of discrimination.

“girls\*spaces” are educational spaces: They open up opportunities for self-reflection and to find their standing with each other and with young people of other genders. They offer opportunities to deal with the expectations of social norms and to solidarize.

## Partiality

Girl \* work is partial. This means that the employees stand in solidarity with the girls / young women and support and accompany them. Professionals work with very different life realities of girls and appreciate their ideas, desires, and needs. Supposed unadapted behavior is not devalued, it is the underlying attitudes and needs that are recognised and handled. Partiality refers to the realities of girls’

lives and deals with their social disadvantages and structural barriers. By contrast, partiality does not mean accepting everything that girls / young women do without criticism.

### **Mädchen\*arbeit is girl politics**

Mädchen\*arbeit contributes in expert discussions and works for the equal rights of all sexes and desires and for the appreciation of all girls / young women.

Mädchen\*arbeit means taking a clear stance on patriarchal structures, power hierarchies and mechanisms of repression. Acting girl-politically also means:

- to reflect and make aware of power relations in the institutions of youth welfare.
- linking devaluations based on gender and sexism with the consequences of capitalism, racism, and poverty.

It is about building a political lobby and empowering girls / young women to defend and assert their rights and interests, and become emancipatory in their everyday lives. This could well be understood as feminist.



# department of mens & boys work

**LAG Jungen- und Männerarbeit e.V.**

CEO → Peter Bienwald &  
Frank Scheinert  
[www.juma-sachsen.de](http://www.juma-sachsen.de)



**LAG JUNGEN-  
UND MÄNNERARBEIT  
SACHSEN e.V.**

The **Landesarbeitsgemeinschaft Jungen- und Männerarbeit (LAG)** is an association. The members of the association are organizations, as well as individuals, who care about the topics “men’s work” and “boys’ work”. This association has two departments which are the **Landesfachstelle Männerarbeit** (department of mens work) and the **Landesfachstelle Jungenarbeit** (department of boys work).

The **Landesfachstelle Männerarbeit Sachsen** has existed since 2015. Its aim is to raise awareness of the issues and needs of men through campaigns. Examples of the topics of male work are:

- Men as victims and performers of violence
- Men counseling, gender equality / gender diversity
- Men health
- Men as fathers
- Men in family and work, e.g. “More men in day-care centers”
- Men after working life / old age
- Migration and masculinity, critical masculinity, confrontation with anti-feminism / masculinity

The **Landesfachstelle Jungenarbeit Sachsen** offers advanced training for professionals of the child and youth welfare service Saxony. It coaches on concepts of organizations and individuals. It also accompanies expert working groups of boys’ work in the regions: Leipzig, Dresden, Chemnitz, Meißen, Bautzen and Görlitz.

For the following topics we offer further education for professionals of child and youth welfare:

- Boys in kindergarten and after-school care
- Boys in education
- Boys in adolescence

- Sex education with boys
- Experiential education with boys
- Masculinities and migration, self-assertion with boys
- Boys and their health
- Boys and career orientation

What is boy work? – Boys work does not mean to work with boys in the field of socio-education. It means working with boys in a gender-reflective way. Gender reflection encompasses several levels of socio-educational work. The first level is what topics boys and girls in the institution have, their issues, their challenges, and where they are. The second level is that the gender requirements of boys and girls are understood and offers are made that are not gender stereotypes or question gender stereotypes. This can also happen through gender irritations.

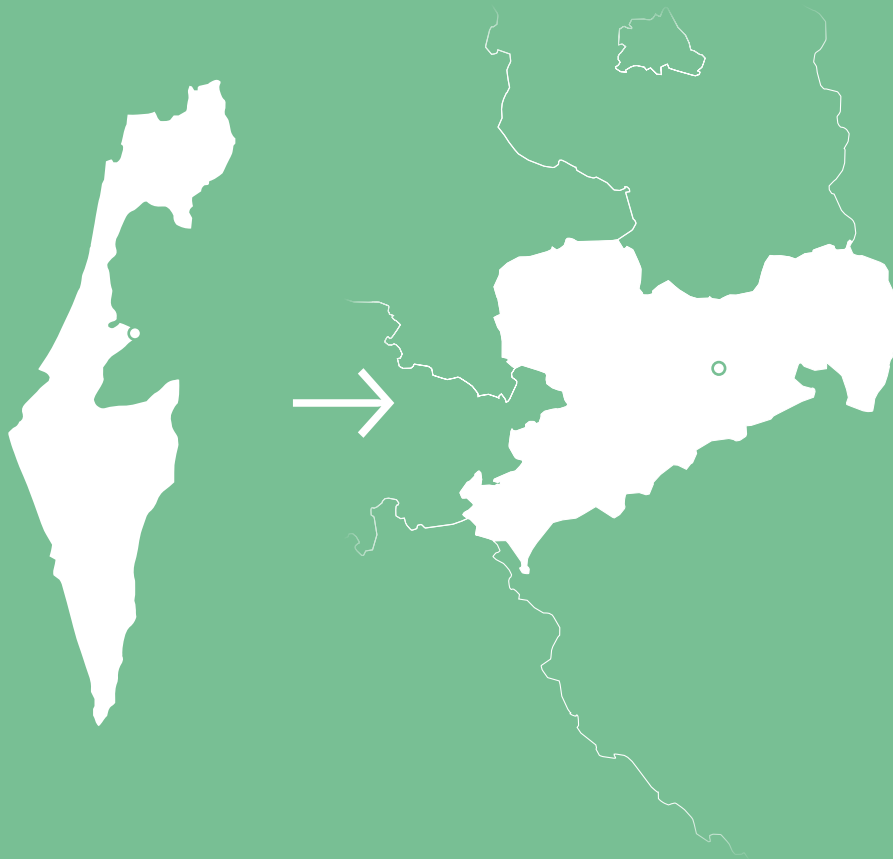
Another level is the diversity of genders and the inhomogeneity of boy groups. This inhomogeneity also shows hierarchies between boys, but also between gender and gender performance. Boys work is dealing with those hierarchies with a perspective on dealing with privileges. Subsequently, there is an intersectional alignment, since gender is sometimes the relevant category to deal with, and sometimes it is skin color, social class, etc.

In addition, there is the level to link the pedagogical practice of gender reflection with the team and with the concept of the organization. This assures that gender-reflective work is carried on.

Both departments work in political and professional committees in order to broaden the perspectives on and for men and boys.



# ISRAEL VISITS GERMANY



- 7** Program May 27th 2018 – June 3rd 2018
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# Israel visits Germany

Program May 27th 2018 – June 3rd 2018

## Day 1: May 27th 2018 Arrival in Berlin and transfer to Chemnitz

Representatives of AGJF Saxony welcomed the participants in Berlin-Schönefeld and organized the transfer by minibus to Chemnitz. After a long break with a welcome and the first meeting of the group, we arrived in the evening in Chemnitz and visited the Jewish restaurant Shalom. In Shalom, all participants got to know each other, discussed the expectations and plans of the week and agreed on the form of daily reflection and the securing of results. The night took place in the youth hostel Chemnitz Adelsberg.

## Day 2: May 28th 2018 Chemnitz

On the second exchange day, the participants got to know projects of the AGJF Saxony as well as local projects of youth work and we had the opportunity to talk to members of the Saxon parliament about youth politics and social challenges. The projects CONNECT and MUT offered impulses and opportunities for exchange with the main focus on prevention, right-wing extremism, migration and diversity in youth work. The lunch break with all colleagues allowed more individualized discussions as well as

deeper professional exchange opportunities. The afternoon turned out practically by the visit of three offers of Chemnitz youth work. It started with a discussion with the staff of the mobile youth work of the AJZ, in particular the discussion on young people in problematic or risky life situations. Then we visited an offer for children at Sonnenberg. In addition to the specific offer, we exchanged views on specific socio-spatial situations, parallels in Israel and successful socio-pedagogical approaches. The last stop was the visit of the Alternative Youth Center and the discussion on open spaces and political youth education. The reflection on the day took place on the one hand in the Shalom Chemnitz and later in the youth hostel.

## Day 3: May 29th 2018 Dresden

For the third day, Dresden was chosen as a place of experience. The start into the day was a special city tour "Querstadtein", which was designed by a Syrian refugee. On the one hand, the participants were able to get to know Dresden from the perspective of a refugee - which places have which individual meaning and function? On the other hand, the two-hour walking tour through Dresden



offered the opportunity to illuminate the causes of flight, solidarity, demarcation, security and many other major social issues from the European, German and Israeli perspectives and to exchange views. All participants experienced these moments as impressive and disturbing, numerous aspects and questions met us in individual discussions throughout the exchange. Afterwards we visited the EHS Dresden (university) and worked with students for two hours in a common lecture on the topics and issues of our exchange. The content of the conversation afterwards was the different ways of professionalism and practical work in Germany and Israel as well as the concrete practice of social work. The evening we spent again in Chemnitz.

## Day 4 May 30th 2018 Dresden

Wednesday was thematically titled - gender and diversity mainstreaming. The inputs and the professional exchange were organized by the regional special-





ist organizations. The possibilities and limitations of gender-specific boys 'and girls' work as well as coeducational projects were discussed and positions on gender equality policies were exchanged. In the afternoon we visited the local project Gerede e.V. There all participants were invited to experience a workshop offered and implemented in schools in Dresden for pupils to introduce topics such as social and biological identity, gender, intersexuality and discrimination and to sensitize them for different ways of life. In the evening the transfer to Leipzig took place. There a party of the social faculty of the HTWK (university) could be joined.



### Day 5 May 31st 2018 Leipzig

On the fifth exchange day, we visited the HTWK Leipzig in the morning and got a comprehensive insight into the international activities of the university. Afterwards, a matching with students was established so that all participants could spend about 60 minutes in small groups exchanging information about studies, work and individual perspectives on social and political issues. In the afternoon we visited a housing project of the Jugendhaus Leipzig e.V. and discussed the thematic

focus "Youth in multiple problem situations, mobile youth work and professional support services" with the full-time staff on site. In addition, the participants got a presentation of the project "residential school", which the organisation designed in cooperation with trainees of the LWB (Leipzig housing company) and offers to schools.

The late afternoon was freetime and a small group took the opportunity to investigate the family traces of an Israeli participant and to visit a „Stolperstein“ in the Waldstraßenviertel. On the spot, an emotional debate about German-Jewish history as well as various contacts with residents of the residential building developed. Finally, a visit of the house and the former apartment was possible. We used this piece of concrete history for the common reflection of the day and individual discussions on the German-Israeli relationship, for the responsibility of the common history and for the perception and positioning of young people in historical questions.

### Day 6: June 1st 2018 Canoe Tour and Experiential Activities – Leipziger Neuseenland

Friday is a holy day in Israel and in Judaism, from which no work or electrical-mechanical support may be used from noon onwards. In this respect, we used exactly this setting to do an outdoor education tour together with the participants, to establish contact with nature and to exchange educational impulses for exercises, games and thematic work opportunities with young people. In addition, this setting provided an excellent setting for a first in-depth look at the process, the group dynamics, content and learning opportunities this week. The time was very intense and the reflection of the participants was shaped by individual as well as collective statements of learn-

ing and growth. The evening was used by the Israeli participants for the preparation and implementation of a traditional Shabbat meal, which could be taken together on a large table, enriched by ritualised activities and, above all, used for reflection and discussion. The 3 hours were especially interpersonal for Israeli and German participants impressive and moving.



### Day 7 June 2nd 2018 Leipzig – Berlin

On Saturday the transfer to Berlin took place as well as a joint city tour, which on the one hand was about historic places and the conversation about historical responsibility in the context of the Shoa. On the other hand the younger German and European history could be conveyed, experienced and discussed. The rest of the time, the Israeli participants explored Berlin on their own. In the evening, we reflected on the week at the Japanese university outside the gates of Berlin and all those involved received detailed, appreciative feedback from the Israeli participants.

### Day 8 June 3rd 2018 Berlin - Tel Aviv

In the early morning we had to say goodbye and transferred the Israeli guests to the airport Berlin Schönefeld.

# Concluding the German experience

## Total Learning experience

The delegation program was a wonderful opportunity for many reasons. First, the informal meetings between social workers that work in the field and students of social work, held much potential for exchange of ideas and work methods used in each country. One of the things that were extremely interesting for the Israeli group, was to visit the services where the German group members work. Learning through experience in contrast of learning through lectures, was one of the main things that made the experience unforgettable. For example, visiting Timor and his workshop, seeing and learning about his different methods to work with the youth of Chemnitz, expanded our perspective on what individual therapy can look like. We recall returning to the hostel with huge smiles on our faces and full with motivation to come back to Israel and build something similar. Another example was the tour around Dresden with Mohammed the refugee. Seeing and experiencing the city through his eyes and through his adventure really emphasized and illustrated the difficulties he had to overcome.

## Cultural and Policy Aspects

The cultural differences between the countries provided learning opportunities as to what the acceptable course of action is when working with a certain population in each country. While visiting services, we learned the government policies and funding in Germany, are very different than those in Israel. The conversations and debates in the group as to the pro's and con's of each country's policy of social services, allowed inves-

tigation and critical thinking on both sides. The realization as to how social workers are perceived professionally and the governmental matching system, allowed us to appreciate the strengths of the Israeli system and aspire for social justice and change. For example, during our lecture with the Saxonian politicians, we were exposed to both sides of the political table. Both the conservative and the social democratic parties view social work matters as important and are willing to put politics aside and come together for greater good of society.

## Group Dynamics

The exchange program was built from a multicultural group. The group was built from Israeli social work students and German social workers or AGJF workers preparing workshops for social workers. Many of the participants felt the opportunity to connect on a personal and professional level. This opportunity gave us the option to learn a lot from each other, each person could add to the conversation from his\ hers specialty. Both groups did not know each other very well at first, but that did not stop us from connecting or talking about our daily routines. We think that there was a very big variety in the group; a wide range of ages, years of experience working in the field, topics of interests, occupations, etc. We feel that the group discussions were interdisciplinary and varied.



## connect assisting refugees and asylum-seeking young people in youth welfare



With the strong migration movements to Germany, in particular in the years 2015 and 2016, came a large number of unaccompanied minor refugees (UmA) and young refugees accompanied with their families to Saxony. Young people with experience of flight are more present in the practice of the Saxon youth welfare service, using offers and needing support.

From these changing realities there are new requirements for the field of youth work. The youth organisations and workers were and are not well experienced in migrant work. According to the law (SGB VIII), it is their duty to work and create offers for that target group.

The AGJF Saxony responded to the new requirements with the project “Connect: assisting refugees and asylum-seeking young people in youth welfare” which started in May 2016 and will last until the end of 2018.

The aim of the project is to support professionals and institutions of youth work in the Free State of Saxony to deal with practical challenges and developments in the field of migrant work. This includes developing inclusive and educational attitudes and concepts.

The objectives are implemented through the provision of training and information, measures of process monitoring and consulting, in-house training, and concept workshops.

The topics that have worked in practice have changed in the last

two years. At the beginning the focus was on everyday necessities such as getting to know the structures of municipalities and institutions, language learning, contact opportunities to the region of origin and family, and acute handling of trauma. The majority of the people who arrived were put in emergency facilities and so-called clearing houses. The professional settings were characterized with a lack of organization and team structures, lack of professionalism of newcomers, and lack of experience and strategies in working with young people with a migration experience.

By now professionals and organizations are no longer faced with the enormous pressures of the years 2015 and 2016. Nevertheless, there is still a high need for support for specific topics in the field of flight and migration. However, over the last two years the needs developed towards strengthening social inclusion, integrative opening of facilities, and regulatory structures.

The idea is not yet implemented to open offers consistently for young people with migration and refugee experience and integrate them in the structures of the Saxon child and youth welfare service. It requires a stronger discussion about how institutions and offers must develop in order to fit the target group of refugees and to respond to their needs. To achieve this approach, it must be reflected where young people with flight experience need to be more integrated into the existing offers, and where it is

sensible to maintain independent offers for the group of young refugees to provide safe spaces within their own community. This requires reflection and further development of core topics of social work and youth welfare under the focus of the migrant society. Also confronting racist structures, institutional discrimination, and an open view of professionals and organizations. There is also the need to reflect the attitude and role of social workers and professionals. Unconscious prejudices and stereotypes continue to exist and effect work processes with the target group. It is also problematic that the topic of migration is mostly discussed under the focus of culture / cultural differences; there is no discussion about the concept of culture and what culture actually means. At the same time racist experiences of young people are not recognized and handled.

A great challenge for this work field is the large rejection and hostile attitude towards refugees. The current clashes in Chemnitz show the difficult political situation in Saxony. Young migrants are part of society and use public spaces but are still threatened and experience racist violence. They are put under a “general suspicion” because of their origin.

This situation requires the empowerment of young people with racist experiences. There is a need to strengthen the political mandate of social work and the self-image of youth work as a human rights profession for migration-experienced children and young people.

# MUT training, consulting, strategy development

# MUT

The MUT program has been part of the AGJF Saxony since 2008. Various projects, further education, and consultancy in the field of prevention of racism and neo-nazism are implemented. Partners in the field of democracy education received support in the development of strategic prevention concepts.

The projects continue the proven strategy of strengthening and developing the sensitivity and competence of youth work and related professionals. They respond to the ongoing needs for dealing with group-related rejections (currently mainly racism and enmity towards refugees) and neo-nazism.

In seminars and counseling sessions we support professionals in setting up and implementing strategic prevention measures in their facilities and work with youth groups and the community. The central focus of our work is a gender-reflective analysis of the phenomena of rejection. The projects take a closer look at heterosexism and antigenderism and focus on gender-specific, everyday-compatible functionalities for rejection.

**The MUT program has currently the following projects:**

**Model project MUT - Interventions. Gender-reflective prevention against racism in the community**

The project team supports youth

**MUT**  
INTERVENTIONEN

workers and professionals in the field of racism and other rejection attitudes as well as the intercultural opening of their institutions and

projects. The aim of the project is the further development of professional principles and the transfer of democratic potentials of the working field.

The social debates on the topics of immigration, flight, and asylum in recent years are also reflected in the practice of youth work and challenge professionals with changed conditions. Young people are hostile to refugees and participate in mobilizations against facilities for asylum seekers. Boys and girls and their parents express fears of sexual assault by immigrants. In some institutions, conflicts between refugee youth and “established” youth play a role. In addition to prejudices that are fixed to the (attributed) origin and skin color, also sexist and homophobic rejections are widespread.

In the pilot project, we accompany selected youth support providers in long term consultation processes on site. We are looking for partners in rural Saxony who are active in youth work and other fields of youth welfare.

**MUT - racism prevention and anti-group denial strategies**

The project, which started on Jan-

**MUT**  
RASSISMUSPRÄVENTION

uary 1st 2017, is part of a long term strategy of AGJF Saxony. The topics of prevention of racism and group-related rejections, as well as democracy-developing practice, should be anchored in the field of professionals and in the field of work. The project responds to ongoing needs to reduce group-

related rejections and neo-Nazism in youth work and related fields in Saxony. Building on the accumulated expertise and the experience of the organization in the field, youth work should be further developed perspectively and sustainably with necessary prevention work and inclusion competence.

We provide advanced training on the subject for organizations and professionals according to their needs and resources. In addition, we support the creation and implementation of strategic preventive measures in institutions or educational work. Within the project different formats are used:

- Open training for professionals in the form of seminars, symposia, and forums
- Event-related consultations of teams and organizations
- Accompaniment and impulses for professionals in education
- Working platforms for experts in neo-Nazism prevention in youth work



# Leipziger Youth Living

## United living of young people and young families in need of help



### Social supported youth living

Leipzig has changed a lot in the last decades; many positive developments had an influence in the cityscape. The steady growth of population shows the increasing attractiveness of the city. Forecasts predict that the population will increase from 590,000 up to 720,000 inhabitants by 2030.

The housing market is one component that is influenced by this development. Because of the influx there is an steady demand on living space.

As a result of the growing population of Leipzig, the prices for flats rise and there is a big need for new buildings. Against this background, the political concept of Leipzig has the main point of creating affordable living space.

The housing market has almost no space for people with a low budget, the socially disadvantaged, or young people with economical problems. A lot of the youth have lost their flats in the last years because they can no longer pay the rent. As a result, the number of young people owing back rent has increased. To find a flat without any money or with poor credit is nearly impossible, so a steady growing number of young people are becoming homeless.

With the increasing population, in combination with the growing attractiveness of Leipzig, the „Social Youth Living“ project of Jugendhaus Leipzig e.V. provides an important supply of prospective and affordable living spaces. Jugendhaus Leipzig e.V. stands for over 25 years as a reliable and constructive work with disadvantaged

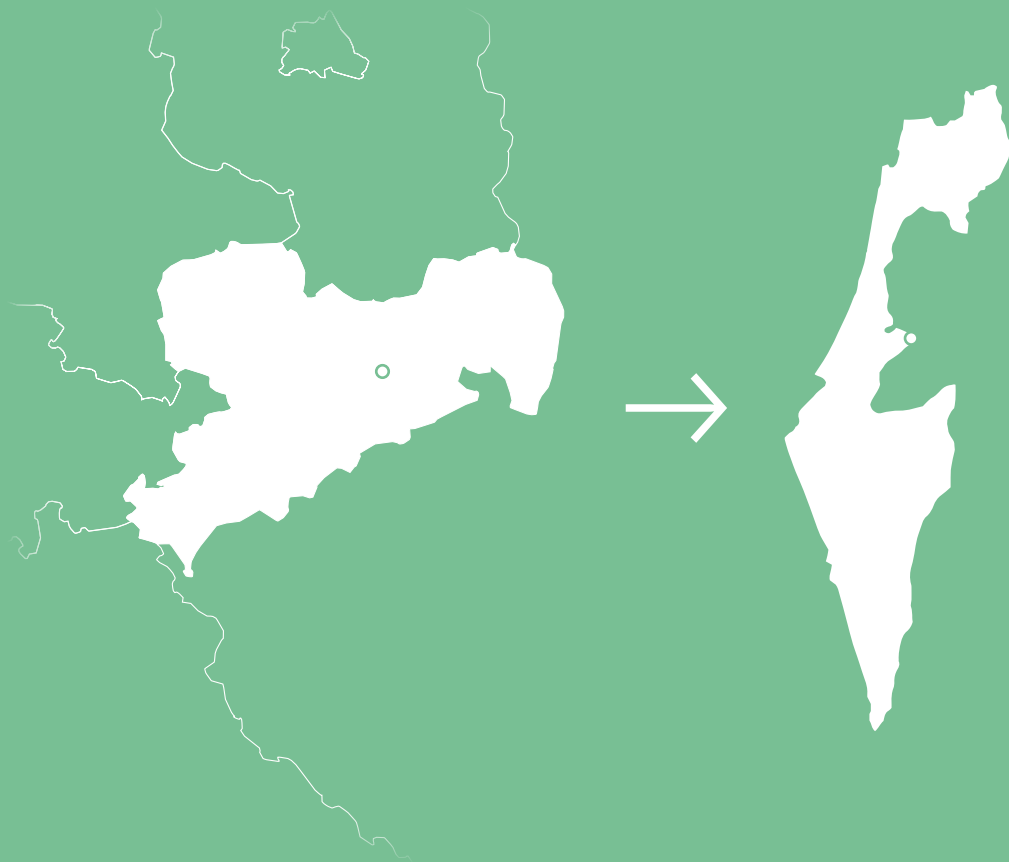
teens. The Youth Living project „Krähenhütte“ has 15 years of experience with accompanied youth living.

In 2017 the possibility popped up to launch a new project in co-operation with „Leipziger Wohnungs- und Baugesellschaft mbH“ (a housing company). The project offers affordable living space and social support for young people on the way to an autonomous life.

Supported youth living refers to young people who are part of educational measures. The living project offers 20 different flats for young people and single parents who are affected or nearly homeless. There is also one flat for 3 teens who have an especially high need of help. For the whole house a long term contract was signed with Leipziger Wohnungs- und Baugesellschaft mbH which guarantees a cheap living space for the target group. The target group is young adults and teenagers who are homeless and/or unemployed.



# GERMANY VISITS ISRAEL



**10** Some stations of the exchange (October 29th 2018 – November 4th 2018)

**11** Keywords from the final reflection

# Some stations of the exchange

Monday October 29th 2018

Our program for this day made it clear that a lot of information and encounters will happen. After leaving Kibbutz Dorot we drove to Sapir College, which is about five kilometers away from the Gaza Strip. This fact was immediately apparent when we entered the campus when we saw the shelters standing on the premises.

In the college, we were warmly welcomed by the students and lecturers. The reunion immediately triggered a positive mood. Dr. Merav Moshe-Grodofsky, head of social work, gave us an introduction into the history and present work of Sapir College. It has become clear that the college has a high commitment to the community and understands how the campus is a part of the everyday life of the people living there. In addition to the academic facilities there is also a kindergarten, a school, a retirement home, and recreational facilities such as a gym. We realized that the general conditions and the environment of the college differ significantly from the 'classical' university and university locations in Germany. In addition, Sapir College sees itself as a meeting place between different religious groups and people of different backgrounds. At the same time, the college sets the goal of facilitating access to academic education for people who are disadvantaged by society and in a marginalized and precarious living environment. Part of this strategy is the "Social Involvement Program" which aims to motivate professionals, students, volunteers, and citizens to work together to build social responsibility. This program has already resulted in a large number of projects in the community. On the one hand they are intended to improve the

development opportunities of individuals or groups of people. On the other hand they simply work to alleviate social problems. The common criticism of the college system, as a 'place of reproduction of society', seems less justified in relation to Sapir College.

In the second part of the day we visited various institutions that are located in the field of youth social work. This included a youth center, which also employs mobile youth work; an inclusive children's and youth center with a focus on school promotion; and a youth club, where children and adolescents can learn and play instruments. In the youth center of the organization "ELEM" we finally had the opportunity to enter into a professional exchange with the Israeli students. At this point it became clear that action strategies and attitudes are not very different. However, with regard to the target group youth, an important difference became visible. The conflict in the Gaza Strip and the regular rocket attacks in the region are an additional risk factor to be overcome in a young person's life. This represents, probably very often, an enormous additional challenge to the developmental process of youth in the Gaza border region.

After this marathon of professional and informative input, our ways parted at the end of the day. We were then able to get to know the living places of our hosts. At that moment many of us surely realized how nice it would have been if we had given the Israeli students in Saxony the same opportunity. Because of this it was possible to ask and discuss many open questions and topics again in a smaller setting and to infor-

mally exchange experiences and impressions. In the evening, the respective local groups met in the cities of Sderot and Be'er Sheva for a joint reflection round. While some tried to consolidate existing contacts, others tried to process the impressions through well-known coping strategies.

The day was very enriching and at the same time very tightly timed. In some places we would have liked more space for questions and discussion. As a result, the evening reflection group 'unfortunately' had to sit longer than expected. Presumably, this phenomenon will be repeated.



# Visit to Rahat, the largest Bedouin city in Israel

Tuesday, October 30th 2018

The visit to Rahat was intended to give an insight into the Arab Bedouin society of the Negev. We met Hosnia who, having given birth to 8 children, took a new direction. With the founding of her own business, she embarked on a path unusual for Bedouin women. It offers income-based work to other women who can do handicrafts from home and receives groups to help build understanding between Jews and Muslims.

Salim, our guide and translator for the day, gave us a very positive and subjectively unreflected view of the current situation / evolution of Bedouin society. It was very important to him to look at positive developments such as the new Sodastream factory in Rahat, which provides many jobs for Bedouins, but not management positions. Challenges and difficulties within Israeli society were not highlighted. Many of our questions remained unanswered. Here are just a few:

- How are men doing when women “rise” socially and earn money?
- Does Hosnia feel a part of society? Where does she feel included or rejected? What else would she want?
- What role does the tribe play in job placement at Sodastream?
- Are all Bedouins for the modernization? What are counter arguments? (Salim argued that there was little pro and many cons. Men fear that they would lose control and, more generally, that it would make them more distracted from religion).

In the evaluation session with Asra (the Bedouin student) and Michal (professor), the following information was conveyed: It was clearly stated that the day in Rahat provided only a special perspective and does not reflect the entire Bedouin society and its current situation. There are about 250,000 Bedouins in Israel. Of these, 60% are under the age of 18. Some are still nomads and live in unrecognized villages, causing conflicts with Israel. It is a highly community-based society that provides affiliation and security, but also produces social control. Social programs/services are very new to Bedouin society and there is a general denial of problems. Asra said from her personal life that only 5 years ago girls were not allowed to study or leave the house. The enormous change in Bedouin society is also evident when we consider that Rahat was still a tent city 50 years ago. Her family decided for Asra to study social work. The father did not agree to her desire to become a veterinarian, because in his eyes this is not a suitable occupation for a Bedouin woman.



The reflection in the group raised some more critical questions about the day: Why was Asra, although she expressed her willingness, not given the opportunity to show us her Bedouin village? The reflection also revealed that none of the students were ever in a Bedouin village/town even though it is not far from the college. The high religious diversity in society obviously does not (yet) lead to the fact that the cultural and religious groups are well acquainted. Likewise, this circumstance reflected in our lives in Germany - how many times did we visit a refugee shelter? How well do we know the situation of the Roma in Germany?



# Sapir College and the Rotem Center

Wednesday, October 31st 2018

In the morning we talked about being a young adult. We all brought a photo of ourselves as a young adult or teenager. We showed the pictures to everyone and thought about why we chose this picture and the question **“What makes us realize that we are a young adult (and not a teenager any-more)?”**.



It was very interesting to find similar and different aspects between Germany and Israel. In general, as young adults we are more self-deciding, more independent, and more responsible for our lives. For some of us it is also a process of empowering oneself, to get to know each other better, and to feel more comfortable in those regards. For the Israeli people the army was a big topic in the process of growing up. Young people sometimes have difficult experiences during this time. After the army some of them need mental support; but they are adults and the system does not focus on them. Another topic was the definition of teenager, young adult, or adult. Today this is more fluid and not set to a certain age.

After this discussion we heard a lecture about the **Rotem Center**, a center for marginalized young women aged 18 to 35 operating within the Sapir College. It was founded in 2008 to open College doors to adolescent girls and young women who have dropped out of numerous social settings and offer them opportunities for personal, educational, and occupational growth. In one year about 50 young women join the programs of the center. There is a mentoring program, a program for advancing education and employment opportunities, a program to integrate young women in academic courses, and a program to advancing young women with disabilities.

The work of the center is based on critical feminist theory. This means, they believe that young women who have experienced situations of distress can use their knowledge to support other young women. Before telling their own stories (such as domestic violence) in the group, it is important to share knowledge in order to understand sexism and racism.

The women learn that they are not alone, someone believes in them.

We also had a quick talk about what safety means to women. In this discussion we thought about trans\* persons, gender-performance, and behavior in rooms only for women.

Another discussion was about how close or how distant social workers are to their clients. The social workers in the center always give their private number to the clients. Other topics discussed were what a good relationship should look like to best support the clients, how to be able to do that job, and the length of that job. In the afternoon we met three young women (age of 21, 23, 27) who are going through the programs at the Rotem Center. For the women, the most important qualities of feminist work are security, trust, no condemnation, real understanding, and *“... sometimes it's just that someone remembers your name!”*.



# Youth Village, Pride House & Forgiveness

Thursday, November 1st 2018

## The Miriam and Saul Goldberg Community Anchor Youth Village

At the beginning of the day we visited "The Miriam and Saul Goldberg Community Anchor Youth Village". The youth village in Be'er Sheva was created to meet the urgent needs of young people who are not cared for by their families or who need to be taken out of families. The Youth Village offers various programs and services for young people. This includes:

- Youth living in residential groups
- "Day care" for young people - care after school
- Supervision at school refusal
- Advice and support with diverse questions
- Therapy offers
- Housing for young people from the youth village, who need an apartment after military service

These different offers are combined and offered to young people from the south of Israel. Unfortunately, due to lack of time, we only got a very brief insight into the youth village. There was hardly any time for further questions. Nevertheless, this project is unique in the country. It provides food for thought with regard to the offers under §13 KJHG and aids for education in Germany, e.g. As well as giving insight to what extent it would be possible to assemble offers under one roof and what advantages or disadvantages arise from it.

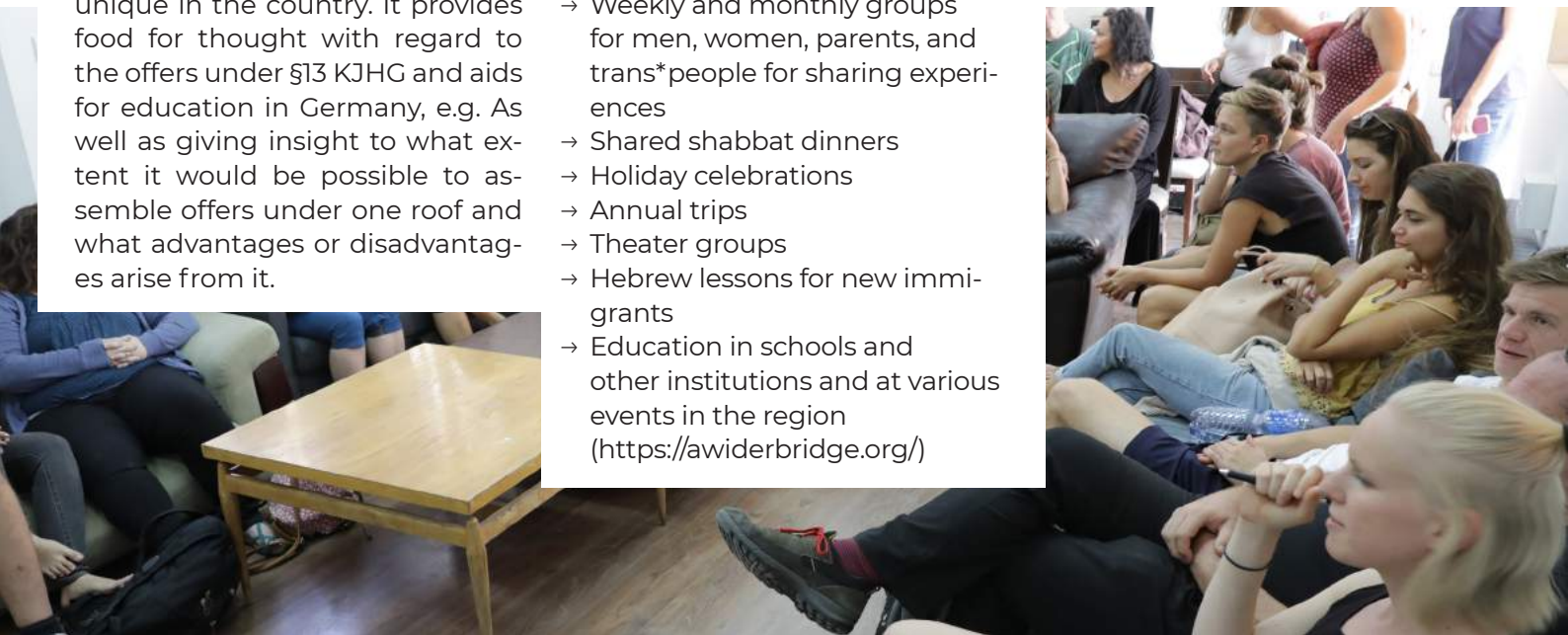
## Pride House Be'er Sheva

Our next stop was Pride House in Be'er Sheva - an organization where activists work to strengthen, expand, and provide concrete support services to the LGBTQ community in Be'er Sheva and southern Israel. Israel is (under the view of the legal recognition of sexual and gender diversity) the most liberal country in the Middle East. For example same-sex couples are legally treated as heterosexual partnerships and marriages; since 2015 the change in gender entry is no longer conditional on surgical sex reassignment; the military supports trans\*soldiers by providing accompaniment and access to hormone therapies and surgical interventions. At the same time, social reservations and structural discrimination continue to exist with regard to the field of social work. Sexual and gender diversity and the resulting needs for different groups are still under-perceived and inadequately addressed, according to activists. The organization wants to oppose any form of homophobia and transphobia in the south as well as increase the visibility of non-heteronormative ways of life. The Pride House offers:

- Weekly and monthly groups for men, women, parents, and trans\*people for sharing experiences
- Shared shabbat dinners
- Holiday celebrations
- Annual trips
- Theater groups
- Hebrew lessons for new immigrants
- Education in schools and other institutions and at various events in the region (<https://awiderbridge.org/>)

## "Forgiveness as Method in Social Work"

After a light lunch, we met with Dr. Ing. Alvin Lander, who conducted a lecture on forgiveness with us. Dr. Lander is a lecturer at Sapir College and family therapist. He introduced us to the twelve-step model of Dr. Roger Enright's forgiveness. It suggests the process of forgiveness in dealing with mental injuries caused by neglect and mistreatment in familiar contexts. Forgiveness thus becomes the way out of incapacitation and the healing process. Dr. Lander successfully uses this model of forgiveness in his therapy sessions. There was a controversial discussion about the question of "to what extent social work in such problem constellations must also keep an eye on and criticize social conditions". Forgiveness can not therefore be called the alleviation of perpetrators, but is exclusively aimed at helping the person concerned in their individual coping with the situation. Afterwards we went to the goodbye dinner with the students of Sapir College in Kibbutz Dorot. We had delicious Asian food and many personal discussions and farewells.



# Impressions of a journey through Jerusalem

Saturday, October 3rd 2018

The day we arrived in Jerusalem- it was Shabbat- everybody took the chance for individual sightseeing, walking through the streets, going to the market or just resting at the apartment. It felt strange to continue the travel without our friends from Sapir College. The next day we met with Inbar. She lived in Jerusalem and walked with us through the streets of the old city. Afterwards everybody was heading for individual plans. All of us collected different impressions and special moments that day in this very special city.

I cannot grasp the meaning and the history of this place. Of course not. It is not possible only by walking through the streets. You can just get a glimpse of it. On the way to the old city woman pass my way, also men, who are reading in a small book while walking. Surely not any kind of book. From above you can see that the area at the Wailing Wall (Klagemauer) for men is a little bit bigger than that for women. They also seem to pray a bit louder. What are you doing on Shabbat? Praying, eating and praying, praying. On the stairs a young woman helps a very old woman managing her steps. The old woman complains about two other women wearing Saris who should not take pictures (selfies) with their cell phones. It is Shabbat. People on the square in front of the Wailing Wall pick people who are wearing shorts or have not covered their shoulders and offer them clothing to dress appropriately for Shabbat. You feel uncomfortable wearing that kind of long apron. A lot of "invisible traps" you can step into without knowing?

In direction to the temple Mount (Tempelberg) we cannot continue. A new law: on Friday and Saturday people who are not Muslims are not allowed to enter. "But we are all Muslims!" The soldier smiles. Another guy wearing a t-shirt is also wearing a big gun. He is walking through the narrow streets like everybody else. I met a lot of friendly people while walking on the wall of the old town and through the Arabic quarter. At the Holy Sepulcher (Grabeskirche) I got a new picture of Christian people and church. Believing people from diverse backgrounds come together in that church. The old city of Jerusalem is not only for tourists but a vivid place where people live. People at the kibbutz told us, if you want to live - you got to go to Jerusalem. And now I see the contrast between 1000 years of old culture and the new growing buildings. Quite relaxed mix between culture, advertisement, and new houses. Diversity and chaos in the narrowest space.



The question is how the different groups in this society can live together in such close space. This city never belonged to only one group alone. I perceived the visible borders that divides this society. The roles seem to be clear. For example who is working in garbage collection and who is in more privileged positions...Impressive diversity and how this is handled. How is this diverse society working? It is not always the aim to develop a joint society. A possible aim could be to live side by side.

Does it make sense for an Israeli citizen to go abroad for a practical training? Because to experience diversity of society you just have to step out of your door. How is social work functioning here? In Jerusalem religious organisations are playing an important role in dealing with social problems. Which are the values with which we act? What is normal? These were just some of many questions that occurred.



# Documentation of the visit to Yad-Vashem

Sunday, October 4th 2018

## Evaluation: How are you feeling after visiting the memorial Yad-Vashem?

The visit to Yad Vashem, the world's largest Holocaust memorial, caused some inner tension to some participants. The confrontation with death and annihilation, personal references from the historical past and the present gave an idea that this visit is very emotional and requires a detailed reflection.

As a group we drove to Yad Vashem. The exhibition, for which we agreed four hours of time, was explored individually. The use of audio guides was very helpful, as we were all able to walk through the exhibition at our speed.

The introduction to the exhibition is dealing with historical Jewish life. That shows the relevance of Yad Vashem not only as a memorial of the Holocaust, but also as a memorial to Jewish culture.

The visit of Yad Vashem was very emotional and touching for everyone. It was an overwhelming amount of information and emotions - tangible and incomprehensible at the same time. Well designed content and media, but too little time or too concentrated to record all information in one day. Very moving was the Children Memorial, the list of the extermination camps, and the movies. A death march passed Chemnitz.

Sometimes topics have been personally touching, for example by personal references (perpetrators and victims in one's own family and the resulting desire to discuss this with grandparents) or one's own role (parents).

For some, feelings of guilt or shame have developed. There were ambivalences towards traditional Jews and other visitors.

Some participants found it terrible to have been in Yad Vashem. Some felt very cramped in the exhibition, some had to go out or even cancel because the emotions were too strong. Questions that remain are: Why have other nations been looking away for so long? Where are we today political/social/human? What about anti-semitism today? What are criteria for sincere remembrance?

What does that mean for our work with young people? Would we visit Yad Vashem with youth groups? Especially with regard to the reflection of memorial visits as students and the experience of the current visit.

The view of an Israeli was inspiring for our dealings with the Shoah: "Forgive but do not forget! See what hatred is doing to people."



## Keywords from the final reflection

After the two week program – one week spent in Germany and the other in Israel, we conclude by saying that it was a very successful experience on both sides, and we would like to keep in touch for further interactions together.

Although there were some points that came up in the closing meeting we held that we would like to share:

- We think it could have been a great idea to start the week with a bonding activity between the two groups, it's been a while since our time in Germany.
- Some said that it was a great experience to see the social work students' lives, and the accommodations were really successful, the Germans got to experience all aspects of the students' lives.

→ Most of the group conversations were group conversations, we think that it might have been better to talk in smaller groups and on various topics, in order for the groups to come closer together, and for the daily reflection to be more substantial.

→ In smaller groups the conversation is more intimate, some of the students mentioned that they got lost in the overall conversation.

→ It was a sharp transition between the last lecture and the closing meeting, without any reflection or discussion on if it was beneficial or not.

→ Some thought that the tour and sightseeing in Rahat was disorganized. The tour guide spoke in a specific way and maybe we needed to match expectations

pre tour. The overall feeling is that there was a lot of potential in the tour, yet we felt that not all bases were touched.

→ It was a very experience for the Israeli students as well, a lot of the places visited was their first time visiting there. There was a thought of maybe adding these kind of tours to the curriculum, so all students could benefit.

→ An idea came up that maybe the groups could visit the social services that the students practice at, in addition to the other places, which enables the groups to connect on a more personal level. For example, in Germany we visited the groups' work places and it helped us connect and understand what their work entails.

→ Some students felt that it was a once in lifetime experience. Each



- group learnt so much from the other, both from the group conversations and from the personal ones.
- Another point was that we would have liked more group conversations and peer studying. For example, discussing case studies, or conversing over a service we visited, or even just plain topics to hear the differences approaches of the two countries.
  - The age difference was not an issue, some felt that they had a lot of experience to teach and pass on to the students.
  - Maybe we can think of a way to bring the topics of the personal one on one conversations into the group's conversations. Sometimes it felt like we spoke between us and it was left in the air without other people knowing about the interesting things we spoke about.
  - It was an amazing experience for the German group to integrate between the professional level and the personal level of the students' lives. For example, in the morning going to see a service that provides care for the Bedouin community and then in the evening sitting at a bar with the students or sleeping in their houses.
  - With regard to the prior point, some said that they had different experiences on various levels; culturally, personally, professionally.
  - We need to find the balance between the lectures and the breaks, more time for breaks and conversations between the two groups. It was hard so sit inside a classroom when the sun was shining outside.
  - Some said that they got off the plane and went straight to the Gaza border, with no time to reflect as a group on the experience.
  - In addition, some would like to talk about the holocaust and the art of forgiveness between Germany and Israel.
  - Reflecting back to the time in Germany, the Germans felt that there wasn't enough time as a group, maybe next time there should be an emphasis on getting to know the Israeli group better.
  - The two groups would love to keep in touch and create a forum, to talk about various topics, connect Sapir to the Dresden College, and continue this relationship.
  - Some people thought that the day tour in Rahat could have been replaced with a day tour to Asraa's village. A Bedouin member of the group who could have given us her point of view, shown us her house, and maybe connect the group to the topic through her different life experiences.
  - The accommodations in the students' houses should be the basis for the next groups, more spontaneity, free time and more informal meetings between the two groups.
  - Most people thought that the last lecture about forgiveness was unnecessary, maybe it would have been better to reflect and conclude the whole week in small groups instead.
  - This program is a window to continuing the cooperation, the personal connections and the shared experiences between the two groups.
  - This program also taught us about total learning. In other words, learning through our senses, through our emotions, professionally and intellectually.
  - Any further comments that anyone might have to add, is more than welcome to do so.



# ConAct coordination center for German-Israeli youth exchange

→ [www.conact-org.de](http://www.conact-org.de)

ConAct – the Coordination Center for German-Israeli Youth Exchange is a nationwide working service and information center for exchange projects between German and Israeli youths, located in the sector of non-formal education. Since 2001 ConAct administers the funding of German-Israeli youth exchange, supports exchange programs between young people and offers qualified trainings for professionals in the field of German-Israeli youth work.

The employees of ConAct inform about organizational requirements and offer assistance in the educational preparation of exchange projects, arrange contacts between new partners from both countries and organize information days and professional conferences. Each year, over 300 projects of extracurricular education are financially and pedagogically supported.

While visiting Israel in spring 2000, Johannes Rau – then Federal President of Germany – had suggested to actively support and intensify German-Israeli youth exchange. Following this proposal the Israeli Minister of Education, Yossi Sarid, and the German Minister of Youth Affairs, Dr. Christine Bergmann, signed a resolution for the establishment of coordinating offices for German-Israeli youth exchange. The Declaration of Intent is available here (only in German).

ConAct, the coordination center in Germany, began working in October 2001 in Lutherstadt Wittenberg, Saxony-Anhalt, where it still

resides. It was inaugurated in the presence of the Federal President of Germany, Dr. hc. Johannes Rau, the Federal Minister of Youth Affairs, Dr. Christine Bergmann, and the Ambassador of Israel, Shimon Stein, the Minister of Social Affairs of Saxony-Anhalt, Dr. Gerlinde Kuppe, and the Lord Mayor of Lutherstadt Wittenberg, Eckhard Naumann.

ConAct works on behalf of the German Federal Ministry for Family Affairs, Senior Citizens, Women and Youth, supported by the federal states of Saxony-Anhalt and Mecklenburg-Vorpommern. ConAct is formally connected to the Protestant Academy of Saxony-Anhalt in Lutherstadt Wittenberg, yet as a state institution it is not being connected to any religion. Thanks to the invitation of Lutherstadt Wittenberg, the office of ConAct is located in the historical city hall. The Israel Youth Exchange Authority (formerly Israel Youth Exchange Council) is the coordinating office in Israel and respective partner organization of ConAct. It is working on behalf of the Israeli Ministry of Education and the Israeli Ministry of Foreign Affairs.

## Fast Facts on ConAct – Acting Together

We concentrate on ...

- providing information, networks and partners within the field of German-Israeli youth exchange
- advising German-Israeli project partnerships on the preparation and organization of joint youth exchange programs and trainings for professionals in youth work



- developing educational papers for planning and realizing German-Israeli youth meetings
- formulating central questions for the further development of German-Israeli youth encounters – which already involve the third and fourth generation after the beginning of private contacts and diplomatic relations between Germany and Israel
- planning conferences and seminars for the exchange of experiences and for further qualifying leaders of youth groups and multipliers within German-Israeli youth exchange
- discovering new ideas for pilot-projects within German-Israeli youth exchange

Please contact us if you have any questions. We are looking forward to ...

- inform about the funding of projects in German-Israeli youth exchange by financial means of the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth
- give advice for finding additional funding possibilities to facilitate youth encounters
- arrange contacts between organizations in Germany and Israel in order to help establishing new cooperation programs of youth exchange
- organize conferences and workshops addressed to group leaders in order to convey new perspectives.

We consider ourselves a service and information center within the field of youth relations between Germany and Israel.

# German-Israeli Future Forum

## Stiftung Deutsch-Israelisches Zukunftsforum

→ [www.dizf.de](http://www.dizf.de)

### We Shape the Future

The German-Israeli Future Forum brings together professionals and executives from Germany and Israel who take on responsibility and champion the democratic organization of our societies.

We support multipliers from Germany and Israel and fund bilateral projects that contribute to shaping the present and the future of German-Israeli relations in a sustainable manner.

### Foundation – Establishment

On December 6, 2007, the German-Israeli Future Forum was established as a foundation with legal capacity under German Civil Law by the Federal Republic of Germany and the State of Israel. The Foundation began its work in February of 2009. The idea was developed in 2005 by the German Federal President and the Israeli President during celebrations marking the 40th anniversary of the establishment of diplomatic relations between both countries.

### Areas of Activity – Our Approach

Across our three areas of activity Politics and Society, Innovation and Technology, and Cultures and Communication we fund German-Israeli cooperation projects with results that benefit both countries. In these projects, German and Israeli professionals and executives aged between 18 and 45 grapple with current socio-political challenges. The project participants work together at the places where different disciplines

meet and implement innovative ideas that provide impulses relevant to the future of both societies.

### 1. Politics and Society

The development of German-Israeli relations since diplomatic ties were established on May 12, 1965 has been an unusual and impressive success story, particularly with the Shoah as a backdrop. Today, the two democracies of Germany and Israel face different challenges, but also joint and global ones. In light of the growing number of authoritarian political and social structures worldwide, German-Israeli cooperation projects can make an active contribution to strengthening constitutional democracies.

Our “Politics and Society” area of activity funds German-Israeli projects that work together on options for shaping democracy and generate potential solutions to current political and social challenges.

### 2. Innovation and Technology

German-Israeli scientific cooperation paved the way for diplomatic relations between the two countries. Today, Germany and Israel are two of the leading states worldwide in the area of innovation and technology. At a time of global challenges such as climate change, population growth, and dwindling resources, we are dependent on innovations and new technologies. German-Israeli cooperation projects in the area of science and technological research have enjoyed success for

years already and can bring about desperately needed innovation in the future.

Our “Innovation and Technology” area of activity funds German-Israeli projects which together develop ideas for implementation and techniques that contribute to sustainable thinking and actions.

### 3. Cultures and Communication

How Germany and Israel see one another and the communication cultures of both countries have changed at breakneck speed over the last years. New technical possibilities both carry the potential for increased openness within society as well as dangers with respect to deliberate marginalization and manipulation. Different cultures are able to challenge how they see themselves by exchanging ideas about similarities and differences. German-Israeli cooperation projects can make an important contribution to reflections about group belonging and identity attribution.

Our “Cultures and Communication” area of activity funds German-Israeli projects that champion pluralist societies and a transparent, friendly culture of communication.

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Zukunftsforum

# Uferlos Service for the activation of international youth work in Saxony

→ [uferlos.agjf-sachsen.de](http://uferlos.agjf-sachsen.de)

“Uferlos” is a statewide specialized service offer for strengthening International Youth Work (IYW) in Saxony. It docks on the experiences of professionals in Saxony and supports and qualifies them in and for measures of IYW by further education and consultation. The project addresses to non-statutory and statutory organizations of child and youth welfare as well as interested professionals in Saxony. Our advice is free of charge, customer- and resource-oriented and confidential.

- We offer process-oriented advice for International Youth Work projects on for example funding opportunities, conceptual orientation of the project or project partners. We accompany from the idea to the application and planning, public relations, communication with the project partners up to the billing and evaluation. In a first consultation on-site we clarify the concern and agree on a consulting assignment.
- We offer various training formats tailored to the needs of our partners and plan these together in order to ensure a participatory and suitable training. Formats might be one day or multi-day seminars, conferences, workshops or expert exchanges.
- We test the field of international youth work through our own international projects and share our experience via personal contact, our website and publications – therefore we also collect experiences from other good practice projects and promote them.

- We network institutions with national and international partner organizations of International Youth Work. “We believe there is no greater and more effective means of reciprocal education than working together” (J. W. von Goethe). This is a guiding principle we want to reinforce with networking opportunities for the Saxon youth welfare services and the visualization of active actors in international youth work in Saxony.
- We are committed to strengthening and recognizing international youth work as well as youth work in Saxony in general.
- On our website we offer information, news and documents e.g. on good practice projects, funding opportunities or upcoming events.

According to the Child and Youth Welfare Act, International Youth work is the focus of youth work (see § 11 (3) SGBVIII). The IYW is thus part of the national child and youth welfare policy, but also linked to foreign relations with other states, though in former times there was a strong focus on understanding among nations and especially after World War II for reasons of redress. Although the discourse about the political dimension of IYW is currently beginning to flare up again, nevertheless it still draws attention to the potential of the individual, personal development of the participants such as increased self-esteem, intercultural competence, reduction of prejudices, etc. These potentials of IYW are available for actors in the field of child and youth welfare to fulfill the mission in a creative and innovative way.



The aim of Uferlos is to sharpen the view on young people, their ideas of leisure time activities, their needs and life plans, to include topics and contents participatively in the design of eventful and effective youth encounters.

# international scouts

## new ways for international youth work

→ [iscouts.agjf-sachsen.de](http://iscouts.agjf-sachsen.de)

With the project “international scouts - new ways for international youth work” the AGJF Saxony and the partner organizations improve the framework conditions and opportunities of participation in international youth exchanges. The goal is to give as many young people as possible the experiences of cross-border activities and develop new ways of access and information for projects of international and European youth work. This will open up learning and experiential spaces for young people from different countries and promote mutual understanding, tolerance and openness.

### Project framework

With the project international scouts, we would like to work on three central approaches for strengthening and activating International Youth Work (IYW), in order to develop and test ideas and concepts for improving practical work in the field of practice.

Here, alternative and unexpected formats, approaches and partnerships should be brought into focus. In the three focus areas, we work together with partners in Saxony who bring their experience into the development process.

1. Participatory development of youth-appropriate and youth-friendly communication and information offers for profiling IYW as an attractive and meaningful activity in adolescence using youth-adequate media approaches.
2. Extension of existing peer-to-peer networks and training approaches with specific parts for IYW, their possibilities and the diverse benefits for young people.
3. Promoting and expanding the “border traffic” between the neighboring European countries Germany and the Czech Republic, involving alternative

partnerships (regional companies) and new formats for implementation with schools

All partners work concretely with young people and implement projects together with the young people. The partners are doing project planning and concept development on their own responsibility; regular coordination and reflecting meetings are used to sharpen and reflect on the understanding of participation, its possibilities and limitations. A continuous involvement of young people is essential in all three fields of practice in order to be able to work on the formulated goals in a youthful and successful way.

### Partner organizations

- Deutscher Kinderschutzbund Kreisverband Aue Schwarzenberg e.V. - accesses to educational institutions and network in Czech Republic
- RAA Sachsen e.V. - many years of experience in the project peer leadership and interest of young people in questions of mobility
- AJZ Chemnitz - Youth Cultural Center with practical experience and networks in international youth work



# Imprint

## Coordination

**AGJF Sachsen e.V.** (Germany)  
[www.agjf-sachsen.de](http://www.agjf-sachsen.de)

**Sapir College** (Israel)  
[www.sapir.ac.il](http://www.sapir.ac.il)

## Partners

**LAK Mobile Jugendarbeit Sachsen e.V.** (Germany)  
[www.mja-sachsen.de](http://www.mja-sachsen.de)

**LAG Mädchen und junge Frauen in Sachsen e.V.** (Germany)  
[www.maedchenarbeit-sachsen.de](http://www.maedchenarbeit-sachsen.de)

**LAG Jungen- und Männerarbeit e.V.** (Germany)  
[www.juma-sachsen.de](http://www.juma-sachsen.de)

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Diese Maßnahme wird mitfinanziert  
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des von den Abgeordneten des  
Sächsischen Landtags beschlossenen  
Haushaltes.

