

# PARTISPACE

SPACES AND STYLES OF PARTICIPATION  
Non formal and informal possibilities of young  
people's participation in European cities

PARTISPACE  
Working Paper  
June 2018

## Re-Thinking Youth Participation – contributions of PARTISPACE

This Working Paper is published in the Working Paper Series of the international research project “Spaces and Styles of Participation. Formal, non-formal and informal possibilities of young people’s participation in European cities” (PARTISPACE).

The project involves ten research teams from Bulgaria, France, Germany, Italy, the United Kingdom, Sweden, Switzerland and Turkey.

Further information on the project is available the project website <http://partispace.eu>

*This paper has been written by Andreas Walther based on the comparative and thematic reports produced in PARTISPACE, on a joint debate within the consortium and on individual comments (special thanks to Janet Batsleer, Torbjörn Forkby, Barry Percy-Smith, Axel Pohl, Larissa von Schwanenflügel and Nigel Thomas).*

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This project receives funding from the European Union's Horizon 2020 research and innovation programme under grant agreement No 649416.



PARTISPACE has started from the assumption that the dominant understanding of youth participation in research, policy and practice is narrow and limited to institutionalised forms and meanings of (political, social or civic) participation. Neglecting other practices of young people contributes to reproducing social inequality and has a double effect of exclusion: discourses draw a picture according to which a majority of young people do not participate while young people express disinterest in getting involved in officially recognised forms of participation and thus seem to reproduce the discursive picture (cf. Kovacheva et al., 2016).

The central research question of PARTISPACE was *how* and *where* young people do participate differently across social milieus and youth cultural scenes. What *styles* of participation do they prefer, develop and apply and in what *spaces* does participation take place?

Theoretically, PARTISPACE conceptualised youth participation as

- *Discursive* practice that is produced by societal discourses addressing young people as ‘citizens in the making’ and distinguishing participatory and non-participatory activities
- *Youth cultural styles* of practice in the public domain by which young people present themselves as different from children, adults and other young people
- Situated practice embedded in structured *social spaces* while at the same time expressing the appropriation of social space
- *Participation biographies* expressing young people’s individual processes of coping with particular life situations and constructions of self-identity
- Enabled and inhibited by *public institutions and policies* at local, national, and transnational level.

The study has undertaken a comparative analysis of young people’s practices in eight cities across Europe - Bologna (IT), Frankfurt (DE), Gothenburg (SE), Eskisehir (TK), Manchester (UK), Plovdiv (BG), Rennes (FR) and Zurich (CH).

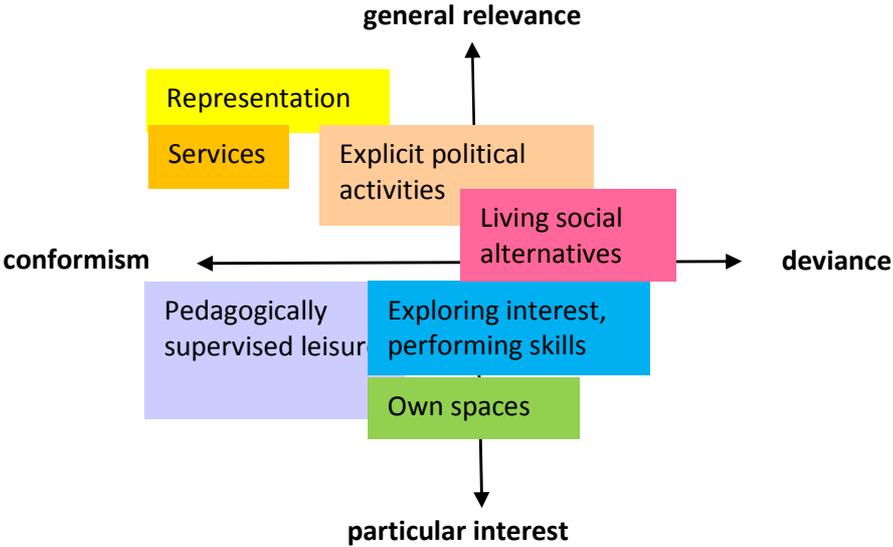
PARTISPACE has implemented a *mixed-method and multilevel design* consisting of

- National research literature reviews, youth policy and discourse analyses
- Analysis of the youth participation *discourse* at European level (documents the European Commission, Council of Europe, European Youth Forum)
- Analysis of *European Social Survey* data on young people’s participation
- *Qualitative local studies* in the eight cities including:
  - *mapping* youth participation (188 expert interviews, 100 focus groups and city walks with young people)
  - *ethnographic case studies* (N=48) of formal, non-formal, and informal practices of youth participation including participatory observation, group discussions and *biographical interviews* with young people (N=96)
- Participatory *action research* projects by and with young people (N=18).
- *Dissemination* through local and European advisory boards, a video, a training module, a policy brief, evidence papers, newsletters and scientific publications.

Expert interviews as well as document analyses at national and European level conducted in PARTISPACE revealed that participation is primarily conceptualised as being ‘involved in something’ that is defined (by adults). This understanding relates to societal discourses addressing young people on the one hand as potential future citizens who on the other hand are still in need of being educated about participation first. In this discourse, citizenship is reproduced according to the practices and habitus (Bourdieu, 1990) of adult (male) members of well-educated middle classes while young people are addressed as incomplete and holding deficits. This habitus is connected to specific practices and themes recognised as of general relevance (‘common good’) and tied to spaces defined as public most of which are institutionalised or commercialised and in which youth cultural practices are being marginalised (Becquet et al., 2016; Andersson et al., 2016; Batsleer et al., 2017).

In fact, there are two lines along which participation is being distinguished from non-participation in expert interviews and policy documents (see figure 1): issues of general interest versus particular interest, and conformist versus deviant forms practice. In fact, only general interest performed by conformist practice tends to be recognised as participation.

**Figure 1: Public recognition of different forms and issues of participation**



In contrast, in group discussions and city walks with young people, it emerged that most of their activities in public spaces are informal and spontaneous (mostly conformist but not all) and appear to be primarily concerned with and among themselves - like hanging out or doing graffiti. ‘Being outside’ is relevant for young people across social milieus and local contexts. These practices have been termed as *everyday life participation* (Batsleer et al., 2017, p. 182). In coping with precarious living conditions, discrimination and school pressure in their everyday lives, young people use public spaces which can be institutions like youth work but also streets, parks and squares. Inasmuch as coping implies reconciling

contradicting demands from different life areas, these practices can be characterized as young people's searches for 'ideal places' (or: utopia).

Consequently, the activities and settings selected for ethnographic case studies cover most of the spectrum between conformism and deviance and between particular and general. The heuristic distinction of formal, non-formal and informal settings on the one hand proved relevant to ensure a sampling across a diversity of activities and settings. On the other hand, many cases were revealed to be more complex combining formal and informal aspects. In the description a diversity of dimensions was elaborated: conformist versus deviant, addressing a general public (or the world) versus concerned with themselves (see above), regular versus episodic, closed versus accessible, requiring commitment and skills or not.

The analysis of the cases allowed grouping them into seven clusters (cf. Batsleer et al., 2017):

- ***Cluster I: Representation of interests as right and obligation***
- ***Cluster II: Fighting within and with the political system - explicit activities in and out of political parties***
- ***Cluster III: Living social alternatives as a political model***
- ***Cluster IV: Producing and negotiating own spaces***
- ***Cluster V: Between services of humanity and service enterprise***
- ***Cluster VI: Exploring interests, developing and performing skills***
- ***Cluster VII: Pedagogically supervised leisure-infrastructure for young people***

If one relates these clusters of activities and settings to this model, activities labelled as 'representation' and 'services' are fully recognised as participation. 'Pedagogically supervised leisure' is recognised as conformist but not always associated with general relevance. In contrast, 'explicit political activities' and 'living social alternatives' are mostly ascribed general relevance but not always recognised as conformist, especially where transgressing existing rules (like in squatting buildings). 'Own spaces' and 'exploring interests and performing skills' are sometimes stigmatised as deviant and in general tend to be seen as following particular interests rather than having general relevance.

How do PARTISPACE findings contribute to refining the *understanding of youth participation*?

- Participation is being formed by *discourses* but also forming discourses - discourses on youth as a problem or a resource, as 'citizens in the making' or constructing participation as involvement in something which is predefined. Young people are addressed by discourses but also re-signify them. Discourses are productive and reproduced in the recognition of practices as participation or not (cf. Lüküslü et al., 2018, Rowley et al., 2018).
- *Formal settings of youth participation* can be seen as educational mechanisms aimed at performing and displaying what being or becoming a good citizen means. They provide those who engage recognition, resources and power while subjecting them to appropriate an adult citizenship habitus (Lüküslü et al., 2018).

- Young people's practices are situated in and structured by social *space* while also structuring social space. Moving in and using public space means appropriation and turning it into meaningful places. Appropriation can imply making oneself familiar with and in public space, creating oneself a 'home'. It however also implies contesting and creating boundaries. Boundaries of institutionalised spaces may be questioned and opened for other purposes while creating own places involves developing and defending boundaries. The relationality of space applies to what is seen as public space. Public space is either 'outside' or 'inside' institutions defined as 'public' with specific rules of access and use (cf. Zimmermann et al., 2018).
- PARTISPACE has addressed the question *how* young people perform practices in public spaces by the concept of *style*. Styles of participation have been revealed as structured by capital and competencies and developed collectively in the sense of 'habitus' being inherent to specific social spaces (Bourdieu, 1990) but also transformed as it is adapted to own needs and meaning and to change situations (cf. Rowley et al., 2018). Style emerges from specific constellations of social positioning, individual and collective identities as well as from relationships of recognition; and it is affective as much as rational.
- *Biographical* analysis reveals how participation is integrated in individual processes of self-identity over the life course. Different conditions and experiences are expressed by different participation careers marked by transitions and trajectories into and through different styles of participation. In these different careers, different configurations of subjective meaning making can be found. Searching for recognition and belonging, the need for experiences of self-efficacy, the need to cope with harmful experiences and life events, previous experiences with and in formal institutions (especially school), and the specific way of answering to the demand of positioning oneself between the world of adults and youth cultural practices have revealed to be the most important aspects of such meaning-making. Their dependency on recognition makes identities subject to societal discourses. Participation biographies can therefore be understood as processes of subjectivation in a dialectic of being addressed, of recognition and misrecognition, of encounter with (an)other and appropriation or re-signification; (Butler, 2001); young people are formed and empowered as subjects in discursive constellations of youth and participation (Cuconato et al., 2018, which themselves are embedded in complex and unequal and heterogeneous cultural practices
- Analysing the *learning* processes inherent in the activities of young people in public spaces reveals experiences of power and powerlessness, self-efficacy and disrespect, inclusion and exclusion. Understanding learning as active processes of appropriating the world implies that the spaces and situations in which young people learn influence but do not determine what and how they learn. Where their practices evolve within institutionalised structures, this implies dealing with specific norms and intentions which are either reinforced or mediated by adult professionals and their pedagogical intentions. Where these perform as 'different' adults, they become significant others (Mead, 1934) and contribute to self-reflection. Yet, professional support and (non-)formal learning brings the dilemma of 'pedagogization': rights of participation are re-interpreted as learning needs (cf. McMahon et al., 2018; see also below).

This general picture of young people's practices in public space needs *contextualisation* with regard to *socio-economic conditions* (both of cities as a whole and particular groups of young people), *youth policies* addressing young people as well as youth participation in terms infrastructure, responsiveness and mechanisms of formal youth representations (Andersson et al., 2016; Lüküslu et al., 2018). There are cities which are either 'rich' (in comparison to the others, or at least not poor) and/or are characterised by a youth policy that is responsive to young people's moves and expressions and which is committed to providing a youth infrastructure. Nevertheless, even here we find a majority of young people sceptical or disinterested towards youth work or youth participation which at the same time tend to reproduce structures of segregation and 'pedagogization'. Also here, resources are not sufficient to allow for a diversity of offers and time for staff to reflect on the daily practice. Cities in which there is no structure of formal youth participation at municipality level in our sample have also been the cities in which youth policy is developed in a less systematic way.

Theorising the findings of PARTISPACE can be outlined in six steps:

1) *Participation is relational*. The predominant understanding of participation as an individual activity that young people do or do not (but are expected to do) is reductive. Participation emerges in and from discourse, is structured by institutional frameworks, embedded in constellations of governance, linked with spatial appropriation, involving negotiation of capitals and identities, and is expressed through biographical meaning-making. Thus it needs to be conceived of as a relation between different actors, between discourse and practice, between institutions and life worlds - or: between structure and agency (Emirbayer, 1997).

Rather than as individual acts, participation needs to be conceptualised in terms of *social practice* (Andersson et al., 2018, pp. 25-31). Practices are configurations of "real-time doing and saying something in a specific place and time" (Reckwitz 2003, p. 289). "Performing a practice always requires adapting to new circumstances so that practising [or doing] is neither mindless repetition nor complete invention. Yet individual performances take place and are intelligible only as part of an ongoing practice" (Nicolini, 2012, p. 4).

Participation stands for relational practices or practical relationships of addressing and being addressed, positioning and being positioned, recognising and being recognised.

2) *Participation is the expression of relationships of recognition* (or misrecognition). Recognition is the concept which explains most of the relationality of (youth) participation.

In social psychology, *recognition* means an intersubjective relationship and experience that individuals need to develop an understanding of themselves as an individual person (Mead, 1934; Keupp et al, 1999). In social philosophy,

recognition is a key to social justice and democracy (Taylor, 1993). Honneth (1995) draws on the social psychological meaning of recognition where he states that individuals depend on recognition to develop a positive self-concept and that consequently under conditions of individualisation, equal access to and experience of recognition is the core criterion of just societies. He specifies his argument by differentiating recognition according to modes of intersubjective recognition: *love* as the recognition as a human being with specific needs, *rights* as recognition as a person with equal status, and *solidarity* as recognition as a full member contributing to a community. Cross-cutting, one may also argue that recognition has a *cognitive* dimension as it is transmitting an information about oneself being recognised as something: a human being, an individual, a person with rights etc., it has an *emotional* dimension connected to feelings of shame and pride involved in identity and motivation for involvement in practice, and it has a *moral* dimension inasmuch as social justice in individualised and democratic societies implies an equal distribution of recognition (Keupp et al., 1999). Nancy Fraser (2003) reminds that under conditions of social inequality, recognition alone cannot achieve social justice but needs being backed by material redistribution.

In all the studied practices, young people have been engaged in negotiating the conditions connected to using public space - by adapting to rules and routines, by questioning, contesting and negotiating them, or by occupying or creating spaces and developing new rules and routines. Adaptation is more likely to be recognised by societal actors than occupation of spaces and creation of new places (here we refer to those who have power to distribute public recognition in a socially sustainable way, i.e. adults in general and representatives of public institutions that control public space in particular).

PARTISPACE has shown that (different) experiences of recognition are a key factor for the development of (different) participation biographies. They influence in what way, to what degree and where young people search for recognition - and consequently engage (cf. Cuconato et al., 2018, p. 40). Analysis has also revealed that practices of young people in the public space receive different degrees of recognition and thereby is connected with reproduction of social inequalities (Rowley et al., 2018; Zimmermann et al., 2018). Even if this may sound oversimplified: whether young people participate or not depends on whether what they do in public space has been and is recognised as participation or not.

In fact, one can see the importance of the three modes of intersubjective recognition in the relational practices of participatory activities and organisations, among peers and also between young people and adult 'counterparts' (cf. McMahon et al., 2018). Thomas (2012: 463) argues that all three modes of recognition are essential for full participation. Young people "do not engage fully if they do not feel a sense of warmth and affection; they cannot participate equally if they are not respected as rights-holders; and they will not have a real impact unless there is mutual esteem and solidarity, and a sense of shared purpose".

Also, misrecognition with regard to young people's self-determined forms of participation, especially if they are regarded as trivial or deviant, young people may experience this as a misrecognition of themselves as individuals. It can be read as disrespect and as failure of

esteem or solidarity; but it can also be seen, or felt, as an absence of love and care. At the same time, experiences of misrecognition can stimulate biographical learning and struggles for recognition (Honneth, 1995).

In sum, from a recognition perspective it can no longer be stated that some young people participate and others do not. Instead, some practices, some claims of being part of society and of appropriating public space are recognised as participation while others are not.

3) *Everyday life participation is political*. However, such an understanding of (youth) participation requires an engagement with wider discussions of the relations between and the continuities within the political and politics, the civic and civil and society and the social.

Judith Butler (2015) argues that in order to be intelligible and acknowledgeable as political subjects, individuals are subject to the norms according to which the political is formed and institutionalised in a given public space. In modern societies, this implies that only certain forms of speech in certain institutionalised realms of public space are acknowledged as political while other acts are neglected or excluded. She criticises the separation of a sphere of politics from a sphere of necessity as justified by Hannah Arendt (1958) and argues that the political needs to extend to include also *embodied acts*. The social is also a sphere of power and contestation. According to her this also requires to widen the understanding of public space towards all “*spaces of appearance*” in which individuals become visible regardless of their command of officially acknowledged political speech (Butler, 2015, p. 89); or this time quoting Arendt in an affirmative way: “in the presence of others who see what we see and hear what we hear” (Arendt 1958, p. 50). Similarly, Iris Marion Young (1990) suggests that a widening the range of communicative acts that are recognised as political deliberation is a consequence of the opening of democracy to women and other actors historically excluded from public life. It follows that an opening of democracy to young people as actors will widen the range of acts that can be understood as contributing to democratic life.(cf. Thomas 2007).

This allows interpreting activities of young people’s everyday life participation at least as potentially political, like for example ‘sitting outside’ and ‘hanging out’ or ‘chilling’ (documented as of high relevance especially in Frankfurt, Plovdiv, and Zurich). On the one hand, they are political because they involve coping with everyday life and thus reflecting societal contradictions and conflicts. On the other hand, everyday life practices easily turn into protest and claims of citizenship rights, for example if benches in public space where young people normally sit and hang out are being dismantled. Also struggles between different groups about the use of the city centre reveal the political aspect of simply being ‘outside’ (e.g. in Bologna, Rennes, Eskisehir, or Manchester).

De Certeau (1988, p. xvii) refers to everyday life practices of the “silent majority” as the “*tactics of consumption*, the ingenious ways in which the weak make use of the strong, [and] thus lend a political dimension to everyday practices.”

Deleuze and Guattari (1993) criticise conceptions that reduce the political to institutionalised politics representing the whole of society. Their concept of *micropolitics* means opening the political for “minoritarian processes” of desires emerging from constellations of scarcity (one could also say misrecognition) and that are not categorised as ‘normal’ and acknowledgeable needs.

Rancière (2004) distinguishes *politics* and *police*. According to him, the principle of democracy implies equality of individuals while democratic societies establish mechanisms and boundaries of inclusion and exclusion. He refers to all institutionalised structures concerned with creating and maintaining a social order “of what can be said and seen according to which a certain statement is perceived as speech, another one as noise” as police (including representative democracy). Political in contrast are acts (or ‘noise’) through which “what has not been seen and heard so far changes its position in order to be seen or raises his/her voice in order to be heard”.

*Is all that young people do in the public participation and political? Yes and no.* In coping with their biographies and everyday lives, they use public spaces. These acts of appropriation include explicit or implicit claims for being part of society and attempts of taking part in society. These claims are recognised or neglected. Where they are neglected they imply potential conflicts which need to be included in the arena of political, social and civic acts.

4) *Participation is conflictual.* If the political is fluid and not stable and - even more important - implies conflict and dissensus rather than consensus, this applies also to participation. Participation is then not only the involvement in institutionalised forms of engagement and decision-making but also - or even first of all - the claims for being a part of society and taking part in/of society of those who are or feel not included.

There are cases of youth participation which apparently are not conflictual such as youth councils in which the young people accept adopting an adult habitus, forms of volunteering in helping others in exchange for recognition, or engaging in pre-defined roles of humanitarian NGOs or traditional organisations like the scouts. But even there, conflicts are found at the margins, where for example members of youth councils are not willing to accept the set boundaries of their mandate. And then, obviously, there are those cases for which conflicts are constitutive like the informal girls group who contest the rules of the youth centre in which they regularly meet in order to make it their ‘own place’, alternative groups that squat an abandoned building (while a similar group did not dare and therefore had to work to pay the rent which undermined their ability to engage politically) as well as the graffiti or parkour groups who appropriate their cities by disrespecting private or public property.

The classical reference for a conflictual understanding of society is Antonio Gramsci (1971) according to whom democracy consists in constant struggles about *hegemony*. Powerful classes aim at establishing hegemony by domination or consent which in turn leads to counter hegemony: “The crisis consists precisely in the fact that the old is dying and the new cannot be born.” (ibid., p. 556)

Laclau and Mouffe (1985; cf. Mouffe 2005) have re-interpreted the constant struggle about hegemony as expression of the necessary *antagonistic* structure of capitalist societies. They distinguish authoritarian practices of hegemony suppressing antagonism from democratic practices or “*radical democracy*” allowing for conflict. Similar to Deleuze and Guattari or Rancière they situate the political at the margins of institutions. It is not an expression of society. Rather, society emerges from political struggles about who and what belongs to society.

According to Lefort (1990), the characteristic of democracy is the space of power left empty after the end of monarchy. In democracies, this space can only be filled, for example through representative democracy. However, the way in which representative democracy has been institutionalised has established high barriers and closed the “*empty space of power*” for those who do not speak in the right way.

Policies for youth participation may be seen as forms of organising ‘hegemony by consent’. While it may be obvious referring to youth participation in contemporary Turkey as authoritarian practice of hegemony, even the responsive youth policy in Gothenburg with its youth work infrastructure and its mainstreaming of youth participation in a diversity of policy scales and institutions may be interpreted as practice of hegemony aimed at foreclosing and avoiding conflict. In contrast, both young people’s distance from formal politics and their ‘inappropriate’ ways of using public space can be interpreted as (more or less conscious and reflexive) ways of contesting this foreclosure of the ‘empty space of power’.

5) *If young people do participate anyway, is there a need of policies supporting young people in their participatory practice? Yes, but ...* policies that strictly define forms, contents and prerequisites of participation and that aim at solving and silencing conflict rather than allowing for the enactment of conflict do not help (according to Rancière they are police not politics). If policies aim at fostering participation and democratic experience, they need develop in a paradoxical way. They need to create spaces without institutionalising and defending them but to allow for struggles and conflict. This means a constant process of building, creating, and opening - and then of leaving, withdrawing, watching and listening; accepting the incomplete and fluid rather than the stable. Inclusive youth policies do not aim at including young people into standardised formats but opening towards diversity.

*However, it needs to be reminded that recognition requires being backed up by redistribution - inclusive youth policies are meaningless if education and training, labour markets and welfare are not inclusive and participatory at the same time.*

6) *If young people do participate, is there any need to support them learning to participate? Yes, but ...* it requires pedagogical action without paternalism and pedagogization.

The term 'pedagogization' refers to the rephrasing and addressing of social problems as problems of individual learning and education. The term is analytical inasmuch as it describes historical processes in which more and more aspects of social life are institutionalised in terms of educating individuals to better fit into a changing social order. This involves identifying learning needs of individuals, establishing pedagogical measures and increasing professionalism. At the same time, the term is also ideology-critical where it refers to replacing a structural approach through an individualising one. Thereby structural contradictions are concealed, structural innovation is being inhibited while individuals are both infantilised and subjected to having to adapt to structural constraints. Criticising pedagogization does not mean criticising pedagogical action per se but social structure. However, it reveals the importance of reflexivity and sensitivity in supporting learning processes of individuals (cf. Sachße, 1982, Rancière, 2004; Smeyers & Depaepe, 2008).

This means not to start from knowing what democracy or participation means and then providing specific skills, experiences or competencies to compensate young people's deficits. Such an understanding of participation learning reduces the relationship of participation into an individual skilful act that can be trained and it is antidemocratic because relying on experts who know better and have the power to defend and enact this position.

Learning means appropriation of the social and natural - involving of course public space - which is an ongoing activity. Participation and learning are two sides of the same coin. As learning also participation needs to be as a process of transformation of the relationship between self and world; learning relates to reflection, cognition and identity, participation relates to practices of belonging and power (cf. Mezirov, 2000; Koller 2011).

Participation and learning both depend on experiences of recognition, the recognition of being able to learn and the recognition of being able to act. This implies that not pedagogical action (i.e. education) per se, only education that contributes to developing a self-identity as a competent and/or autonomous learner has the potential of supporting transformation - or: processes of "legitimate peripheral participation" in "communities of practice" (Lave and Wenger, 1991; Wenger, 1998). Similarly, not all education for participation leads to the self-identity as active citizen but may in fact produce the contrary: the experience of alienation and powerlessness (Walther, 2014). This resonates with Dewey's (1916) ideas on learning democracy - understood as a form of life not of government - through experience and shared action which may be summarised in a

simplistic way: *democracy is learned by doing*, especially if this doing is not predefined but recognises different styles as principally legitimate claims of being part of and taking one's part of society. Learning democracy cannot be only an individual process of experience, knowledge and reflection but always a social learning process of all actors involved in a specific situation (Percy-Smith, 2006).

It is important to emphasise that the relationship between learning and participation is not just one of learning about participation but participation is itself a fluid, emergent, experiential, situated learning process involving critically reflexive action in and with different contexts. Thus, also conflict is a source and means of learning democracy and participation.

*In sum, PARTISPACE findings suggest to understand youth participation as relational (not individual), based on experiences and relationships of recognition, as political (but not politics) and conflictual. It is rooted in everyday life practices structured by social inequalities and dynamics of social inclusion and exclusion. It evolves in public spaces and thus includes claims of being a part of and attempts of taking part in society.*

## Recommendations for policy and practice

PARTISPACE does not advertise best practice in terms of youth participation because *there is no universal measure of what good youth participation or good politics in facilitating youth participation are*. Nevertheless, case studies and action research allow insight into different ways of dealing with young people's practices in the public and how this encourages or demotivates young people.

In the Policy Brief, we have translated this perspective into a range of recommendations for policy and practice concerned with fostering youth participation (see [http://partispace.eu/cms/wp-content/uploads/2018/05/Partispace\\_policy\\_brief\\_final.pdf](http://partispace.eu/cms/wp-content/uploads/2018/05/Partispace_policy_brief_final.pdf)). It addresses local policy actors involved in implementing youth policies, national policy actors responsible for youth policy budgets as well as the EU active by money (Erasmus plus, Youth Guarantee) and discourse (policy documents). The most important ones are summarised here:

- *From invitation to recognition*: rather than only inviting young people into institutionalised forms of participation, under conditions of diversity, necessarily a diversity of practices in public space need to be recognised as participation
- Youth policies need to be *responsive, flexible and reflexive* and at the same time secure a robust youth work *infrastructure*
- This needs an *increase and diversification of funding for youth policy*, making funds accessible for different groups, not only through professionals, also directly
- *Conflict* needs to be seen as a participatory situation - allow for the enactment of conflicts rather than preventing and silencing them
- *Avoid 'pedagogization'* of participation by turning questions of power and rights into matters of learning.
- *Democracy is learned by doing*. In terms of pedagogy, this can be supported by dialogic reflection and requires openness for mutual learning and change.
- *Democratisation of school*: Accept that school is not the best place for learning participation as long as it is not governed in a participatory way throughout.
- *Open up public spaces* for young people by accepting different ways of use and appropriation, by allowing use of abandoned spaces, and by providing spaces aimed at individual and collective appropriation - like in open youth work
- *Youth work* needs being extended, developed and secured as an open space of non-formal learning relying on participation and not be instrumentalised for school
- *A (European) Charter of Youth Rights* - understood as living document - may be a platform both for the conflict and the recognition aspects of youth participation

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