

Commonwealth Youth Programme
Diploma in Youth Development Work

Module 3

Principles and Practice of Youth Development Work

Commonwealth Secretariat
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London SW1Y 5HX
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Copies of this publication may be obtained from:

Commonwealth Youth Programme

Commonwealth Secretariat
Marlborough House
Pall Mall
London SW1Y 5HX
UNITED KINGDOM
Tel: +44 20 7747 6462/6456
Fax: +44 20 7747 6549
E-mail: cyp@commonwealth.int
Web site: <http://www.thecommonwealth.org/cyp>

CYP Africa Regional Centre
University of Zambia
Great East Road
P O Box 30190
Lusaka
ZAMBIA
Tel: +260-1-252733/252153/294102
Fax: +260-1-253698
E-mail: admin@cypafrica.org.zm

CYP Asia Regional Centre
Sector 12 (PEC Campus)
Chandigarh - 160012
INDIA
Tel: +91 172 2744482/2744463/274182
Fax: +91 172 2745426/2744902
E-mail: admin@cypasia.org

CYP Caribbean Regional Centre
Homestretch Avenue
D'Urban Park
P O Box 101063
Georgetown
GUYANA
Tel: +592-2-268565
Fax: +592-2-268371
E-mail: cypcc@cypcaribbean.org

CYP Pacific Centre
Lower Panatina Campus
P O Box 1681
Honiara
SOLOMON ISLANDS
Tel: +677-38374/5/6
Fax: +677-38377
E-mail: regionaldirector@cypsp.org.sb

The Commonwealth Youth Programme's Mission

CYP works to engage and empower young people (aged 15–29) to enhance their contribution to development. We do this in partnership with young people, governments and other key stakeholders.

Our mission is grounded within a rights-based approach, guided by the realities facing young people in the Commonwealth, and anchored in the belief that young people are:

- a force for peace, democracy, equality and good governance,
- a catalyst for global consensus building, and
- an essential resource for poverty eradication and sustainable development.

Acknowledgments

The Module Writers

Module 1	Dr G Gunawardena – Sri Lanka	Module 8	R K Mani – India
Module 2	Lincoln Williams – Jamaica	Module 9	Teorongonui Keelan – Aotearoa/New Zealand
Module 3	Louise King – Australia	Module 10	Dr P Kumar – India
Module 4	Peta-Anne Baker – Jamaica	Module 11	Steven Cordeiro – Australia
Module 5	Dr Mable Milimo – Zambia	Module 12	Dr M Macwan'gi – Zambia
Module 6	Morag Humble – Canada	Module 13	Paulette Bynoe – Guyana
Module 7	Anso Kellerman – South Africa		

The CYP Instructional Design Team

	Original version	2007 revision
Project manager		Sid Verber – UK
Senior ID	Melanie Guile and Candi Westney – Australia	Catherine Atthill – UK
Module 1	Hilmah Mollomb – Solomon Is	Catherine Atthill – UK
Module 2	Ermina Osoba/RMIT – Antigua	Catherine Atthill – UK
Module 3	Candi Westney – Australia	Rosario Passos – Canada
Module 4	Rosaline Corbin – Barbados	Julie Hamilton – Canada
Module 5	Judith Kamau – Botswana	Catherine Atthill – UK
Module 6	Dr Turiman Suandi – Malaysia	Chris Joynes – UK
Module 7	Evelyn Nonyongo – South Africa	Evelyn Nonyongo – South Africa
Module 8	Melanie Guile – Australia	Chris Joynes – UK
Module 9	Irene Paulsen – Solomon Is	Rosario Passos – Canada
Module 10	Prof Prabha Chawla – India, and Suzi Hewlett – Australia	Rosario Passos – Canada
Module 11	Melanie Guile – Australia	Rosario Passos – Canada
Module 12	Dr R Siaciwena – Zambia	Dr R Siaciwena – Zambia
Module 13	Lynette Anderson – Guyana	Chris Joynes – UK
Tutor manual	Martin Notley / Lew Owen / Thomas Abraham / David Maunders	Catherine Atthill – UK
Typesetters	Klara Coco – Australia	Decent Typesetting – UK
Editors	Lew Owen / Paulette Bynoe	Lyn Ward – UK Tina Johnson - USA
Proofreader	RMIT	Andrew Robertson

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Graphic Art – Decent Typesetting.

Final Module review – Magna Aidoo, Lew Owen, Paulette Bynoe.

Guy Forster for the module cover designs.

The CYP Youth Work Education and Training (YWET) Team

PCO Adviser: Youth Development

Cristal de Saldanha Stainbank

YWET Pan-Commonwealth Office

Jane Foster

Tina Ho

Omowumi Ovie-Afabor

Fatiha Serour

Andrew Simmons

Nancy Spence

Eleni Stamiris

Ignatius Takawira

YWET AFRICA

Yinka Aganga-Williams

Gilbert Kamanga

Richard Mkandawire

Valencia Mogegeh

James Odit

YWET ASIA

Seela Ebert

Raj Mishra

Bagbhan Prakash

Saraswathy Rajagopal

Raka Rashid

Rajan Welukar

YWET CARIBBEAN

Armstrong Alexis

Heather Anderson

Henry Charles

Kala Dowlath

Ivan Henry

Glenyss James

YWET PACIFIC

Afu Billy

Sushil Ram

YWET PACIFIC

Jeff Bost

Tony Coghlan

Sharlene Gardiner

Suzi Hewlett

Irene Paulsen

Pan-Commonwealth Quality Assurance Team (PCQAT)

Africa

Joseph Ayee

Linda Cornwell

Clara Fayorsey

Ann Harris

Helen Jones

Fred Mutesa

Asia

Thomas Chirayil Abraham

Shamsuddin Ahmed

Vinayak Dalvie

Bhuddi Weerasinghe

Caribbean

Mark Kirton

Stella Odie-Ali

Carolyn Rolle

Pacific

Robyn Broadbent

Ron Crocombe

David Maunders

Sina Va'ai

YWET Evaluators and Consultants

Chandu Christian

Dennis Irvine

Oscar Musandu-Nyamayaro

Richard Wah

Module contents

Module overview.....	7
Unit 1: Youth development work: history and traditions	21
Unit 2: Youth development work: models and approaches.....	49
Unit 3: Worker roles and methods	75
Unit 4: Face-to-face skills.....	107
Unit 5: Social change or social control?.....	149
Unit 6: Professional conduct.....	167
Summary	183
Assignments.....	191
Readings	195

Module overview

Introduction	9
Module learning outcomes	10
About this module	11
Assessment	13
Learning tips	16
Studying at a distance	18
If you need help	19

Introduction

Welcome to Module 3 *Principles and Practice of Youth Development Work*. This module is designed to introduce you to a range of different approaches to working with young people. You may already have experience of youth work. If so, then you have been working in a wide-ranging and complex field. However, you may have experience of only one type of youth work practice. We have designed this module so that you can get a clear understanding of several of the key practices in youth work. This will enable you to develop your insight and skill by allowing you to draw on a rich frame of reference.

This module will cover six broad areas:

- History and traditions of youth development work
- Models and approaches to youth development work
- The practical settings of youth development work
- Face-to-face practical skills when working with groups and individuals
- The role of youth development workers
- Professional conduct.

Module learning outcomes

Learning outcomes are statements that tell you what knowledge and skills you will have when you have worked successfully through a module.

Knowledge

When you have worked through this module you should be able to:

- briefly describe, in your own words, the history and position of youth development work in the Commonwealth and in your country
- explain the important factors that have affected youth development work and that influence current trends
- delineate the professional role of the youth worker
- describe how inequality affects different groups of young people and discuss the role of youth development work in intervention
- highlight the importance of CYP's work, in particular its mission statements, how it is organised and its priority areas of work
- describe how young people can act as agents of change, with special reference to Paulo Freire's methods as one among several effective traditions of youth development work.

Skills

When you have worked through this module you should be able to:

- demonstrate how certain projects have empowered young people and contributed to community and/or national development
- analyse your own youth work practice in terms of the history of this sort of work in your country
- begin working effectively with young people and adults in enabling them to improve the quality of their lives
- address professional dilemmas in youth development work and in particular prioritise the use of time and resources
- deal effectively with a range of types of oppression encountered in your work
- select from a range of different approaches to youth development work those that are most appropriate to specific circumstances.

About this module

Module 3 *Principles and Practice of Youth Development Work* is divided into six units:

Unit 1: Youth development work: history and traditions

This unit introduces you to the history and traditions of youth development work.

Unit 2: Youth development work; models and approaches

This unit introduces four important models of youth development work.

Unit 3: Youth work practice

This unit introduces the various kinds of youth development work that are practiced.

Unit 4: Face-to-face skills

In this unit, you will learn techniques of working with young people individually and in groups.

Unit 5: Social change or social control?

This unit examines the role of youth development workers.

Unit 6: Professional conduct

In this unit, you will examine your own principles and practice as a youth development worker.

This table shows which units cover the different module learning outcomes.

Module 3 Learning outcomes		1	2	3	4	5	6
Knowledge							
1	Briefly describe, in your own words, the history and position of youth development work in the Commonwealth and in your country.	x					
2	Explain the important factors that have affected youth development work and that influence current trends.	x	x	x		x	
3	Delineate the professional role of the youth worker.		x	x	x		x
4	Describe how inequality affects different groups of young people and discuss the role of youth development work in intervention.		x	x		x	
5	Highlight the importance of CYP's work, in particular its mission statements, how it is organised and its priority areas of work.	x					
6	Describe how young people can act as agents of change, with special reference to Paulo Freire's methods as one among several effective traditions of youth development work.			x		x	
Skills							
7	Demonstrate how certain projects have empowered young people and contributed to community and/or national development.		x	x			
8	Analyse your own youth work practice in terms of the history of this sort of work in your country.	x	x	x	x	x	x
9	Begin working effectively with young people and adults in enabling them to improve the quality of their lives.			x	x		

10	Address professional dilemmas in youth development work and in particular prioritise the use of time and resources.		x	x				x
11	Deal effectively with a range of types of oppression encountered in your work.		x	x			x	
12	Select from a range of different approaches to youth development work those that are most appropriate to specific circumstances.		x	x	x			

Assessment

Each module is divided into a number of units. Each unit addresses some of the learning outcomes. You will be asked to complete various tasks so that you can demonstrate your competence in achieving the learning outcomes. The study guide will help you to succeed in your final assessment tasks.

Methods

Your work in this module will be assessed in the following three ways:

- Youth worker interview or case study – outlined at the end of the module (worth 50 per cent of the final mark).
- A review of the learning journal you keep – see below (worth 20 per cent of the final mark).
- A written examination set by the institution in which you are enrolled for this Diploma programme *or* a 1,500 word written study – outlined at the end of the module (worth 30 per cent of the final mark).

Several exercises, some requiring field investigation and action, will be required in the course of your work on each unit.

There are full details of the assignments at the end of the module.

Note: We recommend that you discuss the study and assessment requirements with your tutor before you begin work on the module. You may want to discuss such topics as:

- the learning activities you will undertake on your own
- the learning activities you will undertake as part of a group
- whether it is practical for you to do all of the activities

- the evidence you will produce to prove that you have met the learning outcomes – for example, learning journal entries, or activities that prepare for the final assignment
- relating assignment topics to your own context
- when to submit learning journal entries and assignments and when you will get feedback.

Learning journal

Educational research has shown that keeping a learning journal is a valuable strategy to help your learning development. It makes use of the important faculty of reflecting on your learning, which supports you in developing a critical understanding of it. The journal is where you will record your thoughts and feelings as you are learning and where you will write your responses to the study guide activities. The journal is worth 20 per cent of the final assessment. Your responses to the self-help questions can also be recorded here if you wish, though you may use a separate notebook if that seems more useful.

Again, we recommend you discuss the assessment requirements with your tutor before you begin, including how your learning journal will be assessed.

Self-test

Take a few minutes to try this self-test. If you think you already have some of the knowledge or skills covered by this module and answer 'Yes' to most of these questions, you may be able to apply for credits from your learning institution. Talk to your tutor about this.

Note: This is not the full challenge test to be held by your learning institution for 'Recognition of Prior Learning'.

Put a tick in the appropriate box in answer to the following questions:

	Yes	No	More or less
Can you describe the history and traditions of youth development work in the Commonwealth and in your country?			
Can you explain the models and approaches that have affected youth development work and which influence current trends?			
Can you describe the professional role of the youth worker?			

	Yes	No	More or less
Can you describe how inequality affects different groups of young people and how a youth development worker can intervene?			
Can you discuss CYP's work, in particular its mission statements, how it is organised and its priorities?			
Can you describe how young people can act as agents of change?			
Can you describe Paulo Freire's methods as one among several effective traditions of youth development work?			
Can you give examples of specific projects that have empowered young people and contributed to national development?			
Can you discuss your own practice in terms of the history of this sort of work in your country?			
Can you explain how you work with young people and adults to enable them to improve the quality of their lives?			
Can you explain how you address professional dilemmas in youth development work and in particular, how you prioritise the use of time and resources?			
Can you describe how you deal effectively with a range of types of oppression in your work?			
Can you describe how you make use of different approaches to youth development work?			

Learning tips

You may not have studied by distance education before. Here are some guidelines to help you.

How long will it take?

It will probably take you a minimum of 70 hours to work through this study guide. The time should be spent on studying the module and the readings, doing the activities and self-help questions and completing the assessment tasks.

Note that units are not all the same length, so make sure you plan and pace your work to give yourself time to complete all of them.

About the study guide

This study guide gives you a unit-by-unit guide to the module you are studying. Each unit includes information, case studies, activities, self-help questions and readings for you to complete. These are all designed to help you achieve the learning outcomes that are stated at the beginning of the module.

Activities, self-help questions and case studies

The activities, self-help questions and case studies are part of a planned distance education programme. They will help you make your learning more active and effective, as you process and apply what you read. They will help you engage with ideas and check your own understanding. It is vital that you take time to complete them as they occur in the study guide. Make sure you write full answers to the activities, or take notes of any discussions.

We recommend you write your answers in your learning journal and keep it with your study materials as a record of your work. You can refer to it whenever you need to remind yourself of what you have done. The activities may be reflective exercises designed to get you thinking about aspects of the subject matter, or practical tasks to undertake on your own or with fellow students. Answers are not usually given for activities. A time is suggested for each activity (e.g., 'about 20 minutes'). This is just a guide. It does not include the time you will need to spend on any discussions or research involved.

The self-help questions are usually more specific and require a brief written response. Answers to them are given at the end of each unit. If you wish, you may also record your answers to the self-help questions in your learning journal, or you may use a separate notebook.

The case studies give examples, often drawn from real life, to apply the concepts in the study guide. Often the case studies are used as the basis for an activity or self-help question.

Readings

There is a section of Readings at the end of the study guide. These provide additional information or other viewpoints and relate to topics in the units. You are expected to read these.

There is a list of references at the end of each unit. This gives details about books that are referred to in the unit. It may give you ideas for further reading. You are not expected to read all the books on this list.

Please note: In a few cases full details of publications referred to in the module have not been provided, as we have been unable to confirm the details with the original authors.

There is a list of Further Reading at the end of each module. This includes books and articles referred to in the module and are suggestions for those who wish to explore topics further. You are encouraged to read as widely as possible during and after the course, but you are not expected to read all the books on this list. Module 4 also provides a list of useful websites.

Although there is no set requirement, you should aim to do some follow-up reading to get alternative viewpoints and approaches. We suggest you discuss this with your tutor. What is available to you in libraries? Are there other books of particular interest to you or your region? Can you use alternative resources, such as newspapers and the internet?

Unit summary

At the end of each unit there is a list of the main points. Use it to help you review your learning. Go back if you think you have not covered something properly.

Icons

In the margins of the *Study Guide*, you will find these icons that tell you what to do:



Self-help question

Answer the question. Suggested answers are provided at the end of each unit.



Activity

Complete the activity. Activities are often used to encourage reflective learning and may involve a practical task. Answers are not provided.



Reading

Read as suggested.



Case study

Read these examples and complete any related self-help question or activity.

Studying at a distance

There are many advantages to studying by distance education – a full set of learning materials is provided, and you study close to home in your own community. You can also plan some of your study time to fit in with other commitments like work or family.

However, there are also challenges. Learning at a distance from your learning institution requires discipline and motivation. Here are some tips for studying at a distance.

- 1 **Plan** – Give priority to study sessions with your tutor and make sure you allow enough travel time to your meeting place. Make a study schedule and try to stick to it. Set specific days and times each week for study and keep them free of other activities. Make a note of the dates that your assessment pieces are due and plan for extra study time around those dates.
- 2 **Manage your time** – Set aside a reasonable amount of time each week for your study programme – but don't be too ambitious or you won't be able to keep up the pace. Work in productive blocks of time and include regular rests.

- 3 **Be organised** – Have your study materials organised in one place and keep your notes clearly labelled and sorted. Work through the topics in your study guide systematically and seek help for difficulties straight away. Never leave this until later.
- 4 **Find a good place to study** – Most people need order and quiet to study effectively, so try to find a suitable place to do your work – preferably somewhere where you can leave your study materials ready until next time.
- 5 **Ask for help if you need it** – This is the most vital part of studying at a distance. No matter what the difficulty is, seek help from your tutor or fellow students straight away.
- 6 **Don't give up** – If you miss deadlines for assessment pieces, speak to your tutor – together you can work out what to do. Talking to other students can also make a difference to your study progress. Seeking help when you need it is a key way of making sure you complete your studies – so don't give up!

If you need help

If you have any difficulties with your studies, contact your local learning centre or your tutor, who will be able to help you.

Note: You will find more detailed information about learner support from your learning institution.

We wish you all the best with your studies.

Unit 1: Youth development work: history and traditions

Unit introduction	23
Unit learning outcomes	24
What is youth development work?	25
The history of youth development work.....	32
Youth development work as a profession.....	40
Unit summary	43
Answers to self-help questions	45
References	47

Unit introduction

Welcome to Unit 1 *Youth development work: history and traditions*.

This unit introduces you to the history and traditions of your field of work. Learning about the history and traditions of youth development work will help you to understand your role in this field.

We begin by asking the question: What is youth development work? Because this is quite a complex issue, we have summarised it in terms of the three main principles of the *Harare Commonwealth Declaration* (1991): enabling, ensuring and empowering young people.

We will explore how these principles are embodied in the main spheres of action for youth development work:

- youth development work in families and communities
- youth work as social and leisure provision
- pastoral work and out-of-school education
- youth work for national development
- youth welfare work.

We will conclude by examining the nature of professionalism in youth development work. This is a relatively recent change in the way we think about the work. This change has arisen because youth work has become much more complex under the impact of global, social and economic change. Youth workers now have to tackle complex problems that require much greater theoretical awareness and more complex practical ability than before. The course you are now studying is a result of this shift towards professionalism.

Note: Some of the activities in this unit ask you to research the history and traditions of youth development work in your own country. A good starting point is to talk to your colleagues and to your tutor. Ask your tutor to provide you with whatever readings and/or case studies are available. These will help you develop a perspective of youth work traditions in your own country.

If help is not forthcoming, you might then have to consider:

- contacting a youth organisation near where you live and asking them for some advice on how to obtain such materials
- looking in your local library, visiting a library in a local educational institution such as a university, and looking at any resources you have at the place where you work.

Unit learning outcomes

When you have worked through this unit, you should be able to:

- Give an overview of the international history of youth development work and briefly describe the six main traditions that characterise it
- Discuss CYP's work, in particular how its three main principles influence the practice of youth development work
- Describe the professionalisation of the role of the youth worker, identifying at least four characteristics of the profession
- Explain how youth development work has evolved as a response to social and economic change in the world.

What is youth development work?

The central purpose of youth development work is to empower young people to play an assertive and constructive role in the strengthening and regeneration of their communities. We believe that young people are our communities' most important resources, but also that we need to develop their individual potential in order for them to lead fulfilled lives.

A youth development worker has three distinct roles:

- working face-to-face with young people in a variety of settings e.g. clubs, projects and outreach work
- managing and supporting other paid and volunteer workers
- formulating and developing community policies for governmental and non-governmental organisations (NGOs).

Youth workers undertake their roles across a wide range of settings. The type of work they engage in will differ, depending on:

- the organisation they work for
- the country they work and live in
- the type of young people they work with
- the philosophical approach of the country, organisation and/or young people they work with
- the resources they have available to work with young people.

The Commonwealth Youth Programme

The Commonwealth Youth Programme (CYP) embodies the three main principles of the Commonwealth Harare Declaration (1991), and states that they should be central to the practice of all youth development work. The principles are summarised in the following concepts: enabling, ensuring and empowering.

Enabling

Enabling is about creating the conditions in which young people can act on their own behalf, and on their own terms, rather than relying on other people and professionals to do things for them.

The enabling approach assists youth development workers to ensure that young people:

- understand and value the cultural values and traditions of their group, society and country
- are themselves valued as a key part of their country's national, social, economic and political life.

A youth worker using the enabling approach in their work would encourage young people to:

- develop new skills
- develop self-confidence and self-esteem
- raise their aspirations
- speak for themselves
- take the initiative in making a creative contribution to their communities.

They might work in a team with other youth workers to:

- address young people's needs
- analyse and evaluate different ways in which young people's needs can be addressed
- design and develop new ways of implementing policy.

If they are experienced and have thought a lot about this, they might work with other organisations:

- to mainstream young people's views in policy formation and implementation
- to actively influence policy development and implementation (e.g. employment, socio-economic policies, etc.)
- to keep young people always in focus in order to ensure delivery of programmes that are relevant to them.



Case Study 1.1

Creating conditions for success

The situation concerns a small group of young people. On leaving school, they find that, although their school had run a generic craft training programme, they are unable to find craft work of any kind in local firms. Their skills are not developed enough to be attractive to modern firms, which use complex machinery, nor specific enough for traditional craft workshops. In both cases, they will be expensive to employ, as they will need training.

The modern firm prefers to employ young people who have a good general education and can therefore be easily trained. The traditional companies like to take younger workers because they can employ them very cheaply during the training period.

The youth development worker sees that:

- it is essential for the morale of this group that they are employed quickly in work that is recognised as useful to the community
- it is important that the work is related to the work they did at school

- they will also need rapid upgrading of their general mathematical, communication and technological skills so that they can become attractive to modern firms.

The youth worker organises them into a scheme supported by an NGO for refurbishing a shantytown in the inner-city area. Retired craftspeople and professionals help with this scheme, which has a training programme built in.

It may well be that some of the young workers will develop their craft skills to the point where they can set up in private business individually, or as a partnership.



Activity 1.1

(about 30 minutes)

Discuss with others the ways in which this case study illustrates an enabling approach.

Also, discuss the type of things that you, as a youth development worker, might do to develop an enabling approach in your own work with young people.

Write down your ideas in your learning journal.

Ensuring

Ensuring is about always working in harmony with the core Commonwealth values and principles, because these are designed to give a sense of meaning and moral and social purpose to the ways in which young people can use their skills and knowledge.

The ensuring approach is meant to assist youth development workers to:

- maintain the principle of equity as the essential underpinning of all youth programmes, activities and outcomes
- develop an awareness and moral commitment to the ideals of the Commonwealth and the tradition of the groups that founded it.

An ensuring approach to youth development work could include helping young people, no matter what their social background, to:

- secure opportunities for developing their learning abilities
- acquire ways of making themselves into valuable and contributing members of the community
- express their needs and ideas to the people who have power in the society.

This approach might involve the youth worker learning to network with other development workers to:

- develop collective understanding and skills in this work
- learn together how best to mainstream youth policy and particular equity issues
- work together with stakeholders and policy makers to influence the creation of new policies or to improve existing ones
- work collaboratively and share technology to optimise the efficiency of the work.

If youth workers are very experienced, they might be involved in collaborative work with other organisations, to encourage:

- awareness and sensitivity to young people's issues
- allocation of resources to young people
- the running of programmes for young people.



Case Study 1.2

Turning the tables

It is the end of a period of civil unrest and a group of young people, some of whom have been locked up for several months, have now been released. They now find that they are not accepted as equal citizens in mainstream culture. They are angry, some of them are bitter, and all are bewildered by the change of values. Because of poverty, some of them have become involved in selling narcotics, but the police are now on their case, so this avenue is no longer an option.

A detached youth worker has made contact with them. She realises the extremity of the problems of these young people and first finds somewhere for them to stay together as the winter comes on.

The youth worker can find few funds but organises most of the youths into work teams and offers them on contract to schools, private firms and local farmers. Their money is pooled and bit by bit, they turn their building into a spartan but serviceable young men's and women's club, where they hold dances, invite bands and put on plays and debates, and where they live together in a non-formal educational culture.

They learn to read and write, do maths and understand construction and machine technology. The core of the non-formal educational curriculum revolves around the great human questions of democracy: human rights, equity, justice, collective versus private wealth, the environment.

The youth worker intends not just to bring them into the fellowship of the country's mainstream community but also to help transform that community into what it ought to be, using these young people as

an example of the heights to which life can reach with the fewest of resources.

This is not unachievable. For example, the Hare Krishnas did it in Nairobi with the dispossessed children of the streets.



Activity 1.2

(about 30 minutes)

Discuss with others how this case study illustrates an ensuring approach.

Also, discuss the type of things that you, as a youth development worker, might do to develop an ensuring approach in your work with young people.

Write down your ideas in your learning journal.

Empowering

Empowering is about putting the democratic principles that underpin the modern Commonwealth into action with young people, so that they can take assertive and constructive action in the decision-making that affects them at all levels of society.

The empowering approach assists youth development workers to ensure that young people:

- understand deeply and internalise democratic principles and practices
- have the insight and skills to influence the decisions that affect them and their communities.

A youth development worker who is trying to empower young people aims to:

- help young people develop much more of their own open-ended potential as thinkers, interactors and doers
- become involved creatively in social change
- gain access to resources
- play a full and active part in social and economic development
- organise self sustaining initiatives
- assert their and others' human rights
- practise Commonwealth values and principles
- participate fully and actively in democratic processes.

They might work with other youth development workers to practise advocacy with and for young people.

With more experience, they might also work with other organisations to improve youth-related social policy and its implementation.



Case Study 1.3

Fostering relationships

In the post-apartheid South Africa, the limited resources available are being pursued by anyone who can manipulate the system, despite strong government action towards racial and sexual equity. Apartheid inevitably left many inequities that are extremely difficult to put right in a situation of global economic struggle.

In the Eastern Cape, the area is largely rural, and illiteracy and innumeracy are very high. Now that the government can no longer afford to subsidise local industry, large firms are moving away to East London and Port Elizabeth, taking away the leading edge of the local economy, with consequent deflationary effects on demand and industry.

The role of the youth development worker could be crucial in this environment. There is an overall need to make the region much more proactive in attracting investment or in creating the conditions for a steady flow of local workers into the rich urban areas during the working week. These workers would either return to their families at weekends or move away and repatriate funds to families left behind. The value of repatriated funds is that they create a steady flow of small amounts of money, which can be used to keep alive the educational and communications infrastructure.

The area is very beautiful, and there is already a thriving tourist industry on the coast, which could be extended inland. The area could also be a haven for communications and financial services firms worried about the unrest in the cities.

However, the area needs a good communications infrastructure and a good supply of educated and trained workers. This is where the youth worker comes in, because one of the great needs is to create small adult learning centres out in the rural towns and villages, under the aegis of the Eastern Cape Technikon.

The youth development worker can be the knowledgeable negotiator with the Technikon, with the ANC and the trade unions, local business people and so on. The aim would be to build a small group of young people to create and manage these centres (the youth worker would be a facilitator only and would gradually relinquish his leadership functions to the youth group). When one small group is up and running, the youth worker could move on to the next area. This is a realistic situation and an urgent one.



Activity 1.3

(about 30 minutes)

Discuss with others how this case study illustrates an empowering approach.

Also, discuss the type of things that you, as a youth development worker, might do to develop an empowering approach in your work with young people.

Write down your ideas in your learning journal.



Self-help question 1.1

(about 15 minutes)

In your own words, write what you consider to be the key elements of the three approaches we have been discussing:

An **enabling** approach is about:

An **ensuring** approach is about:

An **empowering** approach is about:

Compare your answers with those provided at the end of the unit.

The history of youth development work

The work that is now done in the field of youth development continues to endure changes because of the impact of the global economy on the social and economic life of every part of the world, small or large. However, many of the practices of youth development work are deeply influenced by a long history.

There are six main international traditions of youth development work. They are:

- 1 youth work for the development of families and communities
- 2 youth work as social and leisure provision
- 3 pastoral work and out-of-school education
- 4 uniformed and military-style youth movements
- 5 youth work for development
- 6 youth welfare work.

Not all of these traditions are necessarily to be found in your country. In fact, your country may also have other traditions. You should be aware of these traditions, but you are also encouraged to research the history of youth development work in your country, because there are likely to have been many similar responses to local circumstances over a long period.

Next, we look at the six traditions in turn.

Families and communities

The earliest traditions of youth development work are related to the roles of adult family members and community elders who traditionally cared for, supported, educated and controlled young people.

Challenges to these traditions, such as the move to employment-based economies, the huge increase in HIV/AIDS and other sexually transmitted diseases and increases in teenage pregnancies, together with the general erosion of tradition, have contributed to changes in the community structures (Plange, 2000). Traditional methods have become less and less effective in helping young people make the transition to adult life, so they have been supplemented by (and in many wealthy countries replaced by) professional advice and help, sometimes in the form of formal youth programmes to promote inclusion.

Rapid social change causes role difficulties for the youth development worker, who has to become ultra-sensitive to the feelings and expectations of the family and community while working in a close relationship with them.

Social and leisure provision

Youth work that includes social and leisure provision for young people is one of the oldest traditions of youth work in developed countries such as Australia, the UK and Canada. It developed strongly there because rapid industrialisation and urbanisation created a lot of free time for those not yet in work, and who were, if poor, without the means and knowledge to use that free time productively. This tradition tends to be associated with unemployment, rising crime rates, mental illness and drug-abuse.

If you come from a reasonably prosperous rural area, these social issues will probably seem strange to you. However, global economics are increasingly bringing some of these social conditions to many formerly settled and harmonious communities.

In this context, youth work as social and leisure provision developed for four main reasons:

- to help young people meet peers, develop social skills and a sense of belonging, and to enjoy themselves
- to allow young people to have a space of their own
- to protect young people from the dangers of society
- to protect society from troublesome young people
- to integrate and socialise young people into society.

The types of programmes offered through this tradition may include:

- informal social gatherings
- clubs offering structured activities (such as photography, fishing and so on)
- sport and recreational activities
- village-based youth clubs in rural societies.

This type of provision usually has an underlying agenda which focuses on developing character in young people, rather than competitiveness. Values such as loyalty, fair play, and social and national responsibility are promoted within the youth groups that offer programmes. In many Commonwealth countries, there may even be contradictions in the ideology of such groups. Some may have been set up by colonists and others by the independence movements which struggled against the colonists. They are likely to have quite different traditions and values.



Activity 1.4

(about 30 minutes)

Do such youth organisations exist in your own country?

If they do, research two organisations. Describe each, keeping in mind the following issues:

- Do they have a common history and ideology?
- What activities do they provide and what do these activities aim to do?

Discuss the results of your research work with other people (family, fellow workers, peers) and write your reflections in your learning journal.

If these organisations do not exist in your country, ask your tutor for assistance in researching two organisations in other countries. Then describe them according to the criteria set above.

Pastoral work and out-of-school education

Pastoral work and out-of-school education are superficially similar to and overlap the leisure tradition. However, they may be deeply committed to ideologies and agendas of a social and/or spiritual nature.

Religious, sporting and international organisations have established extensive structures and activities for youth development work in many developing and developed countries throughout the world.

These organisations include the Young Men's Christian Association (YMCA), Young Women's Christian Association (YWCA), and many Christian and Muslim young people's fellowships, as well as missions, benevolent groups, mosques and churches. In many cases, these organisations have always had clear educational and/or religious goals, and distinct traditions of working with young people.

Unit 1 of Module 2 *Young People and Society* explained that the early traditions of this approach had a functionalist ideology of helping young people to develop and integrate into society. Young people were supposed to adjust to society's rules and norms as they matured to adults.

Later, the focus moved to person-centredness, which claimed to help young people identify and address their own goals and needs, rather than those of society. This is claimed to be a pluralist approach, based on what Module 2 called an 'interactionist' view of society.

While this type of youth development work can be, in the right circumstances, a humane and empowering approach, you have to ask whether it can possibly help weak groups of young people deal with

an openly repressive system. For example, could youth groups effectively address their goals and needs under the Nationalist-controlled South Africa during the apartheid years? Similarly, does this work always help young people in countries controlled by the mass advertising of international companies?

In the UK today for example, there are many former immigrant families from the Caribbean and the Asian sub-continent who have become trapped in a cycle of poverty. Educated leaders from these communities, often working with religious and social youth personnel, have begun to set up weekend, evening and holiday schools to ensure at least some educational success, which will then enable young people to compete for jobs and so raise the community's standards of living. This tradition is also a very lively one in parts of post-apartheid South Africa, where its origins were often in the political struggle against white supremacy.

Religious institutions have had a significant impact on the practice of youth work. Many religious institutions adopted the character-building and rescuing approach to their work with young people. Emphasis was placed on developing young people's sense of identity within the church, and converting young people's attitudes, beliefs and behaviours to conform with those of the church. This is clearly a functionalist ideology, and as such was one of the methods used by colonial powers to divide and rule countries such as India and Nigeria.

However, in Latin and Central America, many Catholic organisations have practised liberation theology, influenced by Marxist conflict theory, in which they interpreted Christianity as a force against social oppression. In doing so, they mobilised poor people to fight back against great companies and landlords robbing them of their land and generally impoverishing them, and sometimes even against corrupt government.

Many religions, no matter how pacifist at one level, recognise the contradiction between the need to fight against oppression and the need to adjust to an evolving society. Let's look at the terrible events of 11 September, 2001 that destroyed the World Trade Centre in New York. It is believed that the ideological motivation behind these events was a war against oppression. In retaliation, the USA and its allies declared war on international terrorism. Inadvertently, this has diminished understanding of the goals of young Muslims and Muslim youth movements, though these are almost all aimed at helping young people adjust their values and behaviour to a changing world, while still remaining true to Islamic principles.

Uniformed and military-style youth movements

Army and naval cadets were formed in the nineteenth century and later followed by air force cadets. Some of the founders of major youth movements used their own experience of military discipline and drill as the basis for their work. William Alexander Smith founded the Boys' Brigade in Glasgow, Scotland, with a programme of military drill, brass bands and Bible study. General Robert Baden-Powell was a career soldier who had a more unorthodox approach to his craft. While serving in India, he wrote a manual on scouting, or spying on the surroundings and position of the enemy. He successfully defended the siege of Mafeking during the Anglo-Boer War in South Africa (1899-1902) and used boys to run messages during the siege.

He founded the Boy Scouts in 1904, and affiliated associations were soon established in all parts of the British Empire. The Boys Scouts of America movement was based on similar principles after the Americans saw the movement in England, but it was never a formal part of the Baden-Powell organisation.

The motivation behind the Scouts was national revival: many army recruits had proved unhealthy or unfit and the British army had only prevailed over the Boers by weight of numbers and by isolating the civilian population in concentration camps. The Scout movement was based on a promise to honour God, King and Country. While it did not employ drill like the Boys' Brigade, it did prepare boys with skills to survive in the outdoors, and its early activities were more military than they became in later years. Baden-Powell once claimed that a fully trained scout had the skills of an army sergeant.

The Scouts became a model for many later movements. The first was the Girl Guides, formed to provide for the aspirations of girls at a time when joint activities and close association with young women were considered to be weakening for boys. Totalitarian regimes, particularly Nazi Germany and the Soviet Union and its satellites, established national youth movements with many superficial similarities (particularly the style of uniform) to the Scout movement. The Hitler Youth was formed by the compulsory amalgamation of all existing youth organisations into one; its aim was to generate the commitment of young people to the values and policies of the Nazi regime. In the Soviet Union the Young Pioneers was the only organised youth movement and was seen as preparation (for some at least) for entry to the Komsomol (the Young Communist League) and eventually to the Communist Party.

The Baden-Powell scouts became far less militarist after the First World War and moved to a greater degree of multiculturalism by stressing the participation of a range of national and ethnic groups. Since the collapse of the Soviet Union, few countries have tried to control young people by allowing only one youth organisation. Such a monopoly in democratic societies would clearly be unsuccessful. Some government-organised youth movements have been established,

often as a way of providing employment or training, but they are seldom compulsory. Cadet forces remain in many countries as a way of preparing young people to enter the military forces, but in comparison with past organisations, generally play down the goal of ensuring loyalty and patriotism.

Development work

Youth work for development has played an important role in official national development efforts. Such work has been used to promote national fitness, democracy struggles, community development and citizenship education. It has also been an international trend as young people from urban and industrial societies have been recruited to spend time in developing societies, usually after completing their education but before taking up a career. Examples of this are the United States Peace Corps and the British Voluntary Service Overseas (VSO).

The principal concerns of youth work for development include the development of young people's:

- political knowledge
- political skills
- abilities to create an identity with a particular social movement.

Examples of youth work for development are organisations such as the Pacific Youth Council, the Co-operative Youth Movement, the Young Socialists, Bangladeshi Youth Leagues, Malawi's Young Pioneers, and the ANC Youth Movement.

Some youth work for development has centred on working alongside government in a supportive role, while other youth work for development has focused on directly tackling the broader structural problems in society, such as working to help women in rural areas gain access to credit and to technical expertise.

Central to youth work for development has been the aim of helping young people to understand the entrenched nature of oppression as a force built into the structure of society and of the economy. As a consequence, it has generally aimed to help young people take an active role in the political arena through community activity and participation in political parties and organisations, unions and national and international movements.



Activity 1.5

(about 30 minutes)

Discuss with your colleagues how you think you and they might work in this way in your country. Where are the greatest areas of need? How might the right kind of leadership and expertise be brought to bear on the problems? Where are the gaps and areas for collaboration?

Summarise your main ideas and write them in your learning journal.

Youth welfare work

In this context, the term 'welfare' means supporting people who are finding it very hard to get the basic living requirements that are acceptable by the standards of their society. They might be in this situation because of structural poverty, such as inequities in the distribution of resources (including the resources of education, health, land and so on), or because of personal problems due to community or family break-up, or illness.

The tradition of youth welfare work varies significantly across the Commonwealth. In most countries, youth welfare work relies on the sponsorship of philanthropic non-governmental organisations. It is usually only in developed countries such as New Zealand, Australia, the UK, Canada, USA and in some European countries such as Norway and Germany, that youth welfare work is sponsored by the government.

The welfare tradition has its roots in the Victorian era of nineteenth century England, with the notion of 'rescuing'. This approach saw young people as victims who needed to be saved from the dangers of society, and in need of moral and religious instruction.

In many cases, this approach has been adopted by volunteers guided by their own personal values, evangelistic Christian or other moral codes. These values have an influence on how effective the work will be if the values are not acceptable to the recipients. Many of the sponsoring organisations and individuals are prepared to let their value systems be subdued in case that interferes with the work itself.

As the welfare approach became professionalised, certain young people were identified as being 'at risk', 'in trouble' or 'deprived'. Professionals were employed to provide counselling, material relief, accommodation and/or training. Welfare workers operating within an interactionist and/or pluralist tradition assist young people to identify their problems and then to act on them within the law.

Examples include the committed religious group the Hare Krishna Hindu religious sect, which has organised welfare accommodation and education for homeless street children in Nairobi; and Save the

Children, which organises welfare work for and with children throughout the world.

A further development of the welfare tradition has been the emergence of organisations that provide information to young people and also act as advocates, with legal know-how, on their behalf.

It is important for youth development workers to try to understand the economic environment in which welfare work takes place. For example, famine relief, laudable as it is, can rarely tackle the underlying problems of famine. Famine is likely to be the result of sustained drought or other adverse climate conditions. It may also be that farmers have been compelled or persuaded to grow cash crops for the markets of rich countries, neglecting traditional subsistence crops.



Activity 1.6

(about 45 minutes)

There will be a variety of welfare activities in your country delivered by various agencies. Find out about three agencies that deliver programmes concerned with young people. Consider the following questions in your investigation work:

- Who runs the agency?
- What are the aims and objectives of an agency that you consider to be a good one?
- What does the agency offer to young people?

Compare the three agencies in terms of the effectiveness of their programmes/activities. Then explain why in your view one agency might be more effective than the others and present the rationale for your conclusion.

Discuss your findings with others and write notes in your learning journal.



Self-help question 1.2

(about 20 minutes)

Briefly describe the six main international traditions of youth development work.

Compare your answers with those provided at the end of the unit.

Youth development work as a profession

In the previous section, you learned that there are six main traditions of youth development work:

- youth work for the development of families and communities
- youth work as social and leisure provision
- pastoral work and out-of-school education
- uniformed and military-style youth movements
- youth work for development, and
- youth welfare work.

Partly because of their integration into activities funded by government, aid agencies or NGOs, youth welfare work and youth work for development tend to be largely professionalised. This is not to say that there are no professionals in the other traditions, but that the origins of these traditions are in voluntary movements within families, communities, churches, missionary groups and other philanthropic groups, which tend to be low-budget, low-paid organisations.

Youth development work and youth welfare work have a longer professional history, with the work usually practised by professional occupational groups, such as youth workers, welfare workers and social workers.

In more recent times, other traditions, such as pastoral and out-of-school education, leisure and community work, have increasingly employed professionals to undertake work with young people.

What is a professional?

The sociology of the professions is a contested field of study. There is a deep division between those who feel that:

- professional ethics and professional control are the only guarantees of quality in any kind of business or public life
- professionalism is a means of mystifying the rest of the population into giving too much control and money to specialists who refuse to share their expert knowledge.

Whatever else professionals are, they are supposed to be trained in the most up-to-date, high-level skills and knowledge associated with their work. They are supposed to:

- update themselves regularly on professional developments
- work in an ethical way (guided by standards and codes of values and ethics)
- guarantee that their work is of the highest quality, no matter who the client is.

Professionals are individuals with a quality job to do, bound by the standards and values of the profession they belong to.

A professional requires a quality education and preferably supervised vocational training by a qualified person, to develop skills and to understand the nature of their work. This Diploma course is designed as the first stage of such a professional education and training.

Developing professionalism

In the youth development field, education and vocational training can make the difference between:

- a worker who analyses the problems they are dealing with and has the skills to improve things significantly

and

- a worker whose approach is memorised from a book or simply 'applied commonsense', and whose influence on problems is very limited.

There are, of course, situations where applying commonsense is the most appropriate course of action, but these situations do not require a professional to deal with them.

There are some things that are common to having a professional approach to youth development work. These include:

- seeing ourselves as knowledgeable **partners** rather than mere experts in our work with young people
- distinguishing between the necessary **professional detachment** or objectivity and sheer indifference

- **avoiding control** of access to information and control of people by specialist language (jargon)
- **working co-operatively** with other professionals and other agents rather than competing with them.

To ensure credibility, we must treat our jobs, our own on-going learning and our staff's development professionally. One way of achieving this is through a commitment to lifelong learning. Another important way is to take on the role of an active, reflective practitioner. This idea draws on Paulo Freire's (1972) educational model of 'praxis' or the continuing cycle of reflection upon both theory and practice.

The active, reflective practitioner

An active, reflective practitioner is a professional who:

- is in control of her or his thinking and learning
- analyses circumstances and situations
- applies systematic problem-solving skills
- recognises the social context in which individuals operate and responds appropriately to this
- has a thorough grasp of a range of youth work models and skills, and deploys them flexibly and appropriately.

This module, as well as others in the Commonwealth Youth Programme, will help you to build on the skills that you already have, to become an effective professional in youth development work.



Self-help question 1.3

(about 20 minutes)

Think about what a professional approach to youth development work should entail. Briefly describe the key features a youth worker should exhibit to confer on the profession the professionalism it deserves.

Compare your answers with those provided at the end of the unit.

Unit summary

In this unit, we have:

- established that the central purpose of youth development work is to empower young people to contribute fully to the enrichment of their communities
- briefly looked at the six main traditions of youth work and recognised that they include:
 - development of families and communities
 - social and leisure provision
 - pastoral work and out-of-school education
 - uniformed and military-style youth movements
 - development work
 - welfare work
- concluded that being a *professional* youth development worker means that one must work in an ethical way, faithful to certain values.

Understanding youth work traditions helps you to understand the continuum of youth work and the factors that influence practice. As you continue to learn about the history and traditions of youth development work, you will develop new perspectives of your own work. At the same time, it is important that you do not see these as too prescriptive. Remain flexible.

Within and across these traditions, youth workers have different approaches and explanations for their practice. For example, some youth workers who operate within the leisure tradition may still view themselves as political educators. It is therefore sometimes difficult to distinguish between different examples of youth work practice.

The complex history of youth development work, coupled with a combination of different education and training programs, cultures and contradictory theories, has produced a rich variety of approaches and techniques in youth work. This, together with the unbounded range of social situations we might find ourselves in, means that we must not see young people and our roles in a stereotyped way. Professionals must be able to develop flexible orientations and approaches to the people they work with.

In the next unit, we will look at some of the models and types of youth work interventions, which will assist you to develop your own rich and flexible understanding of the work and to understand the reasons that other youth development workers might act in different ways from you.

To check how you have got on, look back at the learning outcomes for this unit and see if you can now do them. When you have done this, look through your learning journal to remind yourself of what you have learned and the ideas you have generated.

Answers to self-help questions

Self-help question 1.1

An *enabling* approach is about creating conditions that help young people to become more independent rather than relying on others to do things for them.

An *ensuring* approach promotes the core Commonwealth values and principles (democracy, liberty, justice and equity) because these give a sense of meaning and moral and social purpose to the ways in which young people can use their skills and knowledge.

An *empowering* approach encourages young people to think about democratic principles and practices and to have the insight and skills to influence the decisions that affect them and their communities.

Self-help question 1.2

There are six main international traditions:

- 1 Youth work in the development of families and communities is the earliest tradition of youth development work. It is related to the role of family and community members who cared for, supported, educated and controlled young people. As family and community structures change, traditional methods may be supplemented by professional advice and help, and in many wealthy countries, replaced by them.
- 2 Youth work as social and leisure provision was established initially in developed countries, because their rapid industrialisation and urbanisation created a lot of free time for young people. Rising crime rates, mental illness and drug-taking tend to be associated with this condition, especially among the poor. Youth work as social and leisure provision aimed at promoting social interaction between young people, allowing young people to have a 'space of their own', protecting young people from the dangers of society; and protecting society from the adverse actions of troubled young people.
- 3 Pastoral work and out-of-school education are superficially similar to and overlap the leisure tradition. However, they tend to be deeply committed to ideologies and agendas of a social and spiritual nature. More typically, religious, sporting and international organisations established extensive structures and activities for youth development work in many developing and developed countries throughout the world. These organisations included scouts, girl guides, missionaries, benevolent groups and churches. In many cases, these organisations had clear educational and/or religious goals, and distinct ways of working with young people.

- 4 Uniformed and military-style youth movements started with military cadet forces and evolved into the scout movement. While scouting has moved away from its origins in both values and activities, totalitarian regimes used the idea as a basis for national youth movements to control the minds of young people. These have been unsuccessful and few societies now offer only a nationally controlled youth organisation.
- 5 Youth work for development has played an important role in official national development efforts. It has been used to promote national fitness, political mobilisation, democracy struggles, community development and citizenship education.

The principal focus of this tradition includes the development of young people's political knowledge, political skills, and ability to create an identity with a particular social movement. A major focus of the work is to help young people to understand the entrenched nature of oppression. Consequently, it has generally aimed to help young people take an active role in the political arena through community activity, engaging in political discussion by having an active part in political parties and organisations, unions and national and international movements.

- 6 Youth welfare work: the welfare tradition has its roots in the notion of 'rescuing', which resulted from the child-savers of the nineteenth century. This approach saw young people in need of saving from the dangers of society, and needing moral and usually religious instruction. Welfare workers within a pluralist tradition assist young people to identify their problems and then to act on them within the law. A further development of the welfare tradition has been the emergence of organisations that provide information to young people and act as advocates, with legal expertise, on their behalf.

Self-help question 1.3

The key features of a professional youth worker include:

- seeing themselves as knowledgeable partners rather than mere experts in their work with young people
- distinguishing between the necessary professional detachment or objectivity, and indifference
- not controlling access to information, nor to people, by using specialised language (jargon)
- working co-operatively with other professionals and other agents, rather than competing with them
- having a commitment to lifelong learning
- taking on the role of active, reflective practitioner.

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Unit 2: Youth development work: models and approaches

Unit introduction	51
Unit learning outcomes	52
Laying the foundation	53
The treatment model	54
The reform model.....	59
The advocacy model.....	62
The conscientisation model	65
Unit summary	70
Answers to self-help questions	71
References	73

Unit introduction

Welcome to Unit 2 *Youth development work: models and approaches*.

In this unit, you will learn about four models of youth development work:

- the treatment model
- the reform model
- the advocacy model
- the conscientisation model.

We will look at what each model says about:

- the problems and issues facing young people
- the world and societies we live in
- embedded values that shape the way youth workers work with young people
- strategies or interventions suggested for youth work
- the skills a youth worker needs to apply in practice
- the overall role of the youth worker.

It is important that you recognise how each model views young people and the world in a different way. These different perspectives on the world produce significantly different types of youth work and youth services.

The way human beings define the social world is not fixed. In Module 2 *Young People and Society*, you were introduced to three theoretical approaches to the study of society: the functionalist approach, the conflict theory approach and the interactionist approach.

Naturally, as the four models of youth development work have developed, they have been influenced by these theoretical models of society.

While you are studying this unit, think about how these models fit into the way you view the world. Work out which aspects of these models make the most sense to you. By thinking about this, you will be well prepared for completing the rest of this module.

Unit learning outcomes

When you have worked through this unit, you should be able to:

- analyse each of the four models of youth development work and decide what model is best suited for specific situations, including your own practice
- describe the types of intervention youth workers can choose to use according to specific models of practice
- apply elements of all four models of youth development work in your own practice
- define the role of the youth worker according to the four models of youth development work.

Laying the foundation

One of the key ideas in Module 2 *Young People and Society* is the implied postmodernist idea that social reality is co-produced by all the social actors involved. In such a view, adolescent crime, for example, is not just wilfully caused by rebellious or deviant young people, nor by the values and practices of the community among whom they live, but partly by the social actors and by the values and power structures and practices of the whole society in which they live. If so, then it's important that the key social agents involved in youth work are as well informed and as mentally flexible as possible.

It's important to examine your own interpretations of the social world, because the reasons why you choose a particular approach or model for your youth work practice depends on the way in which you view society and the status of young people in society (Maunder, 1990).

The models and approaches you use in youth work will vary, depending on:

- why you choose to be a youth worker
- the organisation you work for
- the country you live and work in
- the young people you work with
- the resources you have available for your work.

The four models of youth development work you are going to analyse in this unit are based on Cooper and White's (1994) *Models of Youth Work Intervention* article. They are:

- the treatment model
- the reform model
- the advocacy model
- the conscientisation model.

You will learn that the models have clear links with the sociological perspectives described in Module 2, and with the philosophical ideas underpinning the social organisation of the Commonwealth.

As you examine these four models, you will gain a better understanding of what you are trying to achieve in your work with young people. The models are meant to demonstrate some basic differences in styles of youth development work. Of course, these models are generalised and contain abstract descriptions of the patterns underlying actual youth work practices. Youth workers vary their practices depending on the realities of the situations in which they work.

There is no one right way to practise youth work. Youth workers constantly adjust their judgements and actions to cope with small changes that take place in work situations, since, as we have already said, social reality is co-produced by all the agencies in the society that bear on the situation being studied.

It is unlikely that you will adopt one particular model for your own practice. Instead, you are encouraged to explore each model in order to extend and enrich your thinking. This will help you to develop a wider range of ideas for understanding situations and of practical ways of dealing with them.

The challenge for you as a youth worker is to develop your own core model for youth development work. This means working out your own theory and applying it in practice, evaluating the results, then developing it further. What is important is not just *what* you do as a youth worker, but *why* you do what you do.

Let's look at the four models of youth development work in more detail. Each model attempts to answer the following questions:

- How does the model define issues and problems for young people?
- How does the model view society?
- What values underlie the model?
- What interventions would a youth worker use within the model?
- What skills do youth workers need to work with the model?

The treatment model

The treatment model, as well as the reform model, are based on the functionalist view of society: that is, on the idea that the particular form any society takes is a natural or realistic way of dealing with its particular economic, environmental and historical circumstances. It emphasises social order rather than social change; and it defends the notion that the cause for problematic behaviour lies with the individual.

Issues and problems

The treatment model defines most of the problems of social groups as normal, human and reasonably healthy social reactions to the necessary constraints on behaviour that people must accept by living in society. Those who work within the treatment model framework say that we must recognise these problems as useful indicators of the need to make social adjustments to ensure integration and order, not as evidence of something deeply wrong with society.

In the treatment model, young people who do not conform are seen as a threat to the stability of society. Furthermore, they are seen as a potential threat in most societies, which suggests that the functionalist perspective is widespread and embedded in most people's commonsense views of the social world.

Seeing non-conformists as a potential threat may not necessarily make it the best approach to youth work practice. Commonsense views may at times be dangerous in preventing us from dealing with problems. For example, this was the sort of view South African officials took in the 1970s, about the mass disobedience of school pupils fighting against the imposition of Afrikaans as the standard language in schools. The disobedience was seen as a threat to the social order, not as an indicator of the need to change the social framework.

From the point of view of the treatment model, young people who choose not to conform to the rules of society are considered to fall into one of three categories:

- Deviant – young people who are anti-social are thought of as being in need of treatment by being controlled and/or temporarily removed from society.
- Mad – young people who are mentally incapable of conforming to society's rules are thought of as being in need of treatment to help them become normal, productive members of society.
- Deficient – young people who do not have the knowledge and/or skills to conduct themselves properly in society are thought of as being in need of treatment and education so that they do not pose a threat to society.

A view of society

Because the treatment model of youth development work is functionalist, it is based on a consensus view of society. It argues that social problems are a result of one or more of the following:

- lack of cohesion and community spirit
- inadequate, inappropriate or uncoordinated services
- individual weaknesses and problems.

The consensus view sees the community (as opposed to the government or its services) as having some responsibility to provide for and look after its members. According to this view, when members do not conform to society's rules, they must be treated or removed from society.

Values

The values that underlie the treatment model of youth development work include the following:

- people have to conform to society's rules for the common good
- society is naturally based on competition and those who work the hardest make the greatest gains
- competition stimulates people to improve
- the family is the most useful unit in societies
- the head of the family is normally the father
- while society can be adjusted, it does not need changing – instead, individuals should change to fit into society
- people must work to improve themselves.

These views may exist in countries with a free market ideology or in socialist societies, such as the Soviet Union used to be.

Interventions

The interventions a youth worker uses in a treatment model include:

- providing discipline for young people and providing them with clear messages about:
 - expected standards of behaviour
 - the importance of conformity (that is, understanding and obeying social norms)
 - the consequences of not conforming/understanding and obeying social norms
- imposing rules on young people's behaviour
- providing structured programs that are based on rewards for conformity/understanding and obeying social norms
- providing activities to occupy young people's time
- providing structured programs to change offending behaviour
- acting as a good social role model
- providing activities that engage youth in gainful employment
- providing activities that promote competition – especially sports.

The positive strategies undertaken by workers operating within the treatment model include assisting individuals and groups who are outside the mainstream to develop the skills and resources required to perform adequately in society. They may also include counselling, providing certain services (such as information and advice), community development activity, encouraging community participation and setting up self-help groups.

Skills

Youth workers need the following skills to apply a treatment model in youth development work:

- controlling young people with empathy
- demonstrating high standards of personal conduct
- planning and designing programs
- establishing and setting rules and limits
- presentation skills
- counselling
- group or team building skills.



Activity 2.1

(about 20 minutes)

What do you think the role of the youth worker should be in a treatment model of youth development work?

Have you ever used this approach? Did it work for you? If not, how would you use it in any of the youth work situations you know about?

Write your thoughts in your learning journal.

The main role of a youth worker in the treatment model is essentially to act as an adult leader and expert. Your notes should indicate this sort of behaviour. In the setting of the treatment model, the youth worker should provide the ideal role model of the productive member of society. Often, these youth workers are reformed young people themselves. This sends young people an additional message that 'anyone can change if they want to'.

The youth worker in a treatment model tends to act as a programme co-ordinator and leader who applies rules carefully and humanely, with the overall effect of monitoring young people's behaviour.



Self-help question 2.1

(about 15 minutes)

There are advantages and disadvantages to the treatment model. What do you see as the advantages and disadvantages of this model in youth development work?

Advantages

Disadvantages

Compare your answers with those provided at the end of the unit.

There are many advantages to a treatment approach to youth work. First, you will probably have the support of most of the population, which tends to accept the view that society on the whole is doing the right things. Second, you will have the support of the authorities, unless you fail very badly to deliver what you are supposed to provide.

There are also serious disadvantages. As you have learned in Module 2 (Unit 1), a structural conflict analysis might well show that deviant behaviour among young people is really a symptom of profound structural inequity. Any attempt to control that behaviour, no matter how humane, might make that situation worse or mask the problem, because a serious social problem develops beneath the surface of society and spreads until it is extremely difficult to deal with. Such a situation may exist in many countries where wealth is distributed inequitably, giving way to widespread corruption. This has led many young people into crimes such as robbery, drug-dealing and prostitution.

Even a conflict interactionist model (which you also studied in Module 2), will throw a different light on a problem, such as the rise of smoking among women in the UK. Smoking seems to have become a long overdue assertion of women's rights, an assertion that has been hijacked in an unscrupulous way by tobacco companies that target young women.

The treatment approach on its own is not likely to have much effect on this situation. Very carefully designed legislation on advertising may be necessary, backed up by youth work counselling and intervention programmes with girls.

The reform model

Like the treatment model, the reform model is based on a functionalist view of society. However, it does recognise that part of the cause of negative behaviour may lie in society, not simply in the individual.

Issues and problems

The reform model of youth development work sees young people as disadvantaged by their social environment or family upbringing. If young people have had a poor or unhappy upbringing, it causes them to act in negative ways.

The reform model argues that if young people are disadvantaged by their family upbringing or their social environment, then it is difficult for them to make the changes necessary to fit into society.

A view of society

The reform model varies from the treatment model view of society, in that the reform model recognises that sometimes society needs minor reforms to help people improve their conditions. It does not assume that the cause of young people's problems is necessarily centred in them personally.

Values

The beliefs that underlie the reform model of youth development work include:

- society's conditions affect different people in a variety of ways
- some people are better able to help themselves than others
- others in the community, family or society should help those young people who can't help themselves
- help should only be given to those people who express a willingness to change, as well as those who may initially resist any form of change but show the possibility of reform
- everyone should be afforded the same opportunities – the people who get ahead in life are those that make the most of their opportunities
- people should not be discriminated against on the grounds of race, gender, sexual orientation, disability or age.

Interventions

Many of the interventions a youth worker uses in a reform model can be seen in the practices of some of the major social work charities. These charities view themselves as a safety net for people who do not

have the skills, knowledge or family support to make a change to fit into society. The interventions include:

- counselling
- service provision
- information and advice
- financial support
- community development
- participation and self-help groups.

Skills

The main skills a youth worker needs in a reform model of youth development work are:

- the ability to relate to young people in an empathetic way
- the ability to build a rapport with young people, in order to assist them to make the changes necessary for them to fit into society.



Activity 2.2

(about 15 minutes)

What do you think the role of the youth worker should be in a reform model of youth development work?

Write your thoughts in your learning journal.

The role of the youth worker employing a reform model tends to be that of the person-centred expert who has become a professional youth worker because they feel that they can help young people to:

- make the best out of the opportunities available to them
- build positive relationships with older generations and the social system
- identify their life goals
- change themselves to achieve those goals.



Self-help question 2.2

(about 15 minutes)

What do you see as the advantages and disadvantages of a reform model in youth development work?

Advantages

Disadvantages

Compare your answers with those provided at the end of the unit.

There is a clear value in understanding that society is often unfair and inequitable and that it is hard for people to do much about this if they do not have the relevant resources and knowledge. In capitalist systems, this is the way in which social democrats (such as the UK Labour Party or the Congress Party of India) have tried to ease the worst effects that free market economics have on the disadvantaged.

The very positive aspect of the reform model is that it encourages youth workers to recognise that social disadvantage has serious psychological effects, which then become a barrier to self-empowerment and personal progress. It also encourages workers to develop egalitarian and friendly relationships with young people.

The disadvantage is that some problems of youth are produced by the whole social and economic system, and tinkering with bits of it does not really have much influence overall. Youth workers can easily imagine that they are somehow transforming the whole system when what they are doing, while genuinely helping some people, may be no more than making an inequitable structure appear to be creating equal opportunities.

The advocacy model

The advocacy model can be based on either a pluralist or a conflict view of society, which is rooted in what Module 2, Unit 1 describes as either a conflict or interactionist model of society. Both pluralist and conflict views of society accept that disadvantage for some groups of people is brought about through the inequitable distribution of power and resources. This occurs because, in the struggle for social resources, some groups are more powerful than others.

Issues and problems

The advocacy model of youth development work sees that many of young people's problems are a result of their social rights not being respected, because:

- young people are not fully aware of their rights and/or do not have the skills to use them, and/or
- society has failed to protect their rights.

A view of society

The advocacy model sees society as unjust because:

- the laws and systems of society are designed to operate for the benefit of the elite social groups, and/or
- the laws and systems of society are complex and bureaucratic, which leads to some social groups having little or no access to the system of rights the law entitles them to.

Values

The values that underlie the advocacy model of youth development work include:

- equal opportunities for all groups and people
- equal distribution of benefits for all people
- bureaucracies to be accountable to the public
- removal of biases that disadvantage some groups and advantage others
- equal outcomes for all groups and people.

Interventions

The interventions that a youth worker can use in an advocacy model for young people include:

- providing welfare rights advice and support
- providing legal aid support

- providing case work and counselling services
- providing general advice and support on issues such as employment, education, training, housing and so on
- designing and developing education and training programmes that help young people develop work skills and life skills such as job search and interview skills
- providing services that target the most disadvantaged groups of young people, such as young indigenous or immigrant groups, young poor women and young working-class people
- forming campaign and pressure groups to press for social and legal change
- representing young people and publicising injustices.

Skills

The skills a youth worker needs to implement an advocacy model of youth development work include:

- the ability to use the legal and bureaucratic system
- networking with bureaucracies
- case work skills
- campaigning skills
- media skills
- motivational skills
- negotiation skills
- lobbying skills.



Activity 2.3

(about 15 minutes)

What do you think the role of the youth worker should be in a advocacy model of youth development work?

Write your thoughts in your learning journal.

The two main roles of a youth worker using an advocacy model in youth development work are normally:

- helping young people understand and access the system in order to receive their benefits and entitlements
- acting as public advocates on behalf of young people.



Self-help question 2.3

(about 15 minutes)

What do you see as the advantages and disadvantages of an advocacy model in youth development work?

Advantages

Disadvantages

Compare your answers with those provided at the end of the unit.

The main advantage of the advocacy model is that it empowers individuals and groups who are normally disempowered. For example, if someone cannot read and understand the law, then it is easy to persuade them that certain fundamental rights do not exist for them.

The biggest disadvantage of the advocacy approach is that it can make people dependent on the advocates, rather than empowering them to take charge of their own lives.

The way to deal with this disadvantage is to have a programme for youth worker and volunteer advocates, to educate and train counterparts among the group being helped, so that they can take over as many aspects of the advocacy work as possible.

Another disadvantage is that advocates can become victimised by the agencies against whom they are defending people. Therefore, advocacy has to be done in a way which makes it hard for social agencies to isolate and victimise the advocates.

The conscientisation model

The conscientisation (or consciousness-raising) model is based on the work of Paulo Freire (1972). In youth development work, this model attempts to look beneath the surface causes of the problems endured by young people. It examines the structural forms of political economy and culture that generate those problems.

Issues and problems

The majority of young people in the world are structurally disadvantaged by rich and powerful people, through the organisation of:

- social institutions such as banking
- ownership of business and property
- the structure of public education.

This is felt to be fundamentally unjust and contrary to the notion of human rights and to the principles of natural law.

A view of society

The conscientisation model of youth development work is based on the conflict structuralist or Marxist view of society, which argues that inequality is entrenched in the economic, political and social structures of society as a result of developments in international capitalism. This is explained in more detail in Module 2, Unit 1.

The conflict structuralist viewpoint says that those in control of social resources will never give up this power unless they are forced to. Marxists argue that those in power cannot give it up because power is essential to the way capitalism works. For many structuralists, change in society can only be brought about through social revolution. Freire (1972) advocates peaceful revolution.

Values

The conscientisation model of youth development was initially based on the idea that modern capitalist states cannot rely on coercion to make capitalism work. Instead, it has to persuade people that the way wealth and power are distributed is in people's best interests.

Antonio Gramsci (1891–1937), an Italian Marxist and political activist, used the term 'hegemony' to describe the way the ruling classes in his society managed to control almost all members of society. They did this by means of their almost total influence over all forms of culture and ideas, thereby gaining general approval and consent for their actions.

This, he argued, is not achieved by force, but by persuading the population to accept certain political and moral values. In other

words, the ruling class persuade people that the society's political and moral values are in people's own best interests, when in fact they exist to maintain the ruling class.



Activity 2.4

(about 15 minutes)

Language can be a powerful force in social control. Can you think of any sayings that are possibly examples of hegemony? In your journal, write down the sayings, then identify whose interests the sayings exist to serve - i.e. whose power the belief underlying the saying is protecting.

For example:

Saying	Interests and power protected
'A woman's place is in the home.'	Men's right to dominate public areas of life by relegating women to private, domestic life - this implies that women should have no role outside the home.

Write your thoughts in your learning journal.

In his extensive writings, Gramsci argued that because power derives not only from economic control but also from controlling people's ideas and beliefs, social change is only possible when people realise the extent to which they are being exploited through accepting the culture and values of the ruling class.

Consciousness-raising acts are a way of bringing young people together to explore and challenge these beliefs and determine whose interests they protect.

The core values that underpin the conscientisation model of youth development work include:

- people cannot be empowered by someone else, only by themselves, through true understanding
- most people have a fatalistic view of the world, which leads them to believe that the form of their society is natural and cannot be changed. This fatalistic view leads to apathy and feelings of powerlessness, which people believe they bring about themselves.

Interventions

The conscientisation model uses consciousness raising as a community education approach, which aims to assist people to explore the reasons for their political, social and economic disadvantages and powerlessness.

Youth workers encourage young people to consider their own situation in a broader context and see their problems as connected to

broader social forces. Bringing young people together to explore these issues helps them to see how their problems relate to the social context in which they live. It also helps them to create collective solutions to these problems.

Consciousness raising acts assist youth workers to:

- empower young people and build self-confidence
- break through apathy
- develop knowledge and skills
- take action in such a way that young people are not themselves guilty of oppressing other groups.

This technique has been widely used by women throughout developed countries to change their subservient position to men. There are now many groups throughout developing countries that are also engaged in applying consciousness-raising techniques to assist them in finding collective solutions for their issues.

Skills

The skills a youth worker needs when adopting a conscientisation model include:

- community education skills
- community development skills
- negotiating skills
- social research skills
- the ability to help young people overcome apathy, low self-esteem and fear of authority
- a practical understanding of the implications for action of social analysis
- campaigning skills.



Activity 2.5

(about 15 minutes)

What do you think the role of youth workers should be in a conscientisation model of youth development work?

Write your thoughts in your learning journal.

The role of a youth worker in a conscientisation model of youth development work is that of an educator who is also a genuine learner. Youth workers can learn from their students and from the results of the way they themselves practice. To do this, they must engage in dialogue with young people, so that the teacher and the

learners know that knowledge is not fixed but develops from practice and feeds back into a better practice.

Youth workers should explore with young people everyone's potential for oppressing those with less power than themselves and learn how to avoid doing this. Youth workers should try to act in a way that helps young people to take control over their lives and their world.



Self-help question 2.4

(about 15 minutes)

What do you see as the advantages and disadvantages of using a conscientisation model in youth development work?

Advantages

Disadvantages

Compare your answers with those provided at the end of the unit.

The advantages of the conscientisation model include the requirement that you look at underlying structural forces that affect a group/individual. Then your actions can be aimed more precisely at the real causes of a problem.

Just as importantly, the model requires you to treat people as intelligent social agents who are very capable of understanding even the most complex ideas, who are capable of acting positively and creatively, and of changing situations for themselves. Youth workers should not indoctrinate young people with their ideas. They should be agents to facilitate change.

The disadvantages can include being over-influenced by crude Marxist economic theories, such as dependency theory, where every situation of poverty is assumed to be simply an example of the evil strategies of transnational companies. This leaves no room for human creative agency, and ignores the potential of individuals to have an influence on the situation. It is antagonistic to conscientisation theory, which always seeks to maximise human agency.

Another disadvantage is that the leaders of such programmes become agents of social change and need to have the skills and courage to develop the programmes in the face of sometimes powerful opposition. An example of this is the struggle of landless people in Brazil against the great landowners and ranchers.



Activity 2.6

(about 20 minutes)

Prepare a chart in your learning journal like the one below. For each of the four models of youth development work, write brief notes about how each views the:

- problems and issues facing young people
- world and the societies we live in
- embedded values that shape the way youth workers work with young people
- strategies or interventions suggested for youth work
- skills a youth worker needs to apply in practice
- the overall role of the youth worker.

This should help you to compare the models and select an approach that is appropriate to specific circumstances. Discuss your views about the four models with others. Register the reflections from your discussions in your learning journal.

Model	Treatment	Reform	Advocacy	Conscientisation
Problems and issues				
The world and the society				
Embedded values				
Strategies or interventions				
Youth worker skills				
Role of the youth worker				

Write your thoughts in your learning journal.

Unit summary

This unit has provided a description of four models of youth development work:

- the treatment model
- the reform model
- the advocacy model; and
- the conscientisation model.

These four models describe the range of approaches within which youth workers operate. A specific selection of the values and practices implicit in these models informs the activities of each youth worker and each youth services organisation.

The use of youth development models provides you with the opportunity to clarify your own youth work practice:

- why you do youth development work
- what approach you generally take in youth development work.

In the next unit, you will look at some of the settings for the practice of youth development work.

To check how you have got on, look back at the learning outcomes for this unit and see if you can now do them. When you have done this, look through your learning journal to remind yourself of what you have learned and the ideas you have generated.

Answers to self-help questions

Self-help question 2.1

Advantages of the treatment model:

- has support of most of the population
- has support of the authorities
- encourages development of young people's skills

Disadvantages:

- lack of recognition and action dealing with inequities
- serious social problems may develop beneath the surface of society, leading to youth delinquence.

Self-help question 2.2

Advantages of the reform model:

Encourages youth workers to:

- recognise that social disadvantage has serious psychological effects
- develop egalitarian and friendly relationships with young people.

Disadvantages:

- Youth workers can easily convince themselves that they are transforming the whole system, when they may be simply making an inequitable structure appear to be creating equal opportunities.

Self-help question 2.3

Advantages of the advocacy model:

- empowers individuals and groups who are normally disempowered by lack of technical knowledge and skills
- has the viewpoint that human beings are intelligent and creative, but that this is of little use without the support of resources to develop the skills and knowledge with a view to using their intelligence and creative energy.

Disadvantages:

- can make people dependent on the advocates, rather than empowering them to take charge of their own lives
- advocates can become victimised by the agencies against whom they are defending people.

Self-help question 2.4

Advantages of the conscientisation model:

- encourages looking for the underlying structural forces so that actions can be aimed more precisely at the real causes of problems
- encourages treating people as intelligent social agents, capable of changing situations for themselves
- discourages indoctrination of young people with one's own ideas
- it is an approach that can be used in many situations.

Disadvantages:

- can be over-influenced by crude Marxist economic theories
- the leaders of programmes have to have the skills and courage to develop them in the face of sometimes powerful opposition.

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Unit 3: Worker roles and methods

Unit introduction	77
Unit learning outcomes	77
What is practice?	78
Practice in different settings	80
Unit summary	104
Answers to self-help questions	105
References	106

Unit introduction

Welcome to Unit 3 *Youth work practice*. This unit will help you understand the range of settings for youth development work and how those settings affect practice. Some settings are youth specific. Other settings provide services to the larger community, with young people being one target group that youth workers work with.

The different kinds of practical settings include:

- detached and outreach
- activity based
- vocational
- centre or building based
- crisis intervention
- policy development and social planning
- social action
- health care
- government.

Unit learning outcomes

When you have worked through this unit, you should be able to:

- define youth work practice and highlight the importance of the social construct of the communities for the success of the youth worker
- identify specific kinds of practical setting for youth development work depending on specific situations, including your own
- list at least five different kinds of practical settings and provide a brief explanation of each one in your own words
- differentiate between detached, outreach and vocational youth work
- adapt your practice to particular youth work practical settings.

What is practice?

Before we begin to look at youth work practice in a variety of settings, it is important to consider carefully the meaning of the term 'practice'.

At one level, practice just means the things you do in a given situation. It can also mean how you express your ideas, feelings or worldview. A youth worker's practice can also be the embodiment of their theory of what they are doing – their methodology.

In Unit 1 of Module 2 *Young People and Society* you studied the importance of the social construction of young people with regard to youth development work. As postmodernist theory claims, identities are not somehow fixed by nature. For example, someone may be born biologically a woman, and women can bear children, but beyond that the definition of what a woman is, and the sort of person she wants to be, depends to a large extent on where she lives and what most women there are like. In other words, it depends on the prevailing everyday practice.

Everyday practice can change, as political, economic and social changes affect culture and social structures. During the last century, we have witnessed major cultural and societal changes, which have led to significant shifts in social structures worldwide. For example, the women's emancipation movement continues to contribute greatly to a shift in the roles women play in society.

These changes affect the cultural settings and the way women act and are perceived in society. One example is women's dress code changes over the years, from modest and traditional to immodest and modernised. This change in behaviour has been particularly noticeable in ethnic communities, where there has been a growing trend for young women to abandon the traditional, rigid dress code emphasising women's modesty in favour of a more westernised type of clothing.



Activity 3.1

(about 15 minutes)

Think about the effect the change in women's dress code over the last few decades has had on the 'social perception' of women in your community. How does that affect your practice as a youth development worker?

As you reflect on this issues, consider the following questions:

Does young women's dress code influence the way they are perceived by their peers? Does it influence the way they are perceived by their elders? How is this perception important in relation to the work you do? Does it affect the roles women can play in your community? Is dress code indicative of personality traits, or not? How about social status? Does appearance define the individual?

Record your reflections in your learning journal.

A person's physical presentation (such as their clothing, the way they hold themselves, and the way they move) is felt to be a powerful indicator of their likely behaviour and personality.

It also tells us a lot about their social status, age and education. What is true of physical presentation is also true of a person's style of language use and the things they habitually do, for example, whether they play sports. People around you fit you into stereotypes based on what you do and how you look, and what is normal for your culture. They make assumptions about you based on these perceptions, as you may do about the them.

What this means in terms of practice, is that as a youth worker, you must strive to be alert to this reality and do your best to address professional issues without prejudice and in an equitable way. It is extremely important that you are aware of the cultural and social constructs of the groups you work with, so that you can understand their needs and find out how to best relate to them and have them relate to you.

In all groups there is a strong tendency for members to fall back into the language habits and habitual forms of self-presentation and social action (what the sociologist Bourdieu called the 'habitus') of the group, so that there's a fit with the social group. Using language 'accepted' by the group, or wearing 'acceptable' clothing will go a long way, not only to guarantee our acceptance as youth workers, but also to promote a sense of inclusiveness. By doing things habitually, we reinforce our social stereotype, both to ourselves and in other people's minds. This helps to maintain the social structure.

Fortunately, the same mechanisms that keep a person in their place in the social structure can be used to change that place. For example, if

you can engage a group of youths who may normally seem to be rather lazy and pleasure-loving in a sustained practice of significant community development, the community's views of them (or the stereotype) will change, and the young people's view of themselves will change. So, at that level it may be possible to make important changes to parts of the fabric of the society. In the same way, as women's wardrobes become more liberal, so will the concept of the roles they play in society. The practice of youth development work can become a catalyst for redefining social structures and promoting change.

As youth workers, we normally work with young, poor people. Usually we are trying to help them raise themselves out of material and cultural poverty. When we succeed in this, youth work practice involves changing the social structure in some degree. It is really a very significant feature of human agency in reconstructing society. Of course, we mustn't under-emphasise the power of the larger structural forces, such as those brought about by the social class formation, which may resist our efforts to effect change. (Nevertheless, as you will read later in this unit, the NGO, BRAC, and the educational and employment agencies in Bangladesh have had some remarkable successes in modernising the rural social structure in Bangladesh.)

Practice in different settings

There are many different types of youth development work practice. As you learned in the last unit, some of the differences are explained by:

- why you choose to be a youth worker
- the country you work and live in
- the type of young people you work for
- the resources you have available to work with young people.

Differences in youth work practice may also vary according to the:

- work situation – where are youth workers employed: in government and non-government organisations, funded or voluntary organisations?
- work focus – do youth workers work in street work, accommodation services, women's services, youth centres or health centres?

The work situation and the focus of the youth work practice create the setting. Before we look at the range of practical settings in more detail, complete the following activity:



Activity 3.2

(about 15 minutes)

First, write down this list of practical settings in your learning journal:

- detached
- outreach
- activity-based
- vocational
- centre- or building-based
- crisis intervention
- policy development and social planning
- social action
- health care
- government.

Against each one, write the skills that you think the youth development worker needs in each different setting.

At the end of this unit, we ask you to return to your notes to see if you can expand them.

Now let's examine each setting more closely.

Detached youth work

One form of detached youth work is street work. Street workers attend public places where young people congregate, such as discos, beaches, pool halls, shopping malls, town centres, streets and parks. Street workers are often employed by youth centres but spend very little time there. This is what makes them detached, in that they do not provide activities within the centre, but instead go out to various places where young people gather. A lot of detached work has been done in urban, industrialised countries. Patrick Vakaoti's article in the Readings section shows a rural context for detached work in developing countries.



Now turn to Reading 1: 'Socially disaffiliated and marginalised youths in Fiji', by Patrick Vakaoti. Reflect on the issues behind the problem of these youths in both rural and urban areas.



Activity 3.3

(about 15 minutes)

In your own words, describe what the Vakaoti means by a ‘new underclass’. Then reflect on how detached youth work could be part of a solution to bring this underclass into the mainstream of society.

Record your thoughts in your learning journal.

Perhaps you identified street workers as part of an integrated, detached youth work solution. Now let's look at the characteristics of street workers in more detail.

Street workers

Street workers work with young people who might be homeless, living with friends or at a refuge. What these young people have in common is that they spend a lot of time in public spaces. This habituates them to defensive behavioural codes that stereotype them as typical ‘street dwellers’.

A street worker may not find it hard to make initial contact with these young people, but may find it hard to gain their trust, as they will tend to be defensive. This is the result of not having somewhere safe to be, nor somewhere to have a private life and to store their property.

The street worker will have to gain that trust to be able to break through the street dweller's habitus. The objective here is to initiate a process of personal change through changed practice: facilitating the sort of self-developing processes that will help them feel more creative and in control of their lives, and negotiating for the resources that will enable them to break free of the life on the streets by getting them secure accommodation.

In this setting, street workers who are part of a youth development network:

- provide young people with information on services or issues
- help young people access services
- discuss issues and concerns with young people
- support young people
- build up networks among young people.

Street workers act as advocates on behalf of young people by:

- building relationships with people in their communities, including police, media, business people

- lodging complaints, e.g. to an ombudsman
- being involved in youth worker networks
- participating in local, regional and state organisations.

As in all youth development work, it is extremely important to have long-term objectives and then to sketch out a series of phased activities to meet those objectives. You will learn more about this in Module 4 *Working with People in their Communities*.

Now read the case study below, then complete the activity that follows.



Case Study 3.1

The underclass

The following is a very general outline of a problem that faced the major cities in South Africa after the end of Apartheid.

The ‘Young Lions’ were children and youths who had dropped out of the schooling system of the Nationalist government to fight against the police, the army and their gangs of informants. They had little more than a rudimentary formal education and a habitus formed by a history of savage conflict using the skills of an urban guerrilla army.

In the new South Africa, they found themselves without work, often without money and proper housing, and still in gangs. So much so, that President Mandela said in a speech in 1992:

“The youth in the townships have had over the decades a visible enemy – the Government. Now that enemy is no longer visible because of the political transformation that is taking place. Their enemy is now you and me – people who drive a car and have a house.”

While the extent of their involvement in urban crime is difficult to know, the problem has been a real one.



Activity 3.4

(about 30 minutes)

Based on the case study you have just read, and your experience as a youth worker, answer the following questions and register your answers in your learning journal:

- 1 If you were a detached youth worker, part of a team set up to cope with this problem in a major city, what would you see to be the long-term objectives, and what do you feel would be the first practical phase of the work?
- 2 How would you start to solve the initial problems of communication?

Work with one or two other people, if possible, and make some notes about your ideas in your learning journal. You might find it useful to try out some communication strategies through role-play.

It might be argued that the ‘Young Lions’ should be honoured and brought into the mainstream of public life, and their anger turned into a creative force. This would be in accordance with the Commonwealth’s principles of justice.

Given the political realities of South Africa, that was a long-term aim. The first stage was to:

- establish links with the young people
- try to see things from their perspective, though not necessarily accepting their viewpoint
- act as advocates for them
- break down the barriers between them and resources, for example international funds, whereby they could begin to create a social and economic base.

Outreach youth work

Outreach work is a method of delivering interventions in settings external to a service’s usual site. Outreach workers may be part of a mobile service or visit a number of different services. These are well publicised, so that they are likely to be used.

Outreach workers

Outreach workers are different from street workers in that they may be part of a mobile service or visit a number of different services, rather than spend time in more public places.

Outreach workers work with a range of other services such as:

- church groups
- women's services
- refuges
- government services
- youth centres.

The following case study shows how a large Bangladeshi NGO, which began as a small relief agency, has become a major source of essential development work using outreach as a main strategy to undertake key activities in several areas:

- rural development
- rural credit
- women's health and development
- non-formal primary education.

This is exactly the kind of setting in which youth development activities can work to optimal advantage. The case study you are about to read represents a set of very ambitious programmes in a very poor country, nevertheless, they echo many of the key elements of Commonwealth values.



Case Study 3.2

Effective youth work

BRAC is an NGO, which began in 1972 to provide relief materials to people returning to Bangladesh from India. Within a couple of years, BRAC's committee realised that what they were doing was not a solution to the problems of the poor. Even when they tried to focus on developmental activities and to work with the community as a whole, introducing resource mobilisation and education and health programmes, their initiatives were only reaching the elites or the more resourceful poor, not those in most need.

In 1976, BRAC decided to introduce a target group approach working directly with the poor to improve their standard of living, their health and their income capabilities.

They listened to the people to work out what to do and have developed four core activities: training; a rural development programme; a women's health and development programme; and a non-formal primary education programme.

Training

Training, integral to everything else, has two facets. One develops the capacities of the group by developing their leadership and organising

abilities; the other facet is skills training for income-generating schemes such as poultry, fisheries and livestock.

A spin-off has also been the professional training facility where development workers from BRAC, other NGOs and the government are trained in management and development issues.

Rural Development Programme (RDP)

Realising that the poor could do these things for themselves and had tremendous capacity to accomplish things once they had training, organisation, financial assistance and moral support, the Rural Development Programme (RDP) was evolved from activities aimed at winning some independence for the landless and very poor.

The nucleus of the RDP is an area office, which covers a group of about 50 villages. The Area Manager, a graduate and experienced BRAC worker, leads a team of Programme Organisers who are responsible for particular programme areas.

The RDP starts with functional education, where the group discusses, reflects on and analyses problems such as their environment, their dependency relations and the constraints and possibilities of their lives. For most poor villagers, the class sessions are the first time they have sat together to discuss such matters and the participatory learning experience builds group solidarity and develops a belief in the efficacy of collective action.

At the same time, the programme organisers work to identify village workers for special training in leadership, group dynamics, management and accounting, to help implement the programme and be a functional part of the village organisations. Each participating village has two village organisations, one for men and another for women. These become the core, grassroots level where day-to-day exchange can occur between development workers and the community, to implement social and economic activities. The village organisations set their own rules for frequency of meeting and decide on priorities.

After an initial period of three to six months, the credit programme, part of BRAC's empowerment strategy, begins. Group members are encouraged to begin to save in a joint bank account to reduce dependence on external funds and encourage mobilisation of local resources. Saving is possible because the RDP includes sector programmes on irrigation, poultry, and livestock rearing, sericulture, fish culture, market gardening and social forestry.

For example, the sericulture programme of BRAC should provide employment for around 250,000 women in the rural areas of Bangladesh. A massive mulberry tree planting campaign means that for every one hundred trees planted one woman is employed, for every million trees planted BRAC is providing employment for about 10,000 women – plus the reelers who reel the silk out of the silkworm cocoons, the weavers and so on.



Activity 3.5

(about 30 minutes)

After reading the case study, discuss it with your colleagues and comment in your journal whether you feel the two programmes that are described might in principle be valuable in your own country.

How could an outreach youth development worker complement these activities?

By now, you should have a good idea of what outreach and detached youth work entails. However, if you are interested in consolidating your learning and getting more information about this youth work setting, you may like to visit the YouthLink Scotland website (details at the end of the unit).

Activity-based youth work

Activity-based youth work usually involves youth workers providing programmes for young people to help them develop knowledge and skills, as well as providing them with structured leisure time. Some examples of the types of activities that are run in this youth work setting include:

- arts and cultural programmes– dance, carvings, stories, community theatre
- life-skill programmes – such as personal development
- recreation and sporting programmes
- education programmes – such as homework classes
- employment programmes – helping young people get jobs or set up small businesses
- music programmes.

Such activities are offered many times, so they begin to have a significant effect on the habitus of young people. Because of this, they can carry many messages about personal identity, group loyalty and attitudes to life.



Now turn to Reading 2: ‘Use of drama for youth employment and empowerment: Wan Smolbag, Vanuatu’ by Peter Walker and Jo Dorrit.



Activity 3.6

(about 20 minutes)

Reflect on how youth can be creatively employed and how youth development workers can best support this type of activity-based youth work.

Write down your thoughts in your learning journal.

Through the types of activities described in Reading 2, young people can reinforce their existing identities or begin to change those identities to something more positive. It is therefore very important that the activities are not just practised mechanically, without reflection.



Case Study 3.3

Acting for empowerment

This case study is about drama-based community development in Jamaica. The study is based on an article by Joan French (1987), about the feminist activist group called Sistren that used drama-based activity to mobilise women in rural and urban settings to change their exploited conditions.

The case study concerns Sistren's attempt to begin building a long-term organisational structure of and for women. To understand the social dynamics and structures Sistren is concerned about, it is important to remember that poor people in Jamaica are largely the descendants of slaves who were used to make enormous profits in the sugar plantations.

With the world collapse of sugar prices, due to changes in the global economy, what had been a hard, but sustainable life for contemporary sugar workers (following the government's welfare programme in the 1980s) became extraordinarily difficult. What few jobs were left in the sugar industry went to men, and numbers of men have had to move away to find work. The conditions for women were very tough.

Sistren explained to the village women that they had come to learn from them about the situation in the village. The women were sceptical at this, but when Sistren acted out a play based on rural women's problems, about migration from village to town, and asked the women for comments, there was great involvement as they recognised their own dilemmas and life situations in the play.

The women spoke about their own experiences of marriages breaking up, child care problems, migration, women's work, and poverty. Sistren decided to work with the story of one woman, which seemed to illustrate all the main issues. With five volunteers from the village, they developed a play, through a series of role-plays, which were used

to generate discussion of the underlying issues. They also made a film, which was shown to the village.

The discussion and creative ideas came to consist more and more of the activity of the village women. This led on to more political and economic discussion of problems faced by the village and to a list of five main problems the village faced.

The village women thought that the first two items on the list – unemployment and price increases – were too complex for them to do much about, so they took the next most important problem, the defective village pump. Using role-play and mime, they analysed what the problem was.

They decided that they needed to know how the pump worked, so they learned about that from a village man. But also they realised that part of the problem involved talking to the local female councillor, whom they did not entirely trust. Therefore, they discussed handling the councillor in a public meeting and rehearsed it through role-play.

The result of this activity-based programme was that the pump was repaired and the women began to take over their own political affairs. Sistren was supportive throughout and only withdrew when they felt the women were empowered enough.



Self-help question 3.1

(about 10 minutes)

Having read the case study, answer these questions:

- 1 Which is the dominant model of youth development work in this case study?
- 2 What are the elements in the programme that helped the village women understand their situation better?
- 3 How does the activity-based work conducted by Sistren lead from understanding to action?
- 4 Why is it important for the village women only to do as much of the action as they feel comfortable with at any one time?
- 5 When does Sistren leave a village?

Compare your answers with those suggested at the end of the unit.

The model used by Sistren was the conscientisation (or consciousness-raising) model. The Sistren collective was deeply concerned about the plight of poor women, partly as a phenomenon of long standing, due to the history of slavery on the island, but later, more particularly, because of global economics and the processes of structural adjustment.

Poor Jamaican people were much better off during the 1980s as a result of socialist government policy. However, the collapse of Eastern Europe and the resultant triumph of market economics, which compelled almost all the countries in the world to be subject to the play of global free-market processes, meant that such policies could not be pursued any longer by the Jamaican government.

Sistren was aware that it could do little about the world situation, but it believed that it could do something to even out the consequences between weak and powerful groups. This cannot be done without the will of the people and without developing their skills and their organisational capacity. In this case, Sistren resorted to activity-based work that led to the development of communications skills, which in turn bridged the problem resolution and contributed to building the relationships between the women and the local councillor. This was a slow process, which had to begin with understanding first, then collaboration with Sistren. Without this, the village women would not have been able to see themselves as equals to the educated women of Sistren.

Let's recall some of the material in Module 1 *Learning Processes*. If you remember, the central point of that module explains that everybody has an enormous untapped capacity for learning and that accelerated learning methods can make up much of the deficit between educated and uneducated people. So, in the case of the village women in Jamaica, although this process appears slow, it only took a few months, rather than years, for the village women to reach the point where they could handle complex political and economic matters on their own. Only then could Sistren leave.

Learning something properly requires two things: understanding and immersion. People need to know the meaning of what they are studying and need to be immersed or exposed to enough of it to develop a rich framework of knowledge to get to know its subtleties. When they do, they have really flexible knowledge that they can use in all sorts of combinations and recombinations.

Understanding here comes from perception and reflection: Sistren's drama presented people's experiences in a form they could understand and reflect on. They could then change the form of the drama and role-playing to see how it might be different when applied to different contexts and situations. In addition, they could present it and re-present it many times until they really had got hold of it. You can do this with any form of knowledge, from cookery to particle physics. It is important that people only take on as much of the new learning as they feel comfortable with at any one time. Sistren understand this and they know that 'action' is a very different mental process from understanding although without understanding action is almost impossible.

You will have realised that the skills of practical action are not quite the same skills as those of understanding. In the Sistren example, while they still use role-play and discussion, the role-play is a mirror

of the actual things they will have to say and do, which they can try out together to see what needs to be mastered to make it work in action. You can learn more about the learning process by referring back to Module 1.

Vocational youth work

Vocational youth work offers programmes to young people who need help in developing life and work skills. There are two main types of programming in youth development vocational work. The first type of programme offers vocational training, where young people learn up-to-date skills to work in traditional community settings, for example breeding chickens, bee-keeping, cooking and carpentry.

The second type of programme is a response to the recognition of rapidly changing patterns of work throughout the world. It offers young people the opportunity to develop business skills such as marketing, developing business plans and financial management. An example of this has been suggested in the British Virgin Islands, which has a vocational curriculum, influenced by British models, with an economy built around advanced tourism and financial services, where large numbers of personnel with related skills and knowledge are needed.

Schools, colleges and youth programmes could combine to prepare these people very rapidly, using accelerated learning methods. This would ensure high employment levels of local people rather than imported labour in the financial services sector. A combination of skill types has been considered in the Sir Arthur Lewis Community College, St. Lucia, where they are combining updating skills and business training for women street traders.

The broad aim of all vocational programmes is for young people to learn skills, not only to become self sufficient in their own communities, but also so that they become a human capital resource that can be called upon to modernise local economies and take them onto the next level of development very quickly. Vocational youth development services can have a critical role to play in this.



Case Study 3.4

Skills and the economy

This case study describes a situation that was first investigated in the early 1990s. The situation has changed since then of course, but the situation is still useful to help you consider the youth development issues.

Nigeria is potentially one of the richest countries in the world, with enormous mineral wealth, a rich agricultural tradition and a population of people with astonishing business ability. It also has an effective education system, and ordinary people are remarkably quick and knowledgeable.

Unfortunately, it invested very heavily in oil production in the 1960s and 1970s, and the collapse of the oil market plunged it into massive debt. The recovery in 2006 of that market may well change the situation around in time. However, it has had to impose the most stringent structural adjustment programme on itself, just to keep up with debt repayments.

One consequence of the debt is that it can now import very little food or replacement parts for machinery. In towns like Kaduna in the North of Nigeria, the people have responded by setting up little workshops wherever they have space. These perform miracles of manufacturing and repair with very little machinery. The local authority in Kaduna supports this by running the Panteka market place where little workshops produce an enormous range of services.

Nigeria was once a great exporter of food, but in the oil boom, it changed to become a major importer of food. There is a slow reversal of that trend as many trained people, such as university teachers, while holding down their jobs, started to farm small plots of land or run small rural industries (in order to earn enough to bring up their families as professional people). Also today, white Zimbabwean farmers, who were displaced by the Zimbabwean state reclaiming their land for indigenous people, are using their knowledge to grow maize and other crops in parts of Nigeria which had been unproductive since the oil boom.

There are substantial modern industries in Kaduna, such as PAN (Peugot Automobile Nigeria), which is an assembly plant with the most up-to-date training workshops. It is capable of being transformed into a manufacturing plant, but is held back by the general control of world car manufacturing in the rich countries. It is also held back by lack of money, due indirectly to the debt problem. There is an excellent university and polytechnic as well as schools, but all of these are dangerously under-funded.



Activity 3.7

(about 20 minutes)

In what ways do you think that vocational youth development workers might take part in the regeneration of Kaduna? Discuss this question with your colleagues in light of the case study above. Then make a note of your discussions in your learning journal.

This is a complex question, but it is an interesting situation. You may find it challenging. None of the youth development models you have seen in Unit 2 quite fit, since those models to some extent reflect the history of youth work, rather than the situation that had emerged by the 1990s.

What exists more and more commonly now is a situation where the rapid changes in the global free market can undermine the policy-making and the capacity for response of even the richest countries of the world, such as the UK and America. Social institutions, such as education and the justice system, are organised in ways that belong more to the past.

In the desperate fight to attract scarce investment capital, very advanced and successful areas of a country can exist alongside very poor and undeveloped areas. While wise government policy can help a region, unless the conditions for development exist locally, then that development will not occur.

A number of economists and some sociologists have argued that to make the most of any economic and social changes, communities of people need to pool their expertise and resources in a flexible, rapid response to government, transnational companies and funding agencies.

There are various examples of this in the developed countries, including Silicon Valley in California, where companies, universities and the community have engineered an electronics-based economy that did not exist a few decades ago.

In a town like Kaduna, which houses the headquarters of the Nigerian National Board for Technical Education (NBTE), there may well be a case for higher and technical educational institutions, the local authority, NBTE and youth development services, through vocational youth work initiatives, to work closely with the training department of a company such as PAN, and any other companies that are prepared to be involved, to develop a skill base for a local development thrust. The complexity of the world economic situation seems to require this kind of creative thinking and initiative.

Increasingly, countries around the Commonwealth are developing systematic and comprehensive youth policies that attempt to integrate

with national policies and planning. Malaysia set out such a policy in the 1990s and has since revised and upgraded it, acknowledging in a very transparent way the extent to which it still lacks key elements of practice. What makes this policy more noticeable is the clear commitment of the Ministry of Youth and Sport in Malaysia to a sophisticated model of skill and character training for its young people.

Malaysia is now a rich and successful country with a high quality and rapidly developing education system. It nevertheless still recognises that youth services have a crucial role to play in raising educational and skill levels, if the country is to achieve what it calls its '20–20 Vision' (that is, catching up with the most advanced industrial countries in the world by the year 2020).

Centre- or building-based youth work

Youth centres vary from one place to the next. Some youth centres open after school and provide recreational and arts programmes, such as pool and table-tennis games, painting and pottery. Smaller youth centres might employ one part-time youth worker and/or some local volunteers from the community. Youth worker positions usually involve organising the activities and supervising young people while they attend the centre.

Other youth centres, especially in the city, are larger and provide a wider range of services. The staff might include:

- a co-ordinator who runs the centre
- some specialist youth workers such as drug and alcohol abuse workers, multicultural workers, health workers or counsellors
- some casual tutors for specific programmes such as home work classes or art workshops
- volunteers from the local community.

In larger centres, activities offered to young people could include:

- after-school recreation and art activities
- counselling for young people and their families
- day-time activities for young people who are unemployed
- referral and information service for young people
- homework classes
- education programmes on topics such as health and legal issues
- special programmes for young women
- school holiday activities and camps
- discos, dances and band nights.

Some activities can be provided to attract certain types of youth (target groups) such as young women or the unemployed.

Youth centres are often funded by government departments and managed by people from the local community. Others are funded by NGOs such as charity groups.

Opening hours vary, depending on funding levels, staffing levels, target groups and volunteer support. Usually, youth centres are open in the late afternoons/early evenings. Some youth centres open during the day and on weekends. Where young people are unable to attend on a daily or evening basis they may even have facilities for boarding.

Crisis intervention youth work

Many charity organisations, such as those run by churches, philanthropic societies, missionaries and international aid organisations, provide a wide range of crisis intervention services for young people. These services include material relief such as second-hand clothing and furniture shops, and emergency food and electricity vouchers. Some charities may also run boarding houses, hostels, other emergency accommodation, as well as spiritual or religious counselling.

Counselling services

Another setting for crisis intervention work is counselling *services*. Counselling services may exist within other mainstream services such as refuges, youth centres, health centres, drug and alcohol services, family support services, community centres, sexual assault services, religious services and charities.

Youth work counsellors may provide one-off crisis counselling or more long-term therapy for young people.

There are also telephone crisis services, where young people may ring up anonymously and talk to a trained volunteer worker for support and referral. Module 12 *Youth and Health* provides more on this subject.

Refuges

Another form of crisis intervention work is in refuges, which provide emergency accommodation for young people who are homeless, or in crisis. Young people usually stay at a refuge for between one night and three months, depending on the service and their needs.

While these young people stay at the refuge, the youth worker helps them and their families (if it is appropriate) to find more secure and longer-term accommodation. This could include returning to the family home or living with other relatives, in foster care, a government or charity accommodation service, or private rental accommodation.

One of the responsibilities of the youth worker is to assist young people with other immediate needs such as:

- income support (either through social security payments, employment and/or their family)
- education
- personal hygiene
- nutrition.

The youth worker might also run programmes to help young people learn life skills such as:

- budgeting
- cooking
- cleaning
- living with others
- obeying rules
- taking responsibility for themselves.

Youth workers also provide information about services young people might need, as well as referring them to specialist services such as counselling or health services.

The overall aim of refuges is to provide short-term support and housing to young people in crisis and assist them in being able to live independently or with their families again.



Turn now to the article by Christopher Chevalier 'From chimera to chimaera: Changing the realities for youth in the Solomon Islands' in Reading 3. Read it carefully and then do the following activity.



Activity 3.8

(about 15 minutes)

Based on the article you have just read, outline the problems experienced by young people in the South Pacific, and what are the underlying causes, in your view. Is there anything comparable in your own community? If so, describe it briefly. Record your thinking in your learning journal.

From the article in Reading 3, you can see the ways in which South Pacific youth show that there is a pattern of crisis in their lives. The indicators are crime, substance abuse (via drugs and alcohol) and, in severe cases, suicide.

These problems manifest themselves in family relationships to a large extent, but the driving, underlying problems come from social and economic change.

Intense global competition has favoured countries such as those in South East Asia because they can adapt very rapidly by having a high skill level and low wages. However, since South Pacific island states have entered the world market, they have become subject to the difficulties of global economics, and young people find it harder and harder to meet the expectations placed upon them.

Module 2 *Young People and Society* discusses the social construction of youth. Young people get their sense of identity from what is expected of them. This is mainly developed within the family and immediate community. When these expectations are driven by great need within the family and community, they become very powerful shapers of young people's psychology.

Policy development and social planning

Youth development work in a policy setting involves youth workers developing and/or influencing policies that affect young people. Youth workers working in a policy setting may work for a government or non-government organisation.

Examples of policy development youth work include:

- developing youth service policies about access, management, meeting young people's needs, codes of conduct and so on
- developing or influencing government policies such as juvenile justice, employment, health, housing, transport and legal rights.

It is important to recognise that youth development workers can be key agents in constructing policies. They need to be involved in consultations with the many agencies that governments wish to work with, which include various non-government organisations (NGOs), particularly religious groups. Others include industry and commerce, the police and health, education and training agencies.

The response discussed in Reading 3 is not surprising given the massive problems indicated. The main challenge is creating policy that is finely tuned to a rapidly changing economic situation. Clearly, a major issue is the break-up of the traditional moral and cultural order, which makes it hard to socialise youth in a way that they can accept.

Social planning is usually undertaken by organisations such as regional groups, local councils and local networks. These organisations might plan for new and/or existing communities.

In the case of new communities, youth workers might assist councils to plan for the services that they think the people will need. On the one hand, this seems to make sense, because when people settle in new communities, services such as shops, libraries and community

centres are already there. Councils can also negotiate with land developers to pay for and build some of these services.

On the other hand, it may not be useful, because government officers are making decisions about what they *think* people need. The councils might spend a lot of money setting up services, only to find that they may not be appropriate for the people who end up living in the community. The role of youth workers might then be to investigate what the people in the community feel that they will require, before they arrive.

Some argue that the social planning approach views the community as passive, and that it does not encourage communities to be active in determining their own needs and solutions.

In established areas, many councils develop social plans that look at:

- what services already exist
- which services are meeting the needs of the community
- places where there are no services.

This usually involves council officers undertaking community consultations and interviews. This is important because people have a chance to participate in the planning process. Sometimes, however, particularly when the community has contributed to the ideas, this approach can lead to feelings of considerable frustration, since it may not result in any change, through lack of money to improve or establish services.

Social action

Social action youth development work is mostly concerned to support powerless and disadvantaged groups in society. It aims to bring about a change in policies and decisions that have a detrimental effect on the collective life of underprivileged communities. This may involve political action directed at a local community, state, national or international level.

Youth workers in social action settings assist communities that have identified a lack of political power as their central problem. The youth workers help young people and communities to speak out about the issues that cause them problems and perhaps even help in the formation of pressure groups to negotiate with (and occasionally confront) authorities.

Examples of social action involving young people have included:

- resident action groups formed to lobby decision-makers to gain services and facilities (such as a youth centre or refuge), and also to explore and dispute local decisions (such as proposals for establishing roads that will reduce the quality of life in the community)

- issue-based political groups such as the green movement, land rights lobby, women's groups and human rights groups.



Activity 3.9

(about 15 minutes)

Can you think of any example in your community that you could describe as having a social action setting? If so, in what ways do you think it fits the criteria for social action?

Write your notes in your learning journal.

Health care

This is so important a subject that there is a whole module devoted exclusively to health: Module 12 *Youth and Health*.

Health care settings, where youth development workers can play a significant role, vary in the services they provide. Their focus tends to be on prevention rather than cure.

Some examples of health care practice settings include:

Medical clinics

Young people can ask youth workers to make appointments for them or they can ask for representation and support when they make appointments at a medical clinic to consult with health care professionals.

Health education

Youth workers may run and/or support health education programmes at schools, vocational colleges, remand centres, or other youth centres. Programmes might include speakers on topics such as HIV/AIDS, birth control, drug and alcohol issues, self-defence, skills for living and health support groups. The education programmes might be targeted at the general community, young people, other youth workers, parents, teachers and/or other professional groups.

Preventative health care programmes

These programmes might include activities such as health screening and vaccination clinics. In this setting, the youth worker's role is to organise and mobilise young people for the programmes, as well as to provide information. If the 'barefoot doctor' principle is applied, suitable youth workers can be trained to have expertise in a single physical operation for a widespread health problem, as became common in China during the Cultural Revolution.

Counselling

With appropriate training, youth workers in health care may be involved in counselling young people individually, with their partners, or with their families. A broad range of issues such as HIV/AIDS, school problems, family conflict, pregnancy, drug use, sexual assault and violence may be covered.

Peer education programs

Youth workers might organise peer education programmes, in which young people teach each other about what is important to them. They may talk to each other about issues such as homosexuality and self-esteem, or they may be involved in drama/theatre productions that present health issues.

Support groups

These are loosely structured groups, where young people come together to share their concerns and gain support. Adolescent parents, gay and lesbian young people and young people with a disability are some of the examples of such groups. The youth worker may have a facilitator role to create the conditions for the group to function.

Drug and alcohol services

These aim to minimise the harm associated with self-abuse through alcohol and other drugs. Youth workers may be involved in providing information, resources and education programmes, and also giving support and counselling.



Activity 3.10

(about 15 minutes)

Can you think of any examples in your community that you would describe as particularly appropriate for health care activity by youth workers? Why do you think this?

Write your notes in your learning journal.

Now read the following case study, which is about youth development work in a health care practice setting in Cameroon.



Case Study 3.5

Getting involved

The following study is taken from 'Soroptimist International-Action on AIDS', by Patricia Smyke (1993).

In Limbe, Cameroon, the *AIDS Alert* project was aimed specifically at two target groups: young people and parents. Soroptimist members

first visited the town's Youth Centres to discuss their plans with young people.

A loud-speaker van that went around town before the scheduled talks helped to bring in a good audience. The young people listened intently and asked many questions. Some were learning about AIDS for the first time. Some were sceptical. Nevertheless, the talk given by the specialist from the local hospital, plus the facts and figures in the information materials that were distributed, helped convince them that the threat was real. At the same time, they learned how they could avoid infection and found out about sources of local help.

Local Soroptimists and speakers also visited all the post-primary education institutions in the area, giving talks and distributing information materials on AIDS. The Limbe Club sponsored a training programme on AIDS for the local day-care centres. Information on AIDS was incorporated in Soroptimist health, first aid and hygiene classes, with the Club's health co-ordinator responsible for follow-up.

Soroptimist clubs provide a Programme Focus Report on a form that asks about the outcome of each project and recommendations. Under 'Concerns, things to do differently', the Limbe Club made this observation:

“... parents can be helped to change the environment for their kids ... we are concerned about the traditional taboos that make it almost impossible for parents to talk to their children about sex ...”

The Club will train day-care staff and adult literacy instructors on teaching methods for adult learners, and help them to produce suitable learning and teaching aids that include information on AIDS.

The Limbe Club, drawing on their experience thus far, has these recommendations for Soroptimists or other organisations doing similar work on AIDS:

“ ... that more attention be paid to adult illiterates, to the poor and the young ... greater effort to change the taboos that delay sex education ... AIDS conferences at the regional or international levels should involve students/youth leaders and people who actually work at the grassroots. A lot of money is being spent on AIDS, but very little or nothing reaches the grassroots.”

In their future work in this field, the Limbe Club foresees more involvement of students in planning and carrying out activities. They want to motivate the student governing bodies to make their own plans for the continuing, permanent sensitising of their peers. The Club intends to record or make a videotape of future activities.

This case study illustrates the interaction among different agencies that is essential for youth development work. In this case, the youth workers do not have the specialised technical education in advanced medical science. They need to work with others to be able to provide the essential scientific background information for a subject as complex as AIDS. They are also unlikely to have the money to run education and training programmes, or provide transport and advertising.

Youth workers are, however, in a position to:

- identify the sort of key issues and the target audiences that the Soroptimist Club has identified here
- mobilise the relevant interest groups for funding and support
- investigate the key issues in advance by action research
- evaluate the programme at key points, and then redirect the activities.

They should also know enough about the basic health issues, and the sociological, psychological and educational issues.

The Programme Focus Report is an essential aspect of the action research process. Presumably, Club members made field notes while talking to people, interviewing and listening to experts and to people's questions. Combining these with background social analysis, they formulated action proposals in the Focus Report.

Government

In a government practice setting, youth development work can occur at different levels of government (national, regional, local, etc.). In some countries, the government employs youth workers. Some government agencies undertake child protection work to support and/or remove a child from their natural parents in cases of neglect, abuse or irretrievable family breakdown.

In these cases, government might provide:

- Substitute care – this is usually a first step, where a child might be removed from a family for a short period, for example during periods of extreme stress. The child may be placed in the care of the grandmother or other family member.
- Foster care – this is longer-term care for a child, where the family cannot provide care or where the situation is not considered safe for the child. Usually the state pays the foster family for the child's keep.
- Direct residential care – this is accommodation and care for children who may have been orphaned or abandoned. The organisations might be called orphanages, children's homes or children's villages. The children are fully provided for, funded

through government welfare departments, or they may be NGO-funded through international aid and/or local charity.

- Family counselling – this is counselling that addresses the functioning of inter-relationships within a family, and of the individuals.

Other government departments are responsible for implementing court orders and for providing appropriate services for young offenders in detention centres and the community. This may also involve the employment of youth workers to educate, counsel and lead groups of young offenders.

In some countries, the government:

- provides a range of income support benefits to young people, such as unemployment benefits, single-parent benefits, child care support, family allowance and sickness benefits.
- employs youth workers as co-ordinators to arrange programmes such as sport and recreation activities, and job-skills programmes.
- funds youth services.

Many local councils or local government agencies also employ full- or part-time youth workers. These workers have varying job descriptions, depending on the priorities of the council. Some councils focus on youth planning, others on youth recreation, and others on youth services development.



Activity 3.11

(about 30 minutes)

Now that you have looked at a variety of practice settings for youth development work, take your own experience and determine the settings in which you are practising. Debate your analysis of your practice settings with your colleagues and draw some conclusions on your standards of practice. Keep the following questions in mind:

- Do you feel that your practice is the best for your particular setting?
- Could you change some aspects of your practice according to the needs of your client community or country?
- Do you have ideas for how to improve your practice? If so, describe them briefly.

Write your notes in your learning journal.

Unit summary

In Unit 3, you have examined a range of work settings for youth development work and how those settings affect practice.

You looked in detail at the following types of youth development work:

- detached
- outreach
- activity-based
- vocational
- centre- or building-based
- crisis intervention
- policy development and social planning
- social action
- health care
- government.

In the next unit, you are going to explore working relationships of individuals and groups in a face-to-face setting.

To check how you have got on, look back at the learning outcomes for this unit and see if you can now do them. When you have done this, look through your learning journal to remind yourself of what you have learned and the ideas you have generated.

Answers to self-help questions

Self-help question 3.1

- 1 The dominant model of youth work used in the study is the conscientisation model, which uses consciousness-raising activities to help people analyse problems, discuss solutions and empower them to act.
- 2 Understanding came through the opportunity to speak freely and to lay problems out in the open for examination. Sistren offered support and encouragement, with the end goal being the empowerment of the village women.
- 3 The initial play showed the village women that Sistren had some understanding of their lives (recognition). The opportunity to talk about their own experiences led the women to analysing problems and discussing solutions (understanding). The use of role-play helped the women to prepare for action (problem-solving).
- 4 It is important that people choose for themselves the risks and challenges they will take, pushing the limits of their comfort zones as they can. It is important for people to succeed, especially if you are working with people who have been repressed and/or exploited. Trying to do too much, or taking too great a risk can lead to failure from which there may be no recovery. Small steps lead to bigger ones.
- 5 Sistren leaves only when the women are empowered enough to act on their own, when they are strong enough.

References

French, J. (1987) *Third World, Second Sex*, Vol. 2, ed. Miranda Davies, Zed Books Ltd.

Smyke, P. (1993) 'Soroptimist International-Action on AIDS.' in *Women and Health*, Zed Books Ltd.

Definitions of outreach and detached youth work were drawn from: www.youthlink.co.uk/practicedevelopment/detachedyouthwork (accessed 14th February 2007).

Unit 4: Face-to-face skills

Unit introduction	109
Unit learning outcomes	109
Working with individuals.....	110
How to talk to young people	111
Working with groups	113
Structured group activities	116
Unit summary	146
References	147

Unit introduction

Welcome to Unit 4 *Face-to-face skills*. In this unit you will learn how to develop a professional framework for working directly with young people individually and in groups.

We will look at youth development work as:

- work with individual young men and young women;
- work with groups to empower individuals and groups.

Unit learning outcomes

When you have worked through this unit, you should be able to:

- develop a structured approach to working with individuals to meet their needs and increase their autonomy
- create a framework to interview individuals in a safe and non-threatening atmosphere
- describe group processes and intervene in groups to develop individual and group autonomy
- facilitate structured activities while working with groups, according to their needs
- analyse your own practice and select the techniques best suited to assist you in your work.

Working with individuals

All youth development workers spend time with individual young people on a one-on-one basis. In some situations, this takes the form of counselling or case management, though in many countries, formal qualifications in psychology are required for people to call themselves counsellors. Case management situations help young people to find a job or plan a path for training and gaining qualifications.

Even if your work with individual young people is not formally designated as counselling or case-management, you should consider some basic principles and a systematic approach to working with youth.

Basic principles

Traditional youth development practice suggests that approaches to working with individuals should be:

- **non-judgemental** – that is to say that you do not communicate any judgement about the individual as a person, even when you know that the behaviour is misguided and/or clearly contrary to normal values. If you know that the young person is involved in criminal behaviour (for example, stealing from shops, taking drugs or being sexually promiscuous) a non-judgemental approach means that you do not condone that behaviour but also that you do not condemn the individual. You may, of course, point out that the behaviour is unethical and/or illegal and may have serious negative consequences, but your approach needs to show that it is very important for the young person to choose to change their offending pattern themselves, and that you wish to support them in that.
- **non-directive** – that is you do not direct or command young people to take a particular course of action. It is, however, helpful for you to set out the range of available options and to indicate the likely outcomes of those options.

To some people, a non-judgemental and non-directive approach may seem weak and potentially dangerous, but let's think about it. Young people have to work out their own values and patterns of social behaviour, if they are to become a meaningful part of their lives. They will have a good idea that you are likely to be required to keep the law, and that may include the requirement to pass any information about their crimes to the authorities. They may stereotype you as an authority figure, committed to mainstream values.

Nevertheless, what they need is good advice and the sense that you really do care about them as individuals, so you are offering that advice within the social norms, but for their benefit. If you begin by

making strong supporting statements in favour of the social norms, it places a communication barrier between you and them. You need to listen to and really hear what the young person is saying, help them to clarify what their understanding of the situation is and help them to understand and evaluate their options for themselves. Always support the person, even when you cannot support the decision.

If they are going to be able to live within civil society throughout their lives young people have to make the crucial decisions themselves. You can't afford to make them dependent on you. And you have to accept the pain without complaint when they make wrong decisions.

How to talk to young people

As a youth development worker, you need to think about your objectives when you are talking to young people. These might include:

- finding information (How much do you know about the young person: family, community, aspirations, interests?)
- diagnosis (What are the young person's needs? Are they experiencing conflict with family or friends? Do they have problems at school or in finding a job? Do they lack confidence or self-esteem? Are they engaged in behaviour which may cause them harm?)
- action (What can the youth development worker do to meet these needs? It may be possible to arrange activities to increase confidence and esteem. Information about training programmes may lead to work. Helping a person to understand perceptions may improve relationships.)

Framework for a conversation

It is a good idea to develop a basic framework for a conversation with a young person. The exact nature of it may depend on your culture. For example, in some cultures, it is accepted practice for people to introduce themselves by talking about their ancestors and place of origin.

Some points are important to consider:

- Take care not to make it an interrogation; if the young person does not want to talk about anything, don't press it. Offer the opening, but don't be concerned if it is not taken.
- Try to avoid taking refuge in safe topics only. These are often an excuse to avoid talking about anything meaningful. Such barriers include long discussions about sport, television programmes, films or videos. You can, of course, start with this sort of thing to establish a rapport, then move into more pertinent matters.

- Some young people are looking for an opportunity to talk about matters which concern them, but do not have the confidence to raise the issues themselves.

Keep in mind that your conversation should be relaxed and easy, as if you are talking to a good friend. Topics that offer the opportunity for young people to talk and open up may include:

- relationships with family
- relationships with friends (or lack of friends)
- experience of school or work
- goals and aspirations
- leisure activities

Confidentiality is a crucial issue. You should keep a record of conversations and your ‘diagnoses’ of young people’s needs but remember that you must keep it in a safe place where others cannot access it. Your interpretations about the issues the young person is facing may be incorrect, especially in the beginning. You should look back frequently to see how your perception evolves. Do not share your perceptions and what young people have told you with others.



Activity 4.1

(about 20 minutes)

Develop a list of questions to ask a young person that may help you to understand and meet their needs. Don’t make the questions intrusively personal but also don’t avoid the topics suggested above. Don’t retreat to impersonal topics, such as sport.

Find a young person from your community or youth programme, if possible someone you do not know very well. Ask if they will agree to talk to you as part of your youth development training programme. Explain that the conversation will remain confidential. Put your questions and develop a conversation. Remember that the nature of conversation is that it is easy and relaxed, as if between friends or close acquaintances.

Write notes in your learning journal, and remember to return to your notes when you have got to know the young person better, to gauge how your understanding of the situation has changed.

A note of caution

If you are talking to young people about their relationships, friendships, family and so on, it may be difficult to keep to a one-way

conversation and avoid talking about your own family and life issues. In a small community, this may be unavoidable. However, you should take care that as a professional worker you are not engaging in a reciprocal relationship. That is, you must not use your conversation with a young person as a means of sorting out your own problems and issues. You will certainly have some of these but you must consciously choose a suitable person with whom to discuss your own problems and concerns. This might be another youth development worker, a pastor, an elder of your community, or a relative or friend. There is nothing wrong in having personal problems and issues that you need to explore. But you must separate them from your youth development work. The technique of practising co-counselling with another counsellor is a well established technique that you can learn.

Working with groups

The nature of groups

“A group is two or more individuals in face-to-face interaction, each aware of his or her membership of the group and aware of others who belong to the group. Each is aware of their positive interdependence as they strive to achieve mutual goals.”

(Johnson and Johnson, 1987:8)

A group is therefore more than a collection of people who happen to be in the same place. People waiting for a bus or queuing to buy bread do not constitute a group. They may have a common goal, but they do not need each other to achieve it. People in a group need to interact with each other, or the group relationship does not exist. It is possible now, with the widespread availability of the internet and other telecommunications, to have virtual groups, whose members interact through computers only, or through cameras and telephones in video- and tele-conferencing. However, one clear disadvantage of virtual groups is the lack of opportunity to experience the non-verbal communication that enhances the dynamics of face-to-face groups.

Group dynamics

Group dynamics is the name given to the study of group life. This originated in the 1930s, and much early research was conducted by Kurt Lewin and his associates in the USA. Lewin was also an early pioneer of ‘action research’. Being a theorist, he aimed to develop a theory that would account for how groups work. As with most theories, group dynamics theories are not precise. Not all groups behave in the same way. However, many show similar, archetypal patterns. Lewin used experiential learning situations to develop the key operating concepts and principles to describe group activity. The study of groups also identified group skills, the skills that help groups operate more effectively.

One theory of group dynamics is the theory of stages of development, an idea explored further in Module 4 *Working with People in their Communities*.

The stages of group development are suggested as:

- forming – a period when the group comes together and members get to know each other
- storming – a period when roles and processes are disputed and leadership may be contested
- norming – when members define behaviour together and establish set processes and routines
- performing – a period of stability when the group begins to achieve its tasks
- adjourning or mourning – when the group life comes to an end, conflict may be experienced between those keen to get to the next stages of their lives (for example, those leaving school and getting a job), and those who want to prolong the group as the future may be uncertain or less pleasant (for example, those leaving school with no job or other prospects). This may take the form of arranging reunions or continuing meetings. Conflict may arise between those who want to maintain the group and those who do not.

Not all groups pass through these stages in this order, or at all. However, the stages may give clues as to why some groups behave as they do.

Effective groups

An effective group has three core activities:

- accomplishing its goals and tasks
- maintaining itself internally
- developing and changing in ways that improve its effectiveness.

(Johnson and Johnson, 1987:8)

Accomplishing goals

All groups have tasks to perform. A football team exists to play matches and win. A team of youth workers exists to deliver programmes to young people and provide for their needs. A group of friends comes together to have fun and provide emotional support. A village youth group may meet to learn and practise their culture. It is only as they accomplish their goals that they become effective. Also, some groups are formed to learn about groups and relationships. That is their task.

Maintenance

To be effective, groups need to consider their relationships. This is called 'group maintenance'. A group cannot be successful if it focuses on its task but neglects how members relate to each other. If members do not feel positive towards each other, the task is unlikely to be achieved for long and the group may fall apart. Even groups which are strongly task-oriented (such as sports teams), must give consideration to how members get on with each other and to the factors that support group processes. (For example, someone must organise the refreshments and wash the football jumpers.)

Some group members may contribute more to the maintenance aspect and others more to the task. This may change from time to time. One important issue is balance. If a group neglects maintenance for more than a short time, it may become ineffective. If it neglects the task, it is also likely to be ineffective. Groups that have outcome tasks (work groups, sports teams etc.) cannot afford to spend all the time enjoying each other's company to the neglect of their major purpose.

Change

Groups need to continually improve their effectiveness and deal with changes to be successful. Members may change and new members may be introduced and integrated into the group. This usually requires the group to change. If tasks are not being achieved effectively, new strategies must be developed.

Characteristics of effective groups

In order to be effective, groups are likely to have many of the following characteristics:

- Goals must be clearly understood and relevant to the needs of the group; they should highlight interdependence. These goals should also evoke a high level of commitment.
- Group members must be free to communicate their ideas and feelings and should have no hidden agendas.
- Participation and leadership must be distributed among members. All members need to be involved in the group's work and satisfied with their membership. The resources of all members need to be fully utilised.
- Appropriate decision-making processes need to be used flexibly to match the needs of a situation. Consensus (unanimous agreement) is desirable.
- Power and influence need to be approximately equal throughout the group. They should be based on expertise, ability and access to information, not on authority.

- Conflicts from opposing ideas and opinions are to be encouraged. Controversies promote involvement, creativity and quality decisions. Minority opinions need to be carefully analysed and considered.
- Group cohesion needs to be high. Members need to like each other and want to continue as part of the group. There needs to be acceptance, support and trust among members.
- Problem solving should be high. Problems must be resolved with minimum energy and eliminated permanently. Procedures should exist for sensing the existence of problems and implementing solutions.
- The interpersonal effectiveness of members needs to be high.
- Group members should take time to evaluate how well the group is functioning and consider ways to improve its effectiveness.



Activity 4.2

(about 15 minutes)

Identify a group of which you are a member. What are its major tasks? How does the group maintain itself? How does it normally manage to improve its effectiveness?

Record your reflections about your group in your learning journal.

Structured group activities

Group exercises designed to promote cohesiveness of the group are the foundation for structured group activity. Many exercises (sometimes they are referred to as ‘games’) have been developed to help people understand and reflect on relationships and events in groups.

This section of the unit describes several such structured group activities or games (19 in total). It also includes learning activities for you to do, to help you evaluate the games and think about how you might use them in your work with young people.

Structured group activities can form part of a programme for learning about relationships and group dynamics. Equally, they can be used with groups who have other goals to help improve group relationships and performance. They are often a key element of management training.

One important point to consider in using structured activities is the level of risk for the exercises you choose to use. Some exercises

require a high level of trust and support within the group, and between you and the group, to be fully successful. You should not use these unless you feel that this level of trust has been achieved. However, people are often quite resilient and usually there is something to be learned from every experience.

Structured group activities usually fall into one of the following types:

- icebreakers
- trust-building exercises
- role-playing activities
- friendship activities
- leadership development activities
- team-building activities
- feedback activities
- closure activities.

Next, we give some concrete examples of structured group activities. We describe clearly how to implement the exercises for each type of activity so that you can get a clear picture of how they can be used in group work. The table below sets out the exercises that are provided within the type of activity.

Type of activity	Exercises provided
1 Icebreakers	Exercise 1: Where do we come from? Exercise 2: My coat of arms. Exercise 3: Pair introductions.
2 Trust-building exercises	Exercise 1: Trust rocking. Exercise 2: Trust cradle. Exercise 3: Trust walk.
3 Role-playing activities	Exercise 1: Headbands. Exercise 2: Free role-play. Exercise 3: Socio-drama and role reversal
4 Friendship activities	Exercise 1: Life-span diagram. Exercise 2: Sociometric diagram.
5 Leadership development activities	Exercise 1: Pins and straws. Exercise 2: Leadership style questionnaire.
6 Team-building activities	Exercise 1: Broken squares. Exercise 2: Reaching consensus.
7 Feedback activities	Exercise 1: Johari window for feedback.
8 Closure activities	Exercise 1: Awards. Exercise 2: Building a house. Exercise 3: Group evaluation.

The exercises we have chosen to describe are rated as low-, medium- or high-risk. This refers to the level of trust and maturity in a group. However, some of these exercises or activities may be inappropriate for younger people, as maturity is at least in part a matter of age. As you become a practitioner, it will be left to your personal and professional judgement whether or not to incorporate such exercises in your work with a group. Some exercises may involve physical contact. If this is not acceptable to your culture, you will need to modify them or leave them out in your youth development work practice.

Feel free to try out some of these exercises with your peers or your family. It will be a fun activity for you, and you also get to practise some of the concepts you are leaning in regards to group work. If you do have the opportunity to try out any of the exercises before you use them in your groups, make sure to write notes of your experiences in your learning journal.

1 Icebreakers

Icebreakers are exercises that help group members to get to know each other and to establish norms and processes for the functioning of the group. There are many types of icebreakers, all of them aimed at creating a risk-free atmosphere within a group, while promoting member confidence for active participation.

If a group is well established, you will not need to use this type of activity. But be aware: sometimes group members appear to know each other much better than they actually do and relationships may be quite superficial.

Now look at the examples of icebreakers given below. In your practice as a youth development worker, you can select from these, modify them or invent your own. You do not have to use them in the presented sequence.

Icebreaker Exercise 1

Where do we come from? (low risk)

This exercise is appropriate for a conference or training programme where people have travelled some distance to take part.

Ask participants to form a line starting with those who have had the shortest journey (in time or distance as appropriate) and finishing with those that have the longest. In order to do this, people will have to find out where they come from and some early introductions will be made.

At the end of the exercise, ask participants to comment on this experience.

Icebreaker Exercise 2

My coat of arms (low risk)

This exercise will lead to preliminary information exchange between participants, encouraging them to get to know each other better, in a relaxed, non-threatening environment.

Give each participant a card or piece of A4 paper (normal office size) and a crayon. Ask participants to divide the paper into four squares (that is, divide it in half along the length and then along the width). In the top left-hand square, ask them to write their names (in capitals). In the top right square, they should draw a picture or depict their home area (village, town or region). In the bottom left, they should make a drawing of their favourite activity or hobby (for example, fishing). In the final square, ask them to depict their favourite place (on the beach, in the hills, in town). Ask each person to pin the paper to their chest, to circulate in the room and discuss their drawing with others.

Note: you can use other features for the squares: a person's job, favourite food, family.

At the end of the exercise, ask participants to comment on this experience.

Icebreaker Exercise 3

Pair introductions (low risk)

This exercise is based on generating informal conversation to create a non-threatening group atmosphere where group members can get to know each other. It is a test of listening and understanding in a relaxed and safe environment.

Divide the group into pairs. As facilitator you can include or leave yourself out to make sure you have an even number. Ask the pairs to spend five minutes finding out as much as they can about each other. It is worth issuing a warning that they should not discuss anything that they would not want shared with other group members. After five minutes, check that both members are talking about themselves and that one is not merely questioning and the other answering. When each has had five minutes to find out about the other, ask each pair to join another pair. Each person then is invited to tell that small group about their partner. As you work with the small groups, ask the participants if they made assumptions about each other. Also, have they left out any important details?

At the end of the exercise, ask participants to comment on this experience.

2 Trust-building exercises

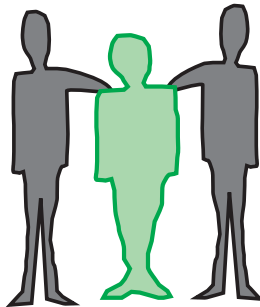
There is debate among group facilitators as to whether structured activities can help groups develop trust, or whether this can only come naturally over time. Certainly, some trust activities can be detrimental to trust if not led carefully and firmly. The higher-risk exercises (such as the trust cradle) should not be introduced too early in the life of a group. Trust is important for group effectiveness to enable people to find out more about themselves and their relationships. People will not discuss personal issues if they feel that they may be ridiculed or the matter could be discussed outside the group.

Now, let's look at some examples of trust-building exercises that can be used in a group setting.

Trust Exercise 1

Trust rocking (low-to-moderate risk)

Divide the group into threes. One person stands facing one of the other two and with their back to the remaining one. The two outer people extend their arms to the shoulders of the inner person, as you can see in the figure below.



The inner person keeps their feet together and legs straight so that they can rock backwards and forwards, supported by the two outside people. After a few minutes, change places so that each person has a turn at each role. The support people should keep constant support of the shoulders of the one who is supported. The centre person should not be pushed between the two supports, but gently rocked.

At the end of the exercise, ask participants to comment on this experience.

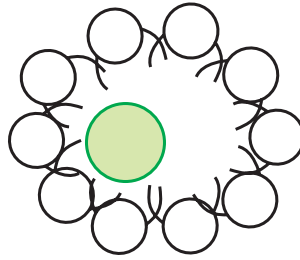
Trust Exercise 2

Trust Cradle (moderate to high risk)

This exercise requires at least six or seven participants. It is similar to Exercise 1.

A volunteer stands in the centre of a circle. The circle members stand shoulder to shoulder and extend arms to support the person in the

centre around the shoulders (see figure below). The person in the centre pivots from the ankles and is gently passed around the circle. They can be asked to close their eyes.



It is important that the circle keeps close together and keeps constant support for the person in the middle. After a few minutes, roles change – someone else goes into the middle.

A higher-risk extension of this activity is the trust cradle. After several passes around the circle, the person in the middle, with eyes closed, is lifted by the group and gently rocked horizontally and lowered to the ground. Care needs to be taken to support the head and to help the person to their feet. The group needs to have enough physical strength to lift the person.

At the end of the exercise, ask participants to comment on this experience. Many participants report a gentle, floating feeling.

Trust Exercise 3

Trust Walk (moderate risk)

Ask the group to form pairs. If possible, provide some headscarves or cloths to form blindfolds. One of each pair is blindfolded. If scarves are not available, ask the participant to promise to keep their eyes closed. Instruct the leader to guide the blindfolded person by taking them firmly by the arm or waist (consider cultural norms here) and lead them around the room and if possible outside. The experience should be positive so watch for immature persons who may take pleasure in leading their partner into danger and act firmly to stop this. Ask leaders to describe the environment – feel textures such as tree bark, smell flowers, describe pictures etc. Make sure that pairs change roles.

At the end of the exercise, ask participants to comment on this experience. How did they feel about their partner? What were the positives and negatives of the experience?

This section of this unit requires quite a bit of visualising of how to implement these exercises. Hopefully you are not having much difficulty in doing so. Just a reminder: if you have the opportunity, get a small group together and try out some of the exercises. It is great practice for you and good fun too!

The following activity asks you to reflect on the trust development structured activities.



Activity 4.3

(about 15 minutes)

In your view, how do these trust development exercises contribute to build trust within the group? Why is the risk in Exercise 3 considered moderate? And how can moderate-risk exercises affect group development?

Write your answers to these questions, along with your reflections on the issue of trust development activities, in your learning journal.

3 Role-playing activities

Group members undertake a range of roles inside and outside the group. Roles inside the group may be very different from those outside. Roles may change over time. Sometimes, people are pushed by other group members into roles that they do not want. The first exercise deals with this issue.

Role-playing Exercise 1

Headbands (low-to-moderate risk)

- On small cards (about 15 x 10 cm) write the following roles:
 - EXPERT – ask my advice
 - BOSS – obey me
 - COMEDIAN – laugh at me
 - IMPORTANT PERSON – defer to me
 - STUPID – sneer at me
 - INSIGNIFICANT – ignore me
 - LOSER – pity me
 - HELPLESS – support me
- Make a hole at each end of the card through which to thread a string or ribbon, so that it may be tied to each group member's forehead as a headband.
- Place a headband on each participant ensuring that they do not see what is written on it.
- Provide a discussion topic.
- Ask each participant to act as themselves and be natural.

- Ask the group to respond to each person in accordance with what is written on the headband. They are not to tell anyone what is on the headband, but to act in accordance with it.

After 20 minutes, stop the discussion and ask each person to guess what was on their headband and then to take it off to see if they were right. Discuss the experience, using questions like:

- What were the problems of trying to be yourself against group pressure?
- How did you feel about being misinterpreted, for example being laughed at when you were serious?
- Did you find yourself changing your behaviour in relation to the group's response?
- What criteria do people use to make judgements about people (for example, clothes, hairstyle, voice, language, body language, body shape and movement)?

At the end of the exercise, ask participants to comment on this experience.

Role-playing Exercise 2

Free role-play (low-to-moderate risk)

Role-play is a rehearsal for a situation not yet experienced by you. This exercise is a tool to prepare you and your group to deal with different situations in a group setting.

Describe a situation relevant to your group and identify a key role that will be necessary to address it. Within the group, get each person in turn to outline how they are going to approach the role. You can prepare a set of questions related to the situation in advance, to get the groups started on the interview process.

As facilitator, be prepared to interrupt with advice on how to improve the approach. Other group members should also be encouraged to make suggestions. Practice two or three times until the person playing the role feels more confident with their approach.

This exercise presents a perfect opportunity for you to rehearse and practise this sort of structured activity. Prepare some questions and have a trial run with other students playing the interviewee, the youth worker, and so on.

Note: the major assignment for this module is an interview with a youth worker. You might like to use Exercise 2 to practise your interview skills with another Diploma student. Speak to your tutor about this possibility.

Role-playing Exercise 3

Socio-drama and role reversal (moderate-to-high risk)

Role-play needs a little practice on the part of the facilitator. Do not be afraid of it. Even if you are not experienced, some interesting discussion will emerge. The aim is to stimulate discussion and reflection, not to provide a polished performance. This exercise is a good example.

Invite group members to identify a situation of conflict or disagreement that they have experienced, where they think they could have achieved a better outcome. If there are no interesting situations, you can suggest a hypothetical one, but check that it is relevant to the members. A useful situation might be an argument with a teacher at school: the student has been late with an assignment, the teacher has asked him to consider his goals and priorities, and the student has been uncomfortable with the situation and has not been prepared to discuss the matter reasonably.

Get the group to play this out, then ask them to reverse roles and play it out again. This gives both players the opportunity to experience the other person's point of view and to look more objectively at their own behaviour. The facilitator needs to ensure that the facts of the situation are accurately related. While observing, other group members can provide feedback to the role players: suggest alternative approaches and any other options.

Run the drama, stopping to check if it is clear and accurate enough to get a response to the options that are raised. Stop and discuss the issues raised.

At the end of the exercise, ask participants to comment on their experience.

Because the role-playing structured experiences can be tricky to run, try enacting one as part of the following activity.



Activity 4.4

(about 30 minutes)

Get together with a group of your peers and enact the socio-drama and role reversal in Exercise 3 above.

Document the process you follow in detail in your learning journal. In addition, record the participants' comments and interventions in the exercise.

4 Friendship activities

Friendship is a topic of great significance to many young people. Friendships formed in the teenage years are often set for a lifetime. Some young people have many friends and intuitively develop social skills. Others want to make friends but their overtures may be neglected or ignored.

The two exercises presented here may help individuals and groups whose members have difficulty with making relationships. Individuals can learn how they are perceived and also how to be accepted by making small changes in behaviour. Groups may also realise that they have marginalised some members and may act to incorporate them more fully into group activities.

Sometimes, people suffer from a mild degree of autism and have been unable to develop the small nuances of human behaviour that cause others to warm to them. This sort of exercise can help them a great deal, though they may need many more exercises than usual before they pick up the skills.

Friendship Exercise 1

The life-span diagram (moderate risk)

Invite group members to make a list of the people who are most important in their lives, who have the greatest impact upon them or who are the closest in friendship. If they choose friendship, begin a discussion about levels of friendship, using the following questions:

- What do you call your closest friends? 'Mates', 'pals', 'buddies' are terms used in some societies.
- What does it mean to have a close friend? Many people will identify a reciprocal and highly personal relationship where confidences are shared, where there is a high degree of trust and each person will be likely to choose the other to spend time with and face challenges together.

Most people only have a handful of close friends. These should be put in the first order of friendship. Instead of friendship it might be worth asking them to identify the people who have had most influence on them.

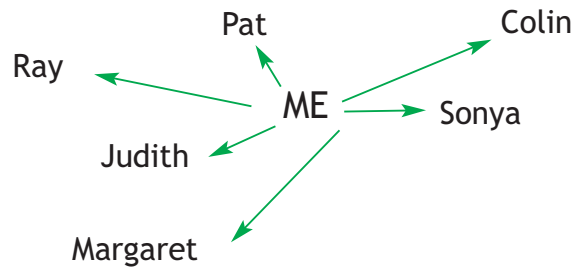
There is a second level of friendship: other friends, who are not so close as the close friends but are quite important. A third level consists of associates or acquaintances, (possibly 'wantoks', people from the same clan or culture) who are important but not close.

You may also like to raise the following for discussion:

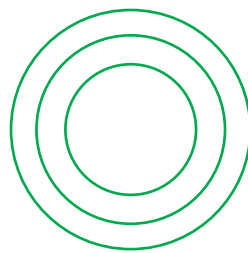
- Where is family placed in regards to friendship? Some people are very close to family members and others less so. This may also be a factor related to culture and lifestyle, because in modern, urban societies, people often live apart from their extended families.

- In many people's lives there are important people who may not be friends. These may be teachers, employers, or those in positions of authority.

After this discussion, provide each group member with a sheet of paper. Ask people to write the word 'ME' in the centre and to place all the important people from their list in a position reflecting their closeness (i.e. those who are closest friends closest to the centre and others appropriately more distant).



Then invite people to draw three concentric circles and to place the closest in the centre, the other friends in the next one and the associates on the outside.



Begin a discussion of friendship patterns. Ask how many close friends and other friends people have. Most have few close friends though there is no rule for this. Friendship takes time and effort to maintain and those that are not tended often lapse. Ask people how friendships have changed in their lives. Have some people become close friends and others moved to being more distant? Why is this so? Change of location or lifestyle (leaving school and starting work) may account for some of this.

Take care to support people who may have few or no friends. Make sure that they are not threatened or embarrassed by this. It may be a result of change of lifestyle or it may be for other reasons.

At the end of the exercise, ask participants to comment on their experience.

Friendship Exercise 2

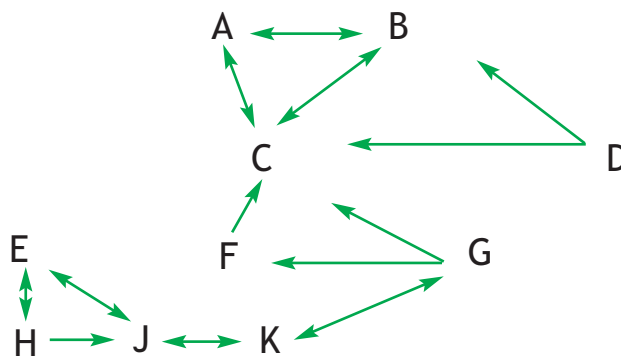
A sociometric diagram (moderate-to-high risk)

Sociometrics is the study of relationships in groups. As the name implies, this exercise will help you examine the relationships within a group.

Facilitators need to exercise caution in sharing sociometric diagrams with participants. If individuals are shown to be isolated, care must be taken to ensure that they are not embarrassed and marginalised even further. It is possible that if the group recognises the marginalisation, it will make bigger efforts to incorporate the individual. This may happen with a new group member. However, there may be reasons for the marginalisation: the individual may be marginalised because of their behaviour or attitudes and these may be difficult to change in the short term.

At the end of the exercise, facilitators should enable a discussion based on the results of the exercise, in a non-threatening and inclusive environment. Nevertheless, a good rule of thumb is: only perform this exercise when you are sure that the group is mutually supportive and caring.

Ask group members to select other members of the group to work together on an assignment (or be in a team with, spend spare time with or any other situation that is meaningful to them). Members need to write their own names on a piece of paper with the names of the people they select. Collect the papers and construct a diagram. You will need to do a number of drafts to get this right. Connect people with arrows pointing to the person selected. If people select each other, the arrows will be in both directions. The people who have the most connections need to be in the middle. You will end up with something like the diagram below:



This group has two focal people: C and J. A, B and C form a tight group. D would like to be part of this group but is not included at the present and is on the margins of the group as a whole. J forms the centre of a group which includes H, K and E with F and G on its fringes, though F and G appear to want to be part of the group focused on A, B and C.

At the end of the exercise, ask participants to comment on their experience.



Activity 4.5

(about 30 minutes)

In your learning journal, describe in your own words how these friendship exercises can have an impact in assisting a group to maintain and develop friendships. In your description, try to answer the following questions:

- How do you think these exercises strengthen the dynamics of the group?
- How do they contribute to keeping its cohesiveness?

5 Leadership development activities

There is a range of theories about leadership, which you will explore in Module 4 *Working with People in their Communities*, as you learn about issues of leadership and group development. There are also several leadership development activities that you can use with your work groups to assist them to explore what leadership is and how it is revealed in groups. Before we provide you with a couple of examples, we invite you to focus on how you have experienced leadership.

When we join a group, we naturally bring along our individual strengths (these may range from communication skills – being curious, asking questions, withholding judgement and so on – to our ability to get a task done while empathising with the challenges, for example problem solving). We also bring our individual challenges or weaknesses (for example, wanting to get a problem sorted quickly, instead of listening to everyone's point of view first). What we bring to a group as individuals, our different interests, skills, goals, values and attitudes, creates the unique flavour or culture of the group.



Activity 4.6

(about 15 minutes)

Think of a time when you were a member of a group and one person was the designated leader. In our learning journal, describe your experiences of the group leadership.

Now, think of a time when you were the leader of a group. In your learning journal, describe your leadership style. What do you like to do when you are leading a group? What do you believe are your strengths? How do you contribute positively to a group?

While it is important to identify our own leadership style, it is also your role to help others do the same. You can do this by supporting your group to identify their individual strengths through experiencing

leadership development activities together. It is possible to facilitate structured activities that highlight the unique differences and communication styles that show up in a group, and thereby raise awareness of the different leadership styles that exist. For example, some group members may take a more autocratic leadership style; others may approach the role in a democratic style, while others may choose to lead a group using a facilitative style.

Leadership doesn't necessarily presuppose that only one person leads the group. Often, different group members take on leadership roles depending on the goals the group is setting out to attain and the issues that the group is addressing in its work. That is why it is important to explore the leadership styles that members bring to the group.

Situational leadership

The American academics Paul Hershey and Kenneth Blanchard (1977) devised a theory of leadership that suggests that different styles of group leadership are appropriate for different levels of group maturity. 'Maturity' is defined in relation to the task to be performed. According to Hershey and Blanchard, a mature group is one that is able to perform the task successfully. Groups exhibiting different levels of maturity will require different leadership styles to accomplish their goals. For example:

- The appropriate leadership style for a group with low maturity, is 'telling'. Group members do not know how to perform the task so they need instruction.
- The appropriate leadership style for a group with moderate maturity is 'selling', persuading, or participation, working alongside group members. Group members have some experience and understanding of the task but may lack confidence to attempt it on their own.
- The appropriate leadership style for a group with high maturity is delegating. Group members are well able to perform the task, therefore they need to be left alone.

Hershey and Blanchard's (1977) theory fits well with the youth development work principles of enabling and empowering. If young people are able to carry out a task without adult involvement, they should be trusted to do so. If they have not reached this stage, they need support through instruction, encouragement and by working with those with more skills and experience.

The following exercises will assist you to evaluate and develop your own leadership styles and characteristics as well as those of your group members. If you are aware of the characteristics and styles of leadership within your group, you can help the group to adapt to different circumstances and situations.

Leadership Exercise 1

Pins and straws (moderate risk)

Pins and straws is an experiential exercise. That means you will be leading your group through an activity designed for them to experience it in their minds and bodies. Experiential exercises are great for assisting individuals to become aware of how they think, feel and act in a situation. This activity is described as moderate risk. By that, we mean it is powerful enough to raise real feelings and thoughts in your participants that you (as their youth development worker) will need to feel comfortable managing. We suggest you talk to your tutor and 'walk through' the activity before facilitating it for the first time.

This exercise needs to involve a minimum of 15 participants. There needs to be three groups of between five and ten members.

You will need the following equipment:

- at least 50 drinking straws for each group. (If you cannot get drinking straws, find some alternative material such as reeds or sheets of cardboard.)
- a box of steel dress-making pins for each group. (If you cannot get pins, sticky tape may do, or paper clips.)

Select a 'leader' for each group. Make sure that you pick someone who is capable of carrying out the role that they are given. It may be better to avoid allocating the directive role to a popular or accepted leader as the group may forgive the approach and respond to the person. In addition, facilitators should take care in asking naturally directive or autocratic members to take this role. The experience may increase conflicts and tensions that are already being experienced in the life of the group.

1 The brief

Written briefs for each of the three group leaders are given below. Print or write them on three cards, one for each leader. Get the leaders together for a moment to give out the briefs and allow the leaders to read them. Instruct the leaders not to show anyone else the brief or to tell anyone what is in it.

Brief for Group 1 leader:

You are to behave as a 'directive leader', i.e. you tell the group what you want done and make sure that each person does as instructed. Make sure that the group carries out your instructions. Do not allow any other ideas to be considered. The task (construction of a sculpture) needs to be your design only.

Remember – you are playing a leadership role, this is not necessarily your leadership style. Have fun with it!

Brief for Group 2 leader:

You are to act as a ‘democratic leader’, i.e. you consult the group about their ideas and try to implement a consensus. Make sure that the task (construction of a sculpture) reflects the ideas of the group.

Remember – you are playing a leadership role, this is not necessarily your leadership style. Have fun with it!

Brief for Group 3 leader:

You are to act as a ‘laissez-faire’ leader, i.e. you give no guidance or instructions to the group. Do not help in any way. Let the group do exactly what it likes.

Remember – you are playing a leadership role, this is not necessarily your leadership style. Have fun with it!

2 The task

Explain the task to the groups while they are all together. The task is that each group is to construct a sculpture out of the materials provided. Explain that it will be judged on the basis of height, strength and beauty. Introduce the leaders and explain that each leader is to lead the group according to the brief and the leadership style they have been assigned for the task, but that they are not to tell people about the styles they have been given.

Allow 20–30 minutes for the groups to perform the task. At the end of the time period, ask each participant to allocate a score out of 10 for:

- their satisfaction with their leader
- their satisfaction with their own participation
- their satisfaction with the participation of other members of their group
- their satisfaction with their group’s product (according to the criteria of for height, strength and beauty).

Total the scores and get an average score for each group.

3 Debrief

Debriefing after an experiential activity is where the majority of the learning occurs. Make sure that participants realise that each group leader was playing a role that they had been given. Give them a round of applause for taking the three roles! As tensions may develop during the activity, particularly between directive or laissez-faire leaders and

their groups, it is very important to debrief what occurred during the activity. Do this by asking each group to spend 15 minutes together answering the following questions:

- 1 What happened during the activity? i.e. what worked and what didn't?
- 2 What did you think during the activity?
- 3 What did you feel during the activity?
- 4 How does this activity relate to the real world of leadership in groups?

Finally, bring the groups back together and facilitate a discussion about their findings.

It is important that tensions do not continue beyond the exercise. Groups with democratic leadership are often more satisfied with the process. Sometimes, a leader may emerge in the laissez-faire group and the group may work very well together.

Leadership Exercise 2

Leadership Style Questionnaire (low-to-moderate risk)

This exercise uses a short questionnaire that asks participants to rate themselves in the context of leadership. Give a copy to each participant and ask them to complete it. Go through the instructions first.

Allow ten minutes for participants to complete the questionnaires and add up their scores. Then ask participants to consider if their scores reflect their leadership style and allow for some discussion.

Leadership questionnaire

If you were leader of a work group, how would you most likely act in regards to the behaviours described below? In each case, circle your answer.

I would:	Yes	Don't know	No
1 criticise poor work	Yes	Don't know	No
2 most likely act as spokesperson for the group	Yes	Don't know	No
3 encourage people to work overtime	Yes	Don't know	No
4 do personal favours for group members	Yes	Don't know	No
5 put most suggestions by group members into operation	Yes	Don't know	No
6 treat all group members as equal to myself	Yes	Don't know	No
7 work to a plan	Yes	Don't know	No
8 make sure all group members are working as hard as they can	Yes	Don't know	No
9 make sure all group members follow the rules	Yes	Don't know	No
10 take some time to listen to other group members even if they want to talk about things other than work	Yes	Don't know	No
11 explain all my actions	Yes	Don't know	No
12 consult with all the group members before making a decision	Yes	Don't know	No
13 decide what should be done and how it should be done	Yes	Don't know	No
14 stress being better at the work than other groups	Yes	Don't know	No
15 make sure everyone knows what is expected of them	Yes	Don't know	No
16 be friendly and approachable	Yes	Don't know	No
17 allow group members to do their work the way they think best	Yes	Don't know	No
18 do everything to make group members feel at ease when talking to me	Yes	Don't know	No

Scoring: Work out your scores on the three columns below by placing a tick against the item number if you answered 'Yes' to it. For each 'Don't know' that you have, add a tick to the Delegating style column, then total up your scores.

Telling style	Participating style	Delegating style
1	4	
2	5	
3	6	
7	10	
8	11	
9	12	
13	16	
14	17	
15	18	
Total	Total	Total



Activity 4.7

(about 15 minutes)

Use Leadership Exercise 2 to rate your own leadership style. Write down your self-assessment in your learning journal. Make sure that you identify your leadership style as well as the main characteristics of that style.

6 Team-building activities

Team building is the process of enabling a team (group of people working together towards a common goal) to reach their goal. In the practice of youth development work you will be required to work with teams and assist them to become effective. You can do this through a range of structured group activities. Next, we include two exercises that can help groups explore their ability to work as a team. The first is non-verbal and the second entirely based on discussion.

Team-building Exercise 1

Broken squares (Low-to-moderate risk)

Based on version from the Law Enforcement Career Academy
www.union.k12.in.us/LECA/instructor/brokensquares.doc

This exercise requires a bit of preparation ahead of time.

Prepare a set of Broken Squares for each group you are going to form in the work session, as set out below.

Cut out five cardboard squares of equal size, approximately 15 cm x 15 cm. Mark them lightly in pencil as below so the letters and lines can be erased later.

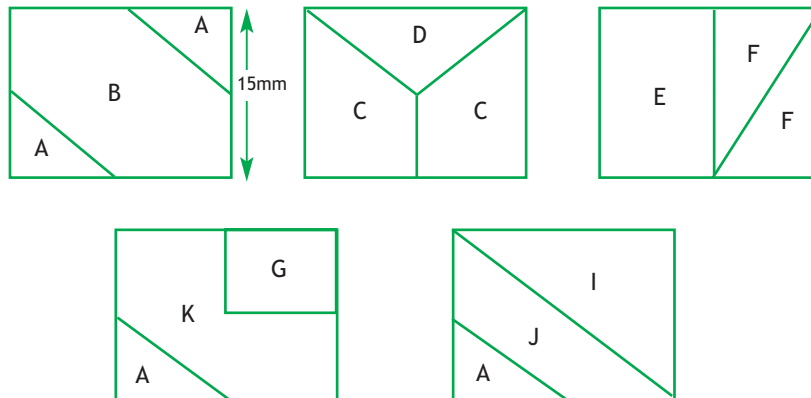
The lines should be so drawn that when cut out, all pieces marked “a” will be of exactly the same size, all pieces marked “c” of the same size, etc.

After drawing the lines on the squares and labelling them with lower case letters, cut each square as marked into smaller pieces to make the parts of the puzzle.

Mark the five envelopes A, B, C, D, and E. Distribute the cardboard pieces in the five envelopes as follows:

- Envelope A has pieces i,h,e
- Envelope B has pieces a, a, a, c
- Envelope C has pieces a, j
- Envelope D has pieces d, f

- Envelope E has pieces g, b, f, c



Erase the pencilled letter from each piece and write, instead the appropriate envelope letter. This will make it easy to return the pieces to the correct envelope when a group has completed the task.

- Form groups of five participants and appoint an observer judge for each group. If you have extra participants, more than one observer can be allocated to a group.
- Give each group a set of broken squares in five envelopes.
- Give each group a copy of the Broken Squares Group Instruction Sheet (provided below).
- Give the observers the Observer/Judge Instruction Sheet (provided below).
- Tell each group that they have 20 minutes to complete the task and to make five equal squares.
- Monitor the work to ensure that the rules are kept.

When the groups have completed the task, discuss the experience. Get observers to share what they saw. Relate the experience to real-world situations. Questions to guide discussion include:

- What were some of your feelings during the exercise?
- Do you have similar feelings working in other groups?
- What implications does the exercise have for your work or community situations?

Discuss the meaning of co-operation and develop some hypotheses about successful co-operation in problem solving. Points that may emerge include:

- Each individual should understand the total problem.
- Each individual should understand how they can contribute towards solving the problem.
- Each individual should be aware of the potential contributions of other individuals.

Broken Squares Group Instruction Sheet

Each of you has an envelope which contains pieces of cardboard for forming squares. When the facilitator gives the signal to begin, the task of your group is to form **five squares of equal size**. The task will not be completed until each individual has before him/her a perfect square of the same size as those in front of the other group members.

Specific rules are imposed on the group:

- 1 No member may speak
- 2 No member may ask another member for a piece or in any way signal that another person is to give him/her a piece. (Members may voluntarily give pieces to other members).

Broken Squares Observer/Judge Instruction Sheet

Your job is part observer, part judge.

As a judge you should make sure each participant observes the following rules:

There is to be no talking, pointing or any other kind of communicating.

Participants may **give** pieces directly to other participants but may not **take** pieces from other members.

Participants may not place their pieces in the centre for others to use.

It is permissible for a member to give away all the pieces of his/her puzzle even if he/she has already formed a square.

As an observer, look for the following:

Who is willing to give away pieces of the puzzle?

Does anyone finish their puzzle and then withdraw from the group problem solving?

Is there anyone who continually struggles with his/her pieces yet is unwilling to give any or all of them away?

How many of the people are actively engaged in putting the pieces together?

What is the level of frustration and anxiety?

Is there any turning point at which the group begins to cooperate?

Does anyone try to violate the rules by talking or pointing as a means to helping fellow members solve the problem?



Activity 4.8

(about 20 minutes)

How do you think this exercise contributes to team-building within the group?

Give at least one example in your explanation and register your reflections in your learning journal.

Team-building Exercise 2

Reaching Consensus (low-to-moderate risk)

There are several consensus exercises published in material about training. Essentially, they consist of defining a list of objects that can help the group deal with a certain situation. In some cases, there is a 'correct' answer; in others, this is not important. Some exercises suggest that each individual ranks the items before the group works for consensus. This may show that consensus decisions are better.

You may wish to define your own situation and list, to make this exercise more suitable to your young people, or you may find one of the following situations suitable:

- survival on the light side of the moon
- survival in the desert
- survival on an uninhabited tropical island.

Lists for these situations are given below.

Before the exercise starts, explain to the participants the following instructions on reaching consensus:

- Avoid arguing for your own ratings. Present your position lucidly but listen to others' reactions and consider them carefully.
- Do not assume that someone must win and someone must lose. As a group, try to make each ranking one with which all members can at least partially agree.
- Do not change your mind just to avoid conflict. If agreement is reached quickly, be suspicious. Explore the reasons and try to ensure that they are based on sound foundations.
- Avoid conflict-reducing techniques such as a majority vote, averages, coin flips or bargains. If a dissenting member finally agrees to a position, do not feel that they must be rewarded by having their way at a later point.
- Differences of opinion are natural and expected. Try to involve everyone in the decision-making process. Disagreements can help the decision because there is a wide range of information and

opinions and there is a greater chance that the group will hit on good solutions.

After the group reaches consensus, open up the floor to discussion about the process. What did the participants think of the exercise and the consensus-building process?

Survival on the light side of the moon

You are a member of a group that has been stranded on the light side of the moon. Your group pools its resources and the following list is all that people have. Identify the top 10 items in order of importance for your survival.

List:

- one automatic rifle
- food concentrate
- 30 metres of nylon rope
- 20 metres of rubberised material
- portable heating unit
- two emergency flares
- one case of dehydrated milk
- two 50 kg tanks of oxygen
- first-aid sled
- magnetic compass
- 40 litres of water
- one spare space suit
- first aid kit containing injection needles
- solar powered radio receiver
- electric torch.

Note for after the discussion: there is no right or wrong list. Listen to the arguments of the group members and facilitate the discussion. The goal of this exercise is to reach consensus among group members. Some things you may want to keep in mind as you facilitate the discussion include: oxygen on the moon, flares need oxygen, you are on the light side (torch?); heating unit may need oxygen; compass will be calibrated for earth.

Survival in the desert

You are a member of a group that has been stranded in the desert. Your group pools its resources and the following list is all that people have. Identify the top 10 items in order of importance for your survival.

List:

- small bottle of salt tablets
- box of biscuits
- blankets
- 20 litre can of water
- four camp cots
- three empty backpacks
- one bottle of rum
- shaving mirror
- one square meter of plastic
- one carton of cigarettes
- one case of canned fruit
- rifle and six rounds of ammunition
- small transistor radio
- 8 litre can of oil
- large sheet of canvas.

Note: there is an expert 'correct' order for this list. If you compare individual rankings with the group consensus, you can see which result is closest to the experts. Do this after the consensus is completed.

Survival in the desert – expert list

- 1 20-litre can of water. Survival depends on water.
- 2 One square metre of plastic. This can be used to produce water from vegetation. Dig a hole, fill with leaves etc place a cup at the bottom, and cover with plastic. The sun will heat the vegetation and water will drip into the cup. This can produce 5 litres a day.
- 3 Large sheet of canvas. For shade.
- 4 Shaving mirror. Can attract attention or start a fire.
- 5 Litre can of oil. Can be used to start fire, ignited with mirror.
- 6 One case of tinned fruit. Food in near liquid form.
- 7 Rifle and six rounds. To attract attention and to hunt food.
- 8 Four camp cots. For shade and to lower temperature in shelter.
- 9 Blankets. For shade and warmth at night (desert is cold at night).
- 10 Box of biscuits. Food, but of less value than canned fruit.

- 11 Small transistor radio. Little value, may pick up signal at night but cannot transmit.
- 12 Three empty backpacks. You will not be moving, so not much use. Safety is staying in one place and waiting for rescue.
- 13 One bottle of rum. Could be antiseptic but alcohol can cause dehydration so drinking it is unwise.
- 14 Small bottle of salt tablets. Not much use. Could increase thirst.
- 15 Carton of cigarettes. Smoking can dry saliva.

Survival on a tropical island

You are a member of a group that has been stranded on an uninhabited tropical island. Your group pools its resources and the following list is all that people have. Identify the top 10 items in order of importance for your survival. (Note: the island has water and tropical fruit).

List:

- surf board
- beach towels
- UV cream
- soap
- mosquito repellent
- toothbrush
- tent
- dried food
- rope
- fishing net
- foam mattress
- several sets of underwear
- mirror
- shoes
- scissors
- knife
- matches
- sheets
- electric razor
- sarongs
- fishing rod and hooks.

7 Feedback activities

Feedback on internal functioning of any group is an important process in its life cycle. In fact, it is one of the key elements that allows groups to improve their performance. In this section we

provide you with one example for an exercise that facilitates the feedback process.

When a group has reached a fairly high level of trust, it is possible to structure feedback to group members so that they can understand how others see them. If this is attempted with a low level of trust, group members may be unwilling to give honest and supportive feedback or may disregard it if it is given.

The Johari Window is a communications model that offers a structure for feedback within the group members. It is named after its US originators, Joe Luft and Harry Ingham, who invented it in 1955. They suggested that in all relationships, there are things that we know about ourselves, and things which others know about us. There are some things that we know about ourselves but others do not, and other things that others know about us but we do not (sometimes called 'bad breath' items). There are also things which are unknown to ourselves and others. This can be depicted in four window panes, as shown in the 'empty' window below:

	Known to self	Unknown to self
Known to others	1 Free to self and others	2 Blind to self, seen by others
Unknown to others	3 Hidden area: known to self, hidden from others	4 Unknown self

- Window pane 1, also called the 'open area', represents what is known to the individual and also what is known by other group members.
- Window pane 2, also called the 'blind area', represents what is unknown by the individual about himself but which others know. For example, certain feelings of rejection are difficult for individuals to face (unknown to self), yet can be seen by others.
- Window pane 3, also called the 'hidden area', represents what the individual knows about himself that others don't know.
- Window pane 4, also called the 'unknown area', represents what is unknown to both the individual and others.

These four panes can be represented in various sizes, depending on the knowledge the group has about its members and the knowledge the members have about themselves. At the beginning of the group relationship, the window panes might be represented like this:

1.	2.
3.	4.

Notice that the blind and unknown areas are larger than the open and hidden areas. This happens because the group members are in the process of getting to know each other and relate to their common goals.

After the development of a close relationship, the window might change to this:

1.	2.
3.	4.

In this case, you will notice that the open and hidden areas are larger than the blind and unknown areas. This means that the groups has reached a higher level of maturity. The members know each other well and understand their goals.

So, for a group to function optimally, members' aims should be to enlarge or develop the open area, which is where the feedback occurs: members learn things about themselves that others can see, but they themselves can't. This process allows for good communication and co-operation, aimed at improvement in the group's relationships. The concept behind it is that open and respectful communication among group members is free from confusion and misunderstandings, creating opportunities for improvement.

Now let's look at how you can apply this model in your work with groups.

Feedback exercise

Johari Window for feedback (high risk)

Instruct group members to make a list of each person in the group, including themselves, with space to write after each name. Then ask them to write a brief statement of the positive characteristics or contributions of each person, including themselves. In addition, they should write the limitations, areas for improvement or weaknesses of each person, including themselves.

Then ask them each to draw a four-pane 'window' (as shown above) and to write in the points they have identified for themselves in pane 1. Papers are then passed to an agreed reader (it could be the facilitator) who will read out the positives and limitations for each person. As statements are read, each person can tick off attributes that they have identified and write in those they have not.

Throughout this exercise, the facilitator assists the group members to qualify these characteristics according to the four-pane model, with the goal to work on developing panes 1 and 2, which are the ones that

structure feedback into a positive process that will assist the group to become more effective in the work they set out to do.

At the end of the activity, ask participants how they felt about the experience.

Ask if there are issues that have not been known to the individual and group. Is the feedback fair, or have people been misinterpreted or misunderstood?

8 Closure activities

Many groups have a defined life and come to an end. School classes, training workshops and camps all have a defined life and come to an end at a specified time. Many participants are keen to get to the next phase of their lives, but some may see the future as less certain or pleasant than the activity, which is ending. Conflict may then arise, which can negate many positive things that the group has experienced. It is important to bring the group to a positive end. The following exercises may contribute to this.

Closure Exercise 1

Awards (moderate-to-high risk)

Ask each member of the group in turn to leave the room for a few minutes. In their absence, other members agree on an award that the group will make to that member on the basis of their contribution to the group. If time and resources allow, this could be made in the form of a certificate or tangible memento, but this is not essential.

For example: John could be given the Kofi Annan award for mediating conflicts and promoting good relations within the group; and Reyana could be given the given the Nelson Mandela award for patience and tolerance of those who disagreed with her.

Ask participants to comment on their experience at the end of the activity.

Closure Exercise 2

Building a house (moderate-to-high risk)

The facilitator should start and provide a model for others to follow, for example:

“I am going to build a house for Razaq. It will have many bedrooms because Razaq has a wide range of friends who will often come to stay. It will have a spectacular view of the new town to remind us of Razaq’s sense of vision. It will be heated by solar power to be in line with Razaq’s work for conservation.”

Features should reflect the attributes and contribution of the group member.

Ask participants to comment on their experience at the end of the activity.

Closure Exercise 3

Group evaluation (moderate-to-high risk).

Ask each group member to say a few words about the highlights of their experience in the group. If you need to have a written evaluation, it is a good idea to talk about the experience as well.



Activity 4.9

(about 20 minutes)

In your learning journal, write down your thoughts on how you think these exercises support the closure of a group in an effective manner.

This concludes the examples of structured activities you can use in working with groups. We hope you enjoyed this section of Unit 4 and that you were able to enact at least some of the exercises we described.



Activity 4.10

(several hours)

Think about your work as a youth development worker. From all the structured activities you have learned, choose at least one that you think will help your work with a group and enact one exercise of your choice.

In your learning journal, describe why you thought that the exercise you chose will help your work with the group (what are you trying to achieve), describe the stages of enacting it (preparation, implementation, etc.) and reflect on the benefits following the exercise. Use the following questions as a guideline for your reflections:

- Was it a useful exercise? If it was useful, explain why, and if it wasn't useful, give your reasons for this.
- Did you achieve what you set out to achieve? Describe to what extent your aims were met.

Unit summary

In this unit, we have introduced a structured approach to working with young people as individuals and, also importantly, in groups. Group work has long been a major tool of youth development workers. You need to develop confidence in working with groups and increase your repertoire of group activities, which can help develop young people's autonomy. It takes confidence and practice to intervene in groups, particularly by introducing structured activities. The only way to succeed is to try it out: experiment with different ideas and reflect on the results.

In the next unit, we will examine youth development work as a strategy for social change.

To check how you have got on, look back at the learning outcomes for this unit and see if you can now do them. When you have done this, look through your learning journal to remind yourself of what you have learned and the ideas you have generated.

References

Johnson, D. and Johnson, F. (1987) *Joining Together: Group Theory and Group Skills* (3rd edn.), Prentice Hall, Englewood Cliffs, NJ.

(This is a major text, which contains a lot of theory and many activities. It has gone through many different editions. Older – and cheaper – editions are also useful.)

Johnson, D. and Johnson, R. (1987) *Reaching Out: Interpersonal Effectiveness and Self-Actualization* (3rd edn.), Prentice Hall, Englewood Cliffs, NJ.

Hershey, P. and Blanchard, K. (1977) *Management of Organizational Behaviour: Utilizing Human Resources* (3rd edition), Prentice Hall, Englewood Cliffs, NJ.

Unit 5: Social change or social control?

Unit introduction	151
Unit learning outcomes	151
What is social change?.....	152
Social change in youth development work.....	152
Paulo Freire and social change.....	157
Applying Freire's ideas	158
Unit summary	163
Answer to self-help question	164
References	165

Unit introduction

Welcome to Unit 5 *Social Change or Social Control?* This unit aims to help you look critically at youth development work. We will attempt to evaluate the work in terms of its potential to bring about structural and other kinds of long-term change, both at a local and national level.

Whether or not you believe that youth development work is a strategy for social change largely depends on whether you accept the ideology associated with the model that most influences your youth development work practice. In both the advocacy and conscientisation models, youth development work is consciously constructed as a strategy for social change. However, in the treatment and reform models, which are functionalist in perspective, the implied aim is merely to make the status quo better in some way.

If youth development work is to address the issue of effecting structural change, then there is an obligation on us as youth development workers to consider that we ourselves, no matter what our intentions are, might inadvertently be oppressing young people, by the way that we practise. In other words, we have to beware that we are not unintentionally manipulating young people for our own political or personal motives.

In this unit, you will study the work of Paulo Freire in order to identify some of the key ways in which young people can be oppressed. You will also look at how youth development workers can work in ways to help young people resist and reduce that oppression.

Unit learning outcomes

When you have worked through this unit, you should be able to:

- identify how inequality affects different groups of young people and scope out the role of youth development work in intervention
- describe how young people can act as agents of social change in light of Paulo Freire's work in developing countries
- work effectively with young people and adults to enable them to improve the quality of their lives based on the application of Freire's ideas and methods.
- select different approaches to social action and intervention according to specific youth situations.

What is social change?

We ask you to stop and reflect on the term 'social change'. Before we can start a discussion, you need to think about what it means to you.



Activity 5.1

(about 15 minutes)

Spend some time thinking about what social change means, and then answer the following questions.

- If you had to choose a colour to describe social change, what colour would it be?
- If you had to choose a flower to describe social change, what flower would it be?
- If you had to choose an animal to describe social change, what animal would it be?

You might think these are silly questions, but sometimes thinking of symbols or images to describe the way we think helps us to crystallise our thinking and evaluate it.

- What were your reasons for choosing these images?
- What did they tell you about your ideas of social change?

Now write your own definition of social change in your learning journal.

Social change in youth development work

Undoubtedly, youth development work must aim to bring about social change. However, though it is always progressive, not all youth development work can be classified as particularly oriented to social change. Some forms of youth development work are deliberately concerned to maintain, though also to improve, the status quo for young people. Both the treatment and reform models of youth work are aimed at maintaining the status quo, whereas the advocacy and conscientisation models both aim to create change in the community and/or society. Your view of social change will of course be related to your values and your world view, but it is likely, because of the nature of your practice, to be aligned to one or more of the perspectives on society outlined in Module 2 *Young People and Society*.

Social change can occur on three levels:

- policy change
- changes in social relations
- political action.

Policy change

One form of social change occurs through influencing policy change. Youth development workers and/or young people can construct strategies to influence policy changes to improve the social conditions for young people.

Youth development work has the potential to influence policy by

- becoming part of the issue network
- becoming part of the social planning process
- lobbying.

1 Becoming part of the issue network

Youth development workers and/or young people can become part of the active network around the policy makers dealing with a particular youth issue such as drug abuse, social housing or educational failure, so that their opinions are likely to be sought, or at least likely to have an influence in the development of policy. To aid in this, they can create a knowledgeable power and influence base within the issue network.

There are times when a government decides to change policy for political reasons. If so, it might call for community submissions about a policy proposal. This provides the community with an opportunity to evaluate and suggest improvements in the policy change. For example, this happened when the British government changed the law on the use of marijuana, reducing it from a Class A drug to a lower-offence level, Class C drug: it called (among other things) for a range of community comments on the issues involved in this proposed change in the law.

2 Becoming part of the social planning process

The second way youth development workers and/or young people can affect policy is by becoming involved in the social planning process. As part of a relevant community group they can identify key needs for young people and inform the relevant authorities about these. This approach can be utilised to improve relevant aspects of the local environment and/or increase the range and quality of services. This is often called ‘needs-based’ planning. A local council is likely, for example, to involve community groups in developing a social plan for one of its development areas.

These two examples of policy change rely on national or local governments approaching communities. Some communities will want to see policy changes that are not the initiative of government. In other countries, governments will not consult with the community on any policy matters.

3 Lobbying

The third option for influencing policy is through the lobbying process. Youth development workers and/or young people need to lobby key political decision makers and the public to seek support for their desired policy change. For example, a local youth and community group might decide that it wishes to have a policy prohibiting drinking alcohol in certain places at certain times. As this is not an initiative of government, the group will need to spend considerable time attempting to mobilise general public and political support.



Activity 5.2

(about 20 minutes)

Do you know of any examples of youth development work in your local area or country, where young people and the community have worked towards policy change? If so, how effective do you feel this has been as a way of bringing about social change?

If you do not know of any such action, suggest an issue where it could be applied in your society and explain how it could be done.

Record your thoughts in your learning journal.

Change in social relations

Another way of influencing social change is to develop a network of relationships among groups of people, in order to strengthen the role of youth in local community life. The model of youth development work you use will influence how and why you do this.

If you are influenced by the treatment and reform models of youth development work, then you will tend to work to bring people together because you believe that together, people are more likely to understand each other and be able offer each other mutual support. It is rather like the self-help model – bringing people together to help each other and, in the process, helping themselves. Youth development workers are entitled to regard this kind of mutual support as a form of important social change – reversing the rise of individualism by reinstating the ideology and practice of community action.

Youth development workers who work within the advocacy and conscientisation models argue that this sort of enterprise is not a form of social change but in fact a deceptive form of social control, because it sustains the status quo while making it more palatable. They argue that bringing people together without the clear aim of changing the workings of power in the community, or of re-allocating resources to those in need or to those who are less powerful, cannot be a form of social change.

In the advocacy and conscientisation models, the aim of changing social relations is to build new alliances, with the crucial goal of restructuring inequitable societies, even to a small degree. Examples of this include creating food co-operatives to wrest some of the control away from corporate suppliers, festivals to reclaim indigenous and local cultures from the entertainment industry, and women's groups to achieve equity with men in the face of a patriarchal ideology. Young people need to be aware of the democratic processes that could be used to achieve outcomes like these.



Now read Reading 4: 'Developing democratic consciousness in children in Bangladesh', by Akiko Fraval.



Activity 5.3

(about 20 minutes)

Do you know of any examples of youth development work in your local area or at work where young people and the community have worked towards changing structural social relations? If so, how effective do you feel this was as a way of bringing about social change?

If you don't know of any examples, suggest an issue where this could be applied in your society and explain how it could be done.

Record your thoughts in your learning journal.

Political action

Political action is different from policy change and changing structural social relations. It involves protests, pressure groups and community politics.

Political parties and movements have to seek support from wherever they can in the community, so it is possible for youth development work to gather support from them. Presentations of requests need to be aligned carefully towards the ideology of the party. Conservative political movements will tend to accept requests based on the

treatment or reform models to bring people together to discuss and win support for youth service initiatives. Socialist and feminist political movements will tend to accept requests to form protest and pressure groups from the youth service, based on advocacy and conscientisation models.

However, don't forget that the aim of political action involves more than just bringing people together and changing policy. The intention is to see that policy change leads to a re-allocation of resources to those parts of the community that can be identified as being less affluent and less powerful.

There is, of course, a potential trap for young people in becoming involved in political change. There are many examples of politicians encouraging young people to take action on the streets and in violent riots in support of issues such as indigenous rights, opposition to commercial exploitation by foreigners or migration to urban areas by ethnic groups from the provinces. This action has sometimes boosted the power of the political manipulators, but has done little for the young people who risked their lives and liberties. As a youth development worker, you should try to ensure that young people are informed about all aspects of an issue so that they are not drawn into violent confrontation. The objective is always to work for peacefully negotiated solutions to problems, if that is possible. (This point is illustrated by Christopher Chevalier's article 'From chimera to chimaera: Changing the realities for youth in the Solomon Islands' in Reading 3, which you read in Unit 3.)



Activity 5.4

(about 15 minutes)

Do you know of any examples of youth development work in your local area where young people and the community worked towards political action? If so, how effective do you feel this was as a way of bringing about social change?

If you don't know of any examples, suggest an issue where this could be applied in your society and explain how it could be done.

Record your thoughts in your learning journal.

Paulo Freire and social change

Paulo Freire was born in Brazil in 1921. He was a Christian who was committed to fighting poverty in his country. A lot of his work involved working with poor people and teaching them to read and write, which can be a profoundly revolutionary form of social action. He based his work on the following ideas:

- Oppression is the basis of most people's lives. Most people are alienated and not free.
- In the third world, oppression is perpetuated through language, on which all forms of knowledge and culture are based.
- The role of education is to work with the oppressed to provide tools to enable them to overcome their oppression and alienation. The first tool the third world needs is literacy.
- All education is political.
- Dialogue is an interpersonal relationship between the educator and people, which aims to interpret and change the conditions that oppress people.
- The role of the educator is to raise consciousness, so that the people:
 - investigate the situation ('investigation')
 - organise the information into themes ('thematism')
 - work out the limits to resolving the situation ('problematism')
 - take action to change the situation ('praxis').

Freire had three methods he applied to his literacy programmes to achieve his ideals:

- 1 **Listening:** Freire listened to the people he worked with and learned about their culture and values. He learned to see things from their perspectives. He would then work out which words had special meaning for the group and develop themes based on these words.
- 2 **Dialogue:** Freire used photos, stories and drawings to create understanding of key issues based on these themes. He used them as codes to represent the forces that were oppressing the community and to provoke critical discussion to help people identify the need for change. This is what Freire called 'conscientisation'.
- 3 **Action:** Once the group members had identified the need for change, they would then be helped to understand how to transform their situations and to act on their own decisions.

Freire used education as a process for helping people to overcome their oppression. He argued that no one can liberate themselves from oppression by themselves. However, at the same time no one can do it for them. The educated class must join the oppressed in their struggle for liberation. As the educated class joins the struggle, they must be aware of their own prejudices, such as:

- a lack of confidence in people's ability to think and desire to learn
- a lack of trust in people.

Applying Freire's ideas

There are two main ways in which Freire's ideas can apply to youth development work.

The first is for us to be aware of our own unconscious capacity to oppress young people by the ways we relate to them. Like Freire, we have to trust young people and have confidence in their ability to think creatively and evaluatively, and to make their own decisions and act on them, with our help if needed.

The second way is to apply Freire's methods when working with young people. This means that there should be three phases to our work with young people:

- 1 The first phase is to *listen*. Spend time getting to know young people and learn about their culture and values. Learn to see things from their perspectives and identify those themes that are important to their lives. Learn to decode what they say to grasp the real underlying quality of their ideas, as they are often at first unable to articulate them.
- 2 The second phase is to enter into *dialogue* with young people. Ask young people to share experiences through telling stories, making drawings and using photographs. Encourage young people to share their problems and identify a need for change.
- 3 The final phase is to engage young people in *action*. Work with young people to transform their situation by deciding on particular courses of action; help them to act on their decisions and then reflect on their actions.

(Note: You will probably recognise that this was the method used by the Sistren group, shown in Case study 3.3 in Unit 3.)

Youth development work strategies, such as community development and social planning, are most likely to bring about change for groups at a local level. To achieve social change in the broader arena requires

youth development work to influence the social structures that affect all disadvantaged young people in your society.

Freire (1993) offers one way for youth development workers to achieve change with young people and helps us to identify the ways in which we can avoid acting as oppressors of young people.

“Some of the dominant class ... talk about the people but they do not trust them; and trusting people is the indispensable precondition for revolutionary change. A real humanist can be identified more by his trust in people, which engages him in their struggle, than by a thousand actions in their favour, without that trust.”

(Paulo Freire, *Pedagogy of the Oppressed*.)



Activity 5.5

(about 20 minutes)

In your learning journal, write what you think about Freire’s ideas. Do you think his approach would work in your situation? Explain why or why not.

Freire’s ideas for social action are by no means the only ones in the developing world that are of significance for youth development workers. Read the following case study about Sri Lanka, then do the Self-help question that follows.



Case Study 5.1

Developing communities through social change

This case study has been adapted from an abridged version of ‘Sarvodaya Shramadana Movement for Social Development in Sri Lanka : A study of experience in generating people’s participation’, prepared for the Special Meeting on the Situation of Children in Asia, Manila, May 1977.

In the Sarvodaya Shramadana Movement, you will find many similarities to the work of Paulo Freire, but there are also significant differences.

The Sarvodaya Shramadana Movement is a non-political people’s movement founded in Sri Lanka in 1958 and legally recognised by an Act of Parliament. It is the largest non-governmental organisation in Sri Lanka and its activities range from local economic development to the provision of basic services for women, children and youth. The people’s participation is the foundation on which the Movement originated.

The founders of the Sarvodaya Shramadana Movement were a group of students and teachers of Nalanda College, Colombo, and the

second leading Buddhist high school in the country. They organised holiday camps in the most isolated village communities in the remotest parts of the country with two objectives in view:

- to provide the senior students an educational experience in the real life situation of the most isolated groups of people in the country
- to render whatever community service they were capable of within their limitations of time and resources, for the development of those communities.

The idea caught the imagination of other similar institutions, groups and individuals, who were readily invited to join the Movement.

By 1978, the movement's concepts and practices had spread into over 1,200 village communities in Sri Lanka. To serve these villages, 52 Extension Centres in various stages of development, five Development Education Centres, a Research Centre and a National and International Headquarters had been established.

The Sarvodaya concepts of social development spring from ancient Buddhist philosophy, at the core of which is respect for all life, or the concept of the well-being of all. From its inception, the Sarvodaya Shramadana Movement has been closer to traditional concepts of social development than to modern ones. Its workers emphasise the following aspects:

- 1 Pre-economic development through the awakening of an awareness of:
 - a) the factors that led to the socio-economic impoverishment of villages and the country
 - b) the factors that led to the disintegration of the social cohesion and the breakdown of cultural and traditional values
 - c) the fact that the village's economic regeneration must be preceded by a restoration of social values and relationships.
- 2 The improvement of the standard of living of the community through the development and maximum utilisation of local resources, using appropriate technical skills. The community itself should take the initiative and make the decisions with the full participation of all its members.
- 3 The protection and strengthening of the family in its dynamic role as a component of the community.
- 4 The identification and discouragement of factors such as large-scale industrialisation that dismember the family and result in an inequitable distribution of wealth and rapid urbanisation.
- 5 The protection and strengthening of the village as a social entity, building and improving on the prevailing cultural patterns and value systems, rather than attempting to change them drastically.

- 6 The identification and removal of such forms of oppression and exploitation as caste/race discrimination, etc.

In the Sarvodaya short-term plan, the following actions are promoted:

- family survey of the village, including assessment of resources and debt burden
- formation of a debt reconciliation group to assist those in debt and prevent others from falling into debt
- promotion of a seed bank and a commodity bank in the village, and a village common market for the purchase of requirements and sale of produce
- organisation of a vigilance committee on an almost 24-hour basis, particularly for health and personal care, operating from a central place in the village
- increasing trained human resources by working the Extension Centres and Development Education Institutes to full capacity, to train youth from the villages
- education of the population to accept, join and utilise intelligently various government services such as co-operative production centres, credit facilities and Divisional Development Councils
- with help from the Movement's Revolving Fund, launching of cottage industries and agricultural work in the village in order to increase the level of village income and create as much income-generating work as possible within the village itself
- for unemployed youth, creation of agricultural farms outside the village where land is available, in the form of grants or leases from the government or private sources.



Self-help question 5.1

(about 30 minutes)

Now that you have read the case study, write about the similarities and differences between Sri Lanka's Sarvodaya Shramadana Movement and the work of Paulo Freire.

If possible, consult with colleagues and decide which of the two approaches (Freire's or that of the Sarvodaya Shramadana Movement) best suits the situation in which you will be working.

Compare your answers with those suggested at the end of the unit.

Unit summary

In this unit, we looked at the meaning of social change as compared with social control. We examined the three levels of change that youth development work can focus on:

- policy change
- social relations
- political action.

We also looked at the ideas of Paulo Freire. His work offers one way for youth development workers to achieve change with young people. It can also help us to identify the ways in which we can ourselves avoid acting as oppressors of young people.

Finally, we presented a case study that described a different approach to youth development work from that of Freire. There are many possible solutions to development problems and, as a professional youth development worker, you should have enough knowledge and skills to choose an approach that suits the individual situation.

In the next unit, we will focus on what it means to be a professional youth development worker. To do this we will discuss:

- some the skills you need to develop as a professional
- some of the issues that relate to professional conduct.

To check how you have got on, look back at the learning outcomes for this unit and see if you can now do them. When you have done this, look through your learning journal to remind yourself of what you have learned and the ideas you have generated.

Answer to self-help question

Self-help question 5.1

Both approaches emphasise:

- consciousness-raising and the need for analysis of the factors that cause oppression
- the development of self-reliance
- the importance of education and training.

However, Freire's approach relies on the people themselves analysing the problems, creating solutions and taking action, whereas the Sarvodaya Shramadana Movement focuses on a planned approach based around a clear and highly organised model of rural development, well integrated with social and government programmes, providing services and education to poor villages. They work with a very clear short-term plan and have a very systematic and sophisticated organisational structure.

References

Freire, P. (1993) *Pedagogy of the Oppressed*, Continuum, New York.

Unit 6: Professional conduct

Unit introduction	169
Unit learning outcomes	169
Values and principles	170
Identifying principles for practice	176
Developing an action plan for on-going learning	178
Unit summary	180
References	181

Unit introduction

This unit will help you to develop your skills as a professional youth development worker. It aims to assist you to develop the skills you need to:

- identify principles for your youth development work practice
- set learning goals to improve your professional conduct
- develop strategies to achieve your learning goals
- develop support networks
- identify key support people to help your life-long learning as a youth worker.

In this unit, we will look at five professional conduct issues that relate to our work with young people:

- establishing boundaries
- equity
- support
- power
- empowerment.

Unit learning outcomes

When you have worked through this unit, you should be able to:

- identify a set of principles that will underlie your youth development practice
- establish a set of values that will support your work with young people in terms of creating conditions for social action work
- construct a learning plan to identify the goals and strategies you will need for undertaking youth development work.

Values and principles

In this unit, you will examine your own principles and practice for youth development work. You will find it useful to review the material in Unit 2 on models of intervention in youth work, to help you to establish further your own perspective on youth development work.

Fook, Ryan and Hawkins (2000) suggest that professions are founded on the basis of values. These values are broader than the codes of practice or rules of association that regulate the membership of professions, and are values that transcend the ever-changing context of their day-to-day professional practice. They say that this definition of what constitutes a profession has 'particular expression in specific, articulated values': for example, professions such as youth work have specific articulated practice values, such as client self-determination. They therefore suggest that what defines professional practice is a 'commitment to and enactment of, particular social values'.

In the following sections we look at five professional youth work issues of values and principles:

- 1 establishing boundaries
- 2 equity
- 3 support
- 4 power
- 5 empowerment.

Establishing boundaries

Many young people who use youth services have experienced a series of broken relationships and separations. As a result, they may find it hard to trust adults. As a youth worker, they may see you as representing another form of alien power, or as an untrustworthy adult. You will have to work out carefully how to gain young people's trust, but at the same time, not to give them false expectations of you. In other words, they need to know the boundaries of your relationship with them. You also have to be able to handle their feelings and experiences, which you may find very painful to learn about.

One way of achieving young people's trust and not giving them false expectations is to establish clearly your role and your responsibilities as a youth worker. This entails developing a clear boundary between yourself as the worker and the young people with whom you work. You will also have to develop a clear boundary between the limits of your job, and the requirements of your personal life.

If you are honest and consistent with using these boundaries it will help you deal with those young people who might try to overstep the

limits. When a young person tries to step over one of your boundaries, consider the issue that might lie behind this behaviour, and, with that in mind, consider how best to respond to it.



Activity 6.1

(about 20 minutes)

Consider what are the essential boundaries or limits for your relationship with young people when working with them. Write them down as a set of statements that can be conveyed to them, for example:

- No name-calling.
- Although I enjoy working with you, I eventually get tired by it, so I won't give you my home address because I need somewhere where I can be certain of relaxing completely from the stress of work.

Write your statements in your learning journal.

For example, let us say that one of the key boundaries to your work is that young people cannot enter your home space – a normal boundary for youth workers for obvious reasons. When a young person asks if they can go home with you, you already know that you will not agree to this. In this situation, you can politely refuse the request, but you must also look with empathy at the possible reasons for this request: for example, 'Is s/he homeless? Is s/he feeling lonely?'

By exploring the issue with the young person and acknowledging its importance, you can work out with them if there are other ways to meet the need they are expressing. You should also be prepared to explain why the barrier against entering your home space is in place.

A healthy relationship with young people, based on clear boundaries, will assist them to:

- ask any questions necessary to enable them to understand your role in helping them
- express their feelings confidently, knowing that you can handle their feelings and assist them in expressing their feelings.

As a youth worker, you must be clear that your behaviour in relation to young people cannot be interpreted, or misinterpreted, by them as abusive, aggressive or sexual.

Young people expect and need youth workers to behave as supportive adults and not as occasional members of their peer group. This means that you will need to feel comfortable and not aggressive in asserting yourself and being firm with them.

Equity

An important principle and practice value in youth work is to treat all young people in a fair and just manner. Your job as a youth worker is to work with all young people equally. You need to consider equal access for young people to the service, the opportunities and information you provide.

Of course, some of your youth work activity may be required to concentrate on certain target groups, such as young mothers or people of school age. However, it is important to remember that youth workers cannot discriminate against a young person on the grounds of:

- gender
- age
- culture
- race
- religion
- ability/disability
- marital status
- pregnancy
- sexuality
- social class.

Support

In most of the youth work intervention models we looked at in Unit 2, the role of support to young people in youth work is the most common. Young people need to know that youth workers have their interests as their first priority. This often causes some tension, especially when it conflicts with a legal or statutory requirement such as the mandatory reporting of sexual assault.

Youth workers cannot support young people properly unless they have communicated clearly the responsibilities and limits of their role. From that mutual understanding, they can then seek to support young people as fully as possible.



Activity 6.2

(about 30 minutes)

To work out your own views as a support person to young people, answer the following questions in your learning journal:

- What types of things might a youth worker do to support young people?
- Think of someone who was helpful to you when you were a young person. What qualities did they have that you found were helpful?
- Think of someone who tried to help you as a young person but was unsuccessful. What were the factors that contributed to this lack of success?
- In which areas do you feel confident in supporting young people?
- In which areas do you feel unsure?

Power

As a youth worker, you have certain types of authority and power. The first is the power and authority invested in you by the organisation for which you work. Your role as a youth worker is largely determined by:

- the legal functions of your service
- the community's expectations of the functions of the service
- the procedures and standards by which those functions are achieved.

Of course, you will also know that there are invisible sources of and limits to your power in the degree to which you represent the prevailing social and economic norms of your society and community. You can rely on the support of those norms if you act within them. You also know that if you choose to act outside them, then you are unlikely to get support from society if things go wrong.

The second form of power that you have is the charismatic power deriving from your inherent authority. This relates to your own personal air of power and the boundaries that you set for yourself as a person. This authority is likely to come from young people's recognition of your life experience, your ability to function independently and your personal strength to make decisions and hold to them.

People have very different notions of power and how it can be used and under what conditions. The following activity is designed to help

you define your own inherent power and its relationship to your youth work practice.



Activity 6.3

(about 30 minutes)

In your learning journal, write notes in response to the following questions:

- What life experiences can you think of that have influenced your own views about authority and power?
- To what extent do you wish to be liked by other people?
- What qualities do you think lead others to respect you as a person?
- To what extent do you wish to control young people?
- What effect has this had, or might this have, on your role as a youth worker?
- In what ways can you develop your own inherent authority as a person without controlling and oppressing others?

Empowerment

Feelings of powerlessness are common in young people. The enormity and complexity of the problems that young people face in their everyday lives can overwhelm them and cause feelings such as anger, despair and loneliness.

As youth workers, we need to understand the experience of people who feel powerless. We also need to consider that youth development workers are in positions of power over young people, and therefore it is important that we do not use this power to oppress them further.



Activity 6.4

(about 20 minutes)

Write notes in your learning journal about the following questions:

- What do you believe might be the causes of young people's oppression and feelings of powerlessness?
- In what ways do you believe youth workers have the ability to oppress young people?
- How will you ensure that you do not oppress young people in your work?

One way to ensure that you do not oppress young people is to think about your work as the practice of empowerment. Instead of using power in a way to oppress young people, you use your power in a way that helps young people take control of their own lives.

Empowerment refers to the way in which a youth worker helps individuals and/or communities to:

- define their own problems
- and
- explore and decide on the solutions to their problems.

In this way, people and communities develop the confidence and skills to make changes for themselves. Rather than telling people what to do, youth workers encourage them to work out their own solutions to problems. Sometimes we may not agree with a young person's decision. It is important to remember that these are their decisions, their lives, not yours. Of course, you have a responsibility to help young people make informed decisions and to explore the likely effects of those decisions, but ultimately, the decisions lie with them.

Katrina Shields (1991) suggests there are a number of ways in which workers can help people feel empowered:

- letting people know they belong and are valued
- creating feelings of being safe by listening and respecting people's feelings
- consulting and listening to people's ideas and concerns
- respecting diversity and uniqueness in people's racial, age, cultural, sexual or class backgrounds
- being aware of oppression in our own actions – sexism, racism, ageism and social classism
- working on resolving conflicts and staying with young people's difficulties until they are resolved
- developing people's skills in old and new areas
- sharing visions and dreams with people
- making room for fun and laughter.

Empowerment does not just happen. It takes skill, practice, patience and a commitment from you as a youth worker for it to happen. Sometimes it is hard to empower some young people, especially if they hold opposing views and/or values from you.

Trying to empower people with different views from ourselves is hard. Sometimes we lose our own sense of self and at other times we deny the other person's self worth. We need to develop a situation where we feel our own sense of empowerment without putting others down in the process.

One way to resolve this tension is to learn to listen, to be open to people's ideas and prepared to discuss our own views equably. Often it is best to start with the areas of agreement.

A crucial issue is that empowerment requires knowledge and skills in the areas concerned. If someone cannot read, or has weak social intelligence, then we need to find some way in which that can be remedied. For example, if they are failing examinations because they have poor understanding of examination technique, then we must try and get help for them.

Identifying principles for practice

Now that we have looked at some of the issues central to your professional conduct as a youth worker, it is your turn to develop a set of principles to guide your own youth work practice.

The following activity is set out in five parts. The aim is to help you to develop your own set of principles. Take plenty of time to complete these exercises and where possible, discuss the issues with others: family, friends, tutors, supervisors and/or fellow workers. Talking helps thinking and understanding.



Activity 6.5

(about 60 minutes)

Write your responses to the following in your learning journal.

Part 1

- In your opinion, which model of youth work practice best summarises what you understand or have experienced of youth work?
- In what ways do you agree with this model?
- In what ways do you disagree with this model?

Part 2

- What are the main values that are important to you?
- How do these values relate to your reasons for choosing youth work as a career?
- What impact do you feel your values have on the way you work, or will work, with young people?
- What changes could you make to improve the way you work with young people, especially those who have

different values and/or backgrounds from yours?

- What impact do you feel your values have, or will have, on the way you work with other youth workers?

Part 3

In this part of the activity, you are presented with five scenarios. For each scenario, answer the following questions in your learning journal:

- 1 What is your first reaction?
- 2 What would you do?
- 3 What values are informing your practice?

Scenario 1

You are walking outside a restaurant in the evening (it is not in work time) and you see two police officers shouting at a young person.

Scenario 2

You are asked to do a house visit to talk to a young person about a job vacancy and you walk into a house where a number of young people under 16 years of age are drinking and smoking.

Scenario 3

You see a male youth worker acting flirtatiously with a group of young women.

Scenario 4

A young person at your service asks you if you take drugs.

Scenario 5

A young woman asks you for help. Someone you know in the community has just sexually assaulted her.

Part 4

Now that you have had the opportunity to test out some of your values in practice, make a list of principles that you will use to guide your youth development work practice. You should have no less than five principles and no more than 20.

Part 5

Given your guiding set of principles, think about some of the dilemmas that you can expect. For example, what issues will you find it difficult to work with? What sort of decisions will you find difficult?

Developing an action plan for on-going learning

The following part of this unit will guide you in developing a learning action plan. Before you begin, remember that at the end of this unit you are required to complete a final assignment or to take a written examination. If you choose to complete the assignment (which entails the development of a learning action plan) this section and the activities it presents will assist you with the preparation work. Make sure you use it as your guidance.

You can use learning action plans for yourself, as a personal plan for learning more about youth development work.

There are three parts to developing a learning action plan:

- 1 setting goals based on your principles and practice
- 2 setting strategies to achieve your goals
- 3 identifying a professional support network.

Setting goals

Now that you have identified your principles and model for youth development work, you are in a position to set some goals that you might like to achieve.

Your goals could relate to:

- the sort of job you would like to get
- further studies and/or personal skills that you feel you need
- what you would like to achieve for young people.



Activity 6.6

(about 15 minutes)

Set yourself between five and eight goals for your youth work practice. Write them in your learning journal. For example:

- improve my communication skills.
- improve the quality of life for young women.
- empower young people.

Setting strategies

Now that you have developed some goals for your youth work practice, it is time to think about some changes that you can make to improve your practice and achieve your goals.



Activity 6.7

(about 30 minutes)

Re-write your goals in your learning journal and develop some strategies for achieving each goal.

For example:

Goal	Strategies
Improve the quality of life for young people in my community.	<ol style="list-style-type: none"> 1 Research to find out what issues are affecting young people in the community. 2 Set up consciousness-raising activities to facilitate analysis of the problems. 3 Generate discussion of possible solutions for resolving the identified issues. 4 Help the group to develop an action plan.

Professional support

It is hard to work to a set of principles and try to improve your youth work practice if you do not have any professional and personal support. If we are going to be good at helping young people, we need to accept that at times we need help ourselves.

One way to achieve support is to network. Networking involves giving and receiving within a peer group: it is mutual support. It is a process of gaining and using contacts with other youth workers to support the work you undertake with young people. Your networking contacts can provide:

- information
- ideas
- advice
- support.

Having more than one support person helps to prevent anyone feeling over-burdened. It also avoids a sense of irreplaceable loss if any one of them moves on to work elsewhere.

Learning action plan

The Activities in this unit will have helped you to prepare for completing a learning action plan. You are now ready to move on to working on developing a learning action plan, if you chose to write an assignment instead of a final exam. Good luck!

Unit summary

In this unit, we looked at issues relating to the professional conduct of youth workers. We examined five issues related to professional conduct:

- establishing boundaries
- equity
- support
- power
- empowerment.

The rest of the unit should have helped you to develop your own set of principles and values and some strategies for improving your own youth development work practice.

It is important to remember that improving ourselves is a life-long process. The process you learned in this unit for continuing your learning can be applied and developed throughout your career. This continual quest to learn, change and improve helps us to evolve as critical and reflective practitioners. In this way, we continue to examine our roles and accept our responsibilities as youth workers.

A critical and reflective practitioner is a youth worker whose purpose is to improve the quality of life for young people in an ethical and professional manner.

To check how you have got on, look back at the learning outcomes for this unit and see if you can now do them. When you have done this, look through your learning journal to remind yourself of what you have learned and the ideas you have generated.

References

Fook, J., Ryan, M. and Hawkins, L. (2000) *Professional Expertise, Practice Theory and Education for Working in Uncertainty*, Whiting and Birch, London.

Shields, K. (1991) *In The Tiger's Mouth: An Empowerment Guide to Social Action*, Millenium Books, Newtown (pp. 80–85).

Summary

Module summary	185
Glossary.....	186
Further reading and websites	188
Website	190

Module summary

In this module you started by learning about the history and traditions of youth development work in your country and the Commonwealth. You looked at different approaches in youth work practice and reflected on how different approaches can be used to address young people's needs depending on the situation and the environment. By examining different kinds of practical settings you were able to ascertain how the setting and the environment affect practice and your professional role. Furthermore, you acquired a new set of skills on how to work with individuals and groups. You learned a number of tools and practical exercises that will contribute to making your own practice meaningful and effective.

Most importantly, as you worked through this module, your reflection on youth development practice issues has raised your awareness to the potential of your role as an agent of change to empower young people to improve their lives and their communities.

Now that you have completed this module, you should be able to:

- 1 demonstrate how youth development work can empower young people and contribute to community and/or national development
- 2 analyse your own youth work practice in terms of the history of this sort of work in your country
- 3 begin working effectively with young people and adults, in a nurturing and non-threatening environment, to enable them to improve the quality of their lives
- 4 address professional dilemmas in youth development work. In particular determine what are the most appropriate approaches for different situations and prioritise the use of time and resources
- 5 deal effectively with a range of types of oppression encountered in your work.

We wish you success in your various assignments and in your work as a youth development worker. Best wishes also as you complete the other modules in this course.

Glossary

advocacy model	Based on conflict and interactionist views. A youth development worker with this approach would act as an advocate for disadvantaged young people to make sure they are able to challenge for their rights. Goal of equitable treatment.
conscientisation model (Paulo Freire)	Based on conflict and structuralist views, this argues that it is the inequitable structures of society that cause problems. Youth development workers with this approach would use consciousness-raising strategies to educate people about their situation. They would then help in developing skills to empower people to work for equity by acting on their behalf.
Marxist conflict theory	A theory that argues that disadvantage is due to inequitable distribution of power and resources between social groups, and that in all societies the main groups are in (often subdued) conflict over resources.
enabling principle	Creating the conditions in which young people can act on their own behalf, rather than relying on other people to do things for them.
empowering principle	Putting democratic principles into action with young people, so that they can be a part of the decision making processes of their society, and can gain a degree of control over their own lives.
ensuring principle	Working in harmony with the core Commonwealth principles and values, to give a sense of meaning and moral and social purpose to young people.
functionalist approach	An approach where young people are expected to adjust to society's rules and norms as they mature.
pluralist/ interactionist view	Acknowledges that society is made up of a number of different groups and that society should create conditions for them to live in equity and harmony. An approach where young people are assisted to identify their own goals and needs rather than those of society.

reform model	Based on functionalist views, but accepts that part of the cause of negative behaviour may lie in society, and that sometimes society needs reforms. A youth development worker with this approach would argue that young people who have been disadvantaged, for example by their family upbringing, may require a safety net of financial aid, counselling or other services.
structural conflict model	An approach that argues that society is composed of opposing social classes engaged in open or hidden conflict over power and resources.
treatment model	Based on the functionalist view that the form of society is natural and that non-conformity is a threat. A youth development worker with this approach would argue that young people who do not conform must be treated to enable them to conform.

Further reading and websites

The following list of books and texts is meant to support your learning throughout this module. We suggest you discuss with your tutor how and where to find some of these publications so that you can read widely from this list to enrich your understanding of the subject-matter.

Alinsky, S. (1971) *Rules for Radicals*, Vintage, New York.

Ashton, M. and Varga, L. (1987) *101 Games for Groups*, Hyde Park Press, Adelaide.

Bessant, J., Sercombe, H. and Watts R. (1998) *Youth Studies: An Australian Perspective*, Longman, Australia.

Chaudry, T. H. (1994) 'Promoting Youth NGOs: An Asian Perspective', *Common, Magazine of the Commonwealth Youth Programme*, Issue 12.

Commonwealth Youth Programme Asia Centre (1992) 'Unit 2: Profile of Youth in Asia' in *Distance Training Course in Youth Work*, Commonwealth Secretariat, London.

Danns, G. K. (1997) *Tomorrow's Adults. A Situational Analysis of Youth in the Commonwealth Caribbean*, Commonwealth Youth Programme, Commonwealth Secretariat, London.

Dixon, J., (1989) 'The Limits and Potential of Community Development for Personal and Social Change', *Community Health Studies*, Vol. XIII, No.1.

Douglas, T. (1976) *Group Work Practice*, Tavistock Publications, London.

(Douglas is good on working with groups and describing the research on the nature of different types of group activity, but does not give many structured activities. He has written other titles on group work.)

Freire, P. (1977) *Cultural Action for Freedom*, Penguin, Victoria, Australia.

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Grant, J. P. (1995) *The State of the World's Children 1995*, UNICEF, Oxford University Press, UK.

Ife, J. (1995) *Community Development, Creating Alternatives: Vision, analysis and practice*, Longman, Melbourne.

- Jones, A. M. E. (1995) *Community, Control and Change: Asia-Pacific Experiences in Community Development and Adult Education*, Avebury Ashgate Publishing, England.
- Kenny, S. (1994) *Developing Communities for the Future: Australian Community Development*, Nelson, Melbourne.
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- Maunder, D. (1984) *Keeping Them off the Streets: A History of Voluntary Youth Organisations in Australia 1850–1980*, Centre For Youth & Community Studies, Philip Institute of Technology, Melbourne.
- Mizen, P. (2002) 'Putting the politics back into youth studies', *Journal of Youth Studies*, Vol. 5, No. 1, Carfax, Oxfordshire, UK.
- Pfeiffer, J. W. and Jones, J. E. (eds.) (1973–1979) *Handbook of structured experiences for human relations Training*, 7 volumes, University Associates, La Jolla, CA.
- Philips, T., Stacey, K. and Milner, J. (2001) 'You're a peer what?' *Youth Studies Australia*, Vol. 20, No. 4, Australian Clearing House for Youth Studies, Tasmania.
- Sherraden, M. (1992) *Community-Based Youth Services in International Perspective*, Carnegie Council on Adolescent Development, New York.
- Shields, K. (1991) *In The Tiger's Mouth: An Empowerment Guide to Social Action*, Millenium Books, Newtown, NSW, Australia.
- Smith, M. (1988) *Developing Youth Work, Informal Education, Mutual Aid and Popular Practice*, Oxford University Press, Oxford.
- Stacey, K. (2001) 'Achieving Praxis in Youth Partnership Accountability', *Journal of Youth Studies*, Vol. 4, No. 2, Carfax, Oxfordshire, UK.
- UK VSO and Royal Commonwealth Society (1987) *Notes for a Conference on Small Island States*.
- Wacquant, L. (2005) *Pierre Bourdieu and Democratic Politics*, Polity Press, Cambridge
- Watson, H., Vallee, J. and Mulford, W. (1980) *Structured Experiences and Group Development*, Curriculum Development Centre, Canberra.

(An Australian government body for introducing group activities into schools produced this. It is almost impossible to obtain, even in Australia, but you may be able to find a photocopy.)

White, R., Omelczuk, S. and Underwood, R. (1991) 'Defining The Nature of Youth Work', *Youth Studies*, Australia.

Winwood, M. (1977) 'Social Change and Community Work: Where Now?', *Community Development Journal*, Vol. 1, No. 2, pp. 4–14.

Website

Youthlink Scotland: contains lots of information about youth work as well as tools to support practice.

www.youthlink.co.uk

Assignments

Assignment 1: Interview and report

The assignment is worth 50 per cent of the final mark. It is divided into two parts:

- **Part 1:** you are to conduct an interview with a youth worker (the subject), and use the interview data to critically reflect on the role of youth workers in your country
- **Part 2:** you are to write a report based on data and information collected in the interview (1000 words)

Part 1

Develop at least six questions to ask the subject about the following:

- how they define their role
- what their youth work principles and values are
- what model of youth work they consider is influencing them most, and why
- how they use youth work skills and techniques.

You might like to seek feedback from your tutor about your questions before you conduct the interview.

Conduct the interview by any one of the following methods:

- in person
- by phone,
- by letter and/or email.

Record the interview by one or more of the following methods:

- audio tape
- video tape
- email transcripts and/or written notes.

The interview should take up the equivalent of between 30 and 45 minutes face-to-face interviewing.

Part 2

Once the interview is complete, you should write and submit to your tutor a written report of around 1,000 words, which examines critically the role of the youth worker in the light of what you think youth development work should be doing in your country, taking into consideration the different kinds of practice.

Assignment 2: Learning journal

This assignment counts towards your final assessment in this module and is worth 20 per cent of the final mark. You should discuss with your tutor the exact requirement for your institution.

You should keep a learning journal and write your thoughts about what you have learned as you work through the module. Include your responses to the learning activities. The journal will provide you with the beginning of a personal, professional framework for your youth development work practice.

Assignment 3: Examination or Learning Action Plan

This assignment counts towards your final assessment in this module and is worth 30 per cent of the final mark. You should discuss with your tutor the exact requirement for your institution.

Your college or university may require you to sit an examination to test your understanding of the principles and practice of youth development work. This should normally not take longer than two hours.

If no examination is set, you will be required to do a Learning Action Plan as a final assignment.

Develop your own learning action plan

Your action plan should be between 500 and 600 words in length, and be organised under the headings Goals, Strategies and Professional Network. If you are already working in youth work, you could include a brief description, before writing the action plan, of the type of work you do and in what settings.

You will be assessed not on the implementation of the plan but on the *development* of the learning plan itself. You are encouraged to implement your learning plan as part of your on-going professional development.

You will be assessed on your ability to:

- link your own learning and work goals with relevant principles of practice
- set strategies to achieve your learning goals
- identify realistic and appropriate support networks for yourself.

The activities you have completed in Unit 6 will have contributed to some reflective thoughts on your part. Use those reflections to develop your learning plan. Consult your learning journal notes. You will be able to use them to guide you through this assignment.

Readings

The readings in this section will help you develop your understanding of Module 3: Principles and Practice of Youth Development Work. The reading numbers, their titles and author(s) and the unit in which they appear are listed below.

- 1 'Socially disaffiliated and marginalised youths in Fiji'
by Patrick Vakaoti (Unit 3)197
- 2 'Use of drama for youth employment and empowerment:
Wan Smolbag, Vanuatu'
by Peter Walker and Jo Dorrit (Unit 3).....203
- 3 'From chimera to chimaera: Changing the realities for
youth in Solomon Islands'
by Christopher Chevalier (Unit 3)208
- 4 'Developing democratic consciousness among children in
Bangladesh' by Akiko Fraval (Unit 5)215

Reading 1: Socially disaffiliated and marginalised youths in Fiji

Patrick Vakaoti, School of Social and Economic Development, University of the South Pacific, Suva

The issue of youth disaffiliation and marginalisation is one of the greatest challenges confronting Fiji. The existence of ‘street kids’, as they are known, has time and again created moral panic, generating a spectrum of responses from government departments, NGOs, religious organisations and concerned individuals. The problem, although not quantitatively alarming, is a concern in a society that prides itself on the care and protection of its children.

Definition

The term ‘street kids’ is loosely used to describe those young men and women who have made the streets their home. Three categories can be said to exist in Suva, Fiji’s capital city. There are those who live permanently on the streets, having left home for various reasons. The second category relates to those who are unemployed but who commute from home each day to either roam around with the ‘gang’ or engage in menial work like shoe-shining and collecting bottles. The third group is seasonal. Their presence on the streets tends to be highly noticeable during the festive season or at the staging of big sporting events.

It is, however, the first category that is the focus here, with the emphasis on male Fijian youths. In particular, this is a group consisting of more than half of the estimated 60 kids who live on the streets, on the margins of society (Rika 2000). ‘Social disaffiliation’ can be defined as a situation where normal social links and emotional bonds to one’s immediate family have been broken, disrupted or attenuated (Mills 1997). This forces a marginal existence, where young people are denied access to positions and symbols of economic, religious, political and cultural power and significance in society such as employment, education, peer groups and consumption.

Such youths are regarded as incapable of living ‘up to the norm’ and meeting the standards society expects from them: to go to school, to have a job, to be decent consumers, to participate in leisure time activities or to have a family of their own (Heikkinen 2000:391). It can be said, therefore, that their existence is a result of the interrelated factors of family disintegration, educational challenges and economic hardships.

Youth transition

A possible explanation for the existence of young people living on the edge lies in the transitions that have taken place as a result of globalisation, urbanisation and individualism. These changes contribute to the creation of a new transitional process for young people in their quest for an acceptable status and role, compared to the past when society guaranteed these for them.

In the traditional Fijian context, young people always had a special place and role and were socially distinguished in gender terms as either *cauravou* or *goneyalewa*, referring to those young males and females in between childhood and adulthood. Bounded by social norms, this transitional period was looked upon as a time of learning and a preparatory stage for adult life. It was a vital time in one's life, and for society as a whole, not only because youths were a great source of physical labour and skills in economic, social and ceremonial affairs, but also because their socialisation determined the reproduction of a normative social order.

Today, the weakening of the Fijian social structure, the decline in adherence to chiefly authority, the unpopularity of religion as a form of social cohesion and weak socialisation techniques have all contributed to confusion among young people (Davis 1986:133). Contemporary changes pose a challenge to a once-conservative society. The place, role and identity of our youths are under threat, and this makes it all the more interesting to note where they stand in the fast-changing socioeconomic environment. This is especially so when an acceptable social role is characterised by success in school, participation in the job market through meaningful employment, gaining acceptance in peer groups, and engaging in expected consumption and leisure activities.

It should be noted that most youths do not apparently face a problem of coming to terms with their identity and existence. Perhaps many have been brought up in environments where adaptation to modern changes is not a problem. They are viewed by society as functional individuals, who do well at school, obtain well-paid jobs or remain comfortable in the semi-subsistence rural economy and are 'successful' in life.

A new underclass

It is within this context of change that a new underclass has emerged: a group of youths whose existence and identity have been legitimised by dominant stereotypes, newspaper headlines, public conversations and media publicity. These are disaffiliated and marginalised youths, the street kids who, according to a 1999 Department of Social Welfare survey, roam and sleep around the corners of the city, working as child labourers, begging – they are unsuccessful migrants to the city, aimless school dropouts and the rejected, especially those who are victims of broken homes and unstable family relationships.

The family as safety net and ideal agent of socialisation is under immense threat from the rapid wave of social and economic change sweeping across Fijian society. Generational gap problems and strained social relations within the family, characterised by parental separation, domestic violence, abuse and neglect, have been responsible for the high incidence of young people seeking company and acceptance outside the home.

Overt affection is not normally shown to young people in Fijian society nor are they acknowledged for their efforts and labour. In most cases, it is taken for granted that one's membership in a family is enough to guarantee being cared for. In reality, Fijians in particular spend much of their time away from home, attending church meetings and community and cultural gatherings, denying their children necessary supervision in activities such as homework. If no one cares at home, children no sense of belonging and may not come home. They become drawn to the wider society where they are influenced by their peers to try out drugs, alcohol and other deviant activities that characterise their daily lives (Cantwell 1980:193). Therefore, for many youths, emotional neglect becomes the main factor for venturing out into the streets.

Most Fijian youths exist in a state of dilemma, created by modern institutions. For example, they are plucked from their familiar and immediate environments, where they efficiently participate, and exposed to schools, which today replace the family and the community in preparing them for adult life. However, the promises of a good education and later good jobs and wages have become over-idealised. Formal education has reversed the role of youths: from one of active participation to one of prolonged dependence, with the promise of participation (not in the traditional sense) only once success has been attained.

However, our society is such that not all are destined to succeed or are chosen to participate. Employment opportunities are rare. The current unemployment rate is about 25 per cent, with many of those affected being youths. Out of the 14,000 school leavers each year, only about a thousand are absorbed into the labour market (Heatley 1998:5). This contributes to the decrease in motivation to participate in school (Cashmore 1984:4). For many, attending school has become a meaningless activity and street life for many has become a common option.

The reality is that most Fijian youths are disadvantaged when it comes to formal education. According to Monsell Davis (1986:146, 147), 'the essence of academic success rests on the capacity to question and explore' and 'stresses individual competitiveness'. This contrasts with early Fijian childhood socialisation, which was rigid and where questioning those in authority was unacceptable. Doing things in a group instead of individually was the basis of social existence. School life has become an uninteresting form of activity and many tend to play truant or just to hang out with their mates, and are therefore bound to be unsuccessful later in life.

The sense of community which is the basis of Fijian society does not hold much appeal anymore. Most of our dissatisfied and unattached youths initially came from the rural areas to attend school and live with relatives in the urban areas, as is the common practice among Fijians. Some estimates from high schools in the Suva area put the number of children living with their extended family as greater than 10 per cent (Mills 1998). However, as time goes by and the demands of urban life become more urgent, these children are likely to be considered a financial burden by their host and family. They are not fully supported and are often exploited to justify their stay with relatives (Davis 1986:149). The feeling of rejection becomes so acute that they drop out of school and move from place to place in order to secure a living. For most of them, the streets become the next option. A recent situation analysis of street kids in Suva found that rejection was the main reason for taking to the streets (Rika 2000).

The infiltration of modern values and ideas into village life, and the promises of urban life, have greatly affected the aspirations, needs and identity of our young people. The growing number of youths living a marginal existence is the result, in part, of rural-to-urban drift. Most have dropped out of school and made their way into the urban centres in the hope of better things. Their ignorance and inability to adapt to a new environment place them in a no-win situation. Basically, they do not fit, become confused and are left with a problematic future.

Young people have also been affected, directly or indirectly, by the government's current economic policies pursued under IMF and World Bank guidelines. Low-income earners, who make up 23–25 per cent of the population and who are living in poverty, are greatly affected and suffer economic hardship. Most have seen their situation deteriorate further since the economic decline brought about by the political insurrection of 19 May 2000. As a result, many experience poor housing conditions and consume meals of poor nutritional value. In addition, the high cost of education, 'around \$150–\$200 a year' for a primary school student and about '\$300–\$400 a year' for a secondary school student (UNICEF 1996:43, 44), forces many children out of school (Bryant 1992), contributing to the increase in unemployed school leavers.

Given the difficulty of sustaining a reasonable standard of living, many children, especially school dropouts, are absorbed into the growing market of cheap labour. Here they are employed as bottle collectors, supermarket packers, and delivery boys, while others work in the informal sector as shoe shiners and wheelbarrow boys (Heatley 1998:5). Various reasons drive children to take up such work and for many it is a necessity. With the traditional view being that children's work is a vital component of the socialisation process, this practice is often condoned because these children earn additional income for their families. The laxity of the government in inspecting these exploitative situations and enforcing the existing employment laws that deal with child labour places youths in a vulnerable situation, as

they are working for survival instead of acquiring the skills necessary for a successful adult life.

The difficult circumstances these young people find themselves in make them prone to anti-social behaviour. Alcohol and substance abuse among these youths has been noted as a contributing factor to the increase in crime. Some 'smoke all day, becoming unresponsive and inclined to unpredictable behavior and violence' (UNICEF 1996:63).

A need for trained youth workers

Numerous efforts have been made to assist the disaffiliated and marginalised young people of Suva. Unfortunately, these efforts have been residual in nature and have encouraged youths to remain on the streets rather than assisting to alleviate their condition. What is needed is a coordinated effort to realistically begin addressing the root causes of a problem which is widely recognised but which needs to be substantiated by more research. Disaffiliated and marginalised young people are a symptom of a society under immense socioeconomic and political pressure. New issues and conditions require a special response, one that existing policies and structures have not been able to cope with. Youth problems have easily developed in Fiji, and especially in urban centres like Suva, because of the strain felt by support mechanisms like the family and the absence of adequate forms of economic support. The welfare approach keeps youths on the streets because of the handout mentality it generates and because of the absence of qualified and trained youth workers. This last point is in part a result of the lack of professionalism and status accorded to youth work, as it is still widely regarded as a voluntary activity.

It is my belief that specialised youth work training will create a more systematic approach to addressing the plight of these young people. There is no better way to begin than to enrol present and aspiring youth workers in the recently developed Commonwealth Youth Programme Diploma in Youth in Development Work, offered exclusively by distance education through the University of the South Pacific. The applied nature of the programme in contextualised settings enables youth workers to assess and address the special needs, situations and circumstances of young people. It trains them to empower youths to advance themselves, reinforce positive values and build a stable environment, allowing young people to take their place and participate constructively in society.

Conclusion

The existence of young people on the margins of society clearly demonstrates structural inadequacies. We need to re-evaluate our society and engage in more research that will result in realistic strategies to empower and enable young people and to ensure that now and in the future they are able to respond and adjust to changing environments. We do not want to see them join the millions of young

people throughout the world whose opportunities, visions, hopes and dreams have been dashed.

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Reading 2: Use of drama for youth employment and empowerment: Wan Smolbag, Vanuatu

Peter Walker and Jo Dorrit, Wan Smolbag, Vanuatu

An office worker once told us you could always spot a Wan Smolbag actor in town. They would be laughing loudly, cheeking some friend across the road or strutting their stuff. To some, this would show the lack of respect of the young today and be further evidence of the need to curtail the right to freedom of movement enshrined in the constitution. The office worker, to my relief, said how proud she was of them and their confidence.

Young people and traditional values

People are proud of the Wan Smolbag theatre group and its regional profile, but there is a vocal minority who wish to keep youth firmly in their place. The recent review of chiefly powers under the constitution saw chiefs committees from north to south putting revision of the right to freedom of movement at the top of their wish list. Again, at a juvenile justice summit, where chiefs outnumbered by three to one the number of youth participants, one of the final recommendations was that all youth wishing to leave their village should ask permission first from the chief and then have their movements monitored in town by the chief's representative.

One can see the reasons. Urban drift breeds resentment, as families are asked to cope with one more young relative looking for work. Then there's the lad who runs away to town because he has made a young girl pregnant back in the village and it is the chief to whom everyone complains. Still, it is worrying. Restricting the freedom of movement of the country's youth is an act of victim blaming. Globalisation, corruption and lack of rural economic development might be targets more worthy of the chiefs' ire. The tendency, too, of some chiefs to stop nurses giving condoms to young people is an alarming response to an impending HIV/ AIDS epidemic in the Pacific.

Youth employment

It is against this background that Wan Smolbag employs over 40 youth in its various projects. In addition to the core group there are three more theatre groups based at Smolbag Haos and two on the outer islands. There is a research office and, for the last two years, a reproductive health clinic built onto the back of the theatre and staffed by three nurses and eight youth outreach workers – not forgetting, too, the voluntary network of some 100 turtle monitors around the country. The clinic and the monitors are the results of community responses to theatre projects where the reaction to a play has been 'Hey, we must do something about that!' and Smolbag has

helped to facilitate the response. Moreover, Smolbag has now expanded into other media. Oxfam New Zealand funded the building of a radio studio and Smolbag now produces a weekly radio soap and, with European Union funding, a series of documentaries on the law called 'Toksava long Loa'. It also now has its own video equipment, which should lead to more video production as local members gain skill in this area.

So, on any one day in Vila at the centre, you will find every corner of the building occupied: nurses running workshops for grade 6s on how their bodies will start changing over the next few years; finance staff trying to account to ten donors simultaneously as actors bellow out songs on the other side of the flimsy divide that separates the stage from the office and another group packing one of the smolbags to head off to a show or on tour.

Young people, knowledge and respect

It is in fact a little world of youth, freed from many of the conventions of village life or even some aspects of family life in town. This, in our opinion, is one of the most important elements of Wan Smolbag as a non government organisation. In a country where youth represent two-thirds of the population, there are so few spaces where they can make the rules and set the agenda, and learn values for themselves.

For example, there is much bemoaning of the fact that youth these days do not show respect, particularly for chiefs. It is true they have difficulty with this because it is very rarely expressed as a two way thing. Respect is due to a chief solely because he is a chief. He can sell off land to developers or have an unsavoury private life, but should still be respected. Also, as youth gain knowledge through their work, for example in health and rights issues, they can see that someone who can say 'Women are lucky; they get a regular release of sexual pressure through their period. Boys don't, so you can't blame them if they attack women who wear shorts' is not really the right person to preside over domestic violence or rape cases. There are members of the judiciary anywhere who might say such things, and many chiefs play an invaluable role as dispute solvers in isolated villages, but young people need more freedom and forums to express their discontent with 'the system' and traditional leaders have to ease up or be swept away, possibly violently.

Youth is a time of experimentation, with sex, with alcohol, and Smolbag has its share of casualties in this respect, but love of the work and the chance to express yourself creatively also often act as a controlling influence. You may still get blind drunk sometimes, but you are going to do it at a time and in a way that will not affect your work or bring shame on your colleagues. And, yes, we have had cases of women coming to Smolbag to claim that an actor is the father of her child and we have had to sit down, with much soulsearching about our role as community educators, and ask whether we are just a

bunch of dabol fes (hypocrites). We don't think we are, or at least no more so than any other group of people. Part of the appeal of Smolbag is due to the fact that audiences do not believe they are watching a group of angels but people like themselves, grappling with issues that are not easy to solve.

Consultation and conversation

The daily meeting is central to the group's success. Very few mornings start without at least the core group sitting down together – for donor news, project news, plans, gossip – and then there are longer meetings where disciplinary and personal concerns get aired. When 40 people work together in a wild atmosphere of song, dance and theatre, it is vital that they feel free to say when they are not happy.

How many readers have sat through an hour-long meeting on the practice of *brekem arse* (mooning)? After a period of 'mooning' by some male actors around the building, a heated debate ensued. What if a visitor, perhaps a donor, arrived unannounced and inadvertently walked into a mooning incident? Wouldn't that be the end of Wan Smolbag? Wasn't this taking the freedom that we all enjoy at the centre too far and showing a lack of respect for other people's feelings? 'Well, if we have to stop mooning, then all swearing has to stop too because that is just as bad', came the response. The final agreement was that, if they really had to do it, they could go into the costume cupboard, but otherwise it was banned on the premises.

Just because we are a theatre group, these debates are often performed with great vigour. The power of drama is that it teaches a mixture of freedom and discipline, of showing off and teamwork, that can lead to true respect in real life. Most of the group do not have many formal qualifications, but in terms of their ability to motivate and encourage debate and action in communities they outstrip many of their more highly qualified counterparts in government.

This for us is the prime justification for Smolbag, that it provides creative employment for a large number of young people in an atmosphere that encourages them to take decisions and work constructively together. This has an effect also on the hundreds of people who have spent time at workshops we run at the centre. Participants from all over the Pacific say that, just as much as the drama skills they have acquired, they value the working atmosphere at Wan Smolbag Haos and the mixture of freedom and enjoyment of work, which is often a new experience.

Donor demands

Sadly, donors will not give funds for youth merely to be employed creatively. We would argue that they should, given that small island economies are never going to keep up with population growth rates. If Australia and others do not want to keep sending in the evacuation boats, it is vital that young people feel a sense of purpose. That can

often mean paying them to make use of talents the school system will not find in order to foster a feeling that they have a voice in the community, which in turn might just make the elite a little more conscious of their accountability to those young people.

To employ the number of people that Wan Smolbag does, we have to prove that what we produce – the video or the radio or stage play – is having an impact. Cynically, I would say this is because to really experience the energy and effect of the way the organisation runs would mean spending more time with the group than any donor would be able to, even if they wanted to. It is easier to demand that the NGO supply proof of behavioural change in the communities they work with. And, of course, this has its place. It is also part of the confidence building that I have discussed above. Part of the worth the actors feel is generated by the sense that they have something important to say and that what they say is acted upon.

The impact of development theatre

Some donors are still sceptical about whether this kind of theatre can lead to action, but we would say that the evidence is mounting that it quite clearly can. Here are some examples from our own work:

- Recent research carried out for UNESCO on traditional conservation practices on some islands attributes turtle conservation taboos entirely to the work of the group and its village-based monitors. Some areas of the Maskelyne islands went from killing 150 turtles for the new yam festival to killing none. (This has proved a bit drastic and they will allow 20 or so purely for the festival next year.) Furthermore, all taking of eggs has stopped. Similar results were found on offshore islands near Vila where the network started.
- Our youth health clinic was built following a community play project with 80 people from the peri-urban settlement of Blacksands and is run by a committee including community members, smolbag actors, clinic staff and the health department. It provides family planning, STI (sexually transmitted infection) testing, and treatment and counselling. In its two years of operation the number of patients has grown from 40 a month to over 200 (this figure excludes those youth who drop in to the general video-watching area). Most interestingly, nurses say that if we have been performing a piece on a reproductive health topic in town, the next morning will usually see two or three people who were in the audience turn up at the clinic.
- Some clinic nurses tell us that they advise people to listen out for certain strands in the radio soap and have seen an increase in family planning take-up since the series started.
- Our recent radio and stage campaign on electoral registration and electoral rights has, according to the electoral office, resulted in many people registering to vote. With regard to the illegal

practice of candidates taking electoral cards, we know of voters who have gone to candidates and demanded they return their cards.

- Youth on Ambae who have trained to use our Drama in Reproductive Health manual (a project funded by UNFPA through AusAID funds) have formed their own committee and, in partnership with community leaders, are running their own reproductive health workshops around the island.
- Research done by the SPC vector-borne diseases project found that drama was the preferred medium for receiving information in many villages, and in the Young People's Project many youth cited Wan Smolbag as their source of knowledge about reproductive health issues.

Maybe these are small changes in small communities, but we never claimed to be able to change the world – although the constant push for instant examples of impact forces many NGOs to sound as though they can. We hope that, without denying the importance of the 'message', we have highlighted the importance of process as an important element of youth empowerment.

Reading 3: From chimera to chimaera: Changing the realities for youth in Solomon Islands

By Christopher Chevalier

Introduction

The situation in Solomon Islands is an example to other Pacific countries of the dangers of failing to provide adequate opportunities for youth. The conflict that erupted in 1999–2000 was due to a complex of deep-seated issues, among which was the dissatisfaction of youth who played a key role in the fighting. Their militarisation is probably the deepest threat created by the crisis and will be among the most difficult to resolve (Chevalier 2000).

There has been no shortage of warnings and analysis of the plight of youth in the Pacific from governments, churches, non government organisations (NGOs), and donors. Exhortations to increase education, employment and economic opportunities regularly appear in situation analyses, reports and documents (see, for example, UNICEF 1998). The reality of proposed solutions has sadly fallen far short of the rhetoric for fundamental reasons, not the least of which are the basic weaknesses in many Pacific economies and the rapidly expanding populations since World War II.

This article argues that underlying demographic, economic and political forces make it impossible for the needs and aspirations of youth to be met. In the context of globalisation and ever increasing youth cohorts leaving school, the prospect of providing meaningful and viable futures for them is an ever-receding dream.

The chimera of youth

In classic mythology, a chimera was a fire-breathing mythical beast with a lion's head, a goat's body and a serpent's tail. The word has come to mean an impossible or foolish fantasy. I suggest that the head of the youth 'chimera' represents universal education, the body represents full employment and the tail represents the new political economy, one with a poisonous bite. This beast is both mythical and foolish fantasy, one which is still being proposed as a solution to the 'problem' of youth. It is time for the myth to be replaced by a more realistic and culturally appropriate vision, from chimera to Chimaera. Chimaerae are families of fish related to sharks, which are more appropriate and relevant to an island nation than a creature of Western mythology.

The demographic reality

The demographic transition since World War II has seen gradually decreasing mortality and increasing life expectancy, creating a very young population structure. Since the 1970s, the population has

grown at 3–3.5 per cent a year, which translates to a doubling every 20 years (Figure 1).

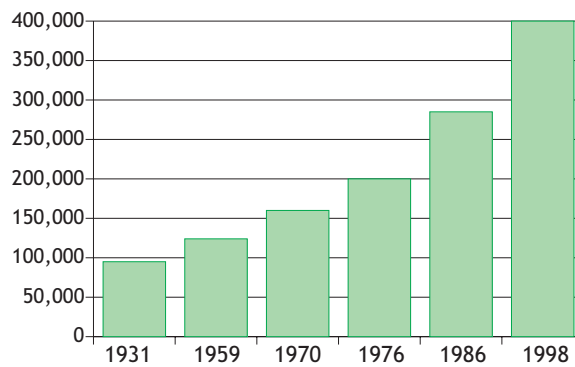


Figure 1: Solomon Islands population growth 1931–1998

According to the 1999 national census, 42 per cent of the population were aged under 15 years and 21 per cent were 15–24 years, the age group used by UNICEF (1998) to define youth. In 2001, the youth population is estimated to be 90,000 and will exceed 105,000 within the next decade. Despite gradually declining fertility and family size, there is still considerable population momentum, with a large number of young women due to reach child-bearing age within the next two decades (McMurray 1993). This is the demographic reality that defines the scale of the problem and exceeds the means to deal with it.

Education – the lion’s head

Since 1986, the eligible primary school age population has increased by 23,000 and the secondary school population by 20,000 (McMurray 1993, Solomon Islands Government 1999). It is estimated that at least 20–25 per cent of school-aged children never attend primary school and an estimated 30 per cent drop out before completing primary school education (UNDP 1997). Increases in enrolment ratios (from 63 per cent in 1985 to 74 per cent in 1995) have made it impossible to provide universal education and keep pace with the burgeoning youth population, particularly for secondary education. Only half of the children attending primary school can be placed in secondary school. Sixty per cent of secondary school students are ‘pushed out’ at the end of Form 3, and 85 per cent have been forced out by Form 5, leaving only a small minority going beyond five years of secondary school. In the second half of the 1990s there were major improvements in the transition of children from primary to secondary school (from 26 per cent of the Standard 6 enrolment in 1992 to 55 per cent in 1999). The number of secondary schools increased from 35 to 90, due to the introduction of community secondary schools (UNICEF 1999). There have also been some improvements in transition to the higher levels of secondary education.

The rapid growth of primary and secondary schools has been achieved partly at the expense of quality and equity (ADB 1997:1380). An additional 500 teachers have been required to meet

the expansion in secondary schools, with recruitment often from primary teacher ranks. There are problems of quality in teachers' training and educational background, and a shortage of learning materials in schools (UNICEF 1999). Although overall access was improving prior to 2000, disparities among provinces and between males and females continued, particularly because families favour the education of boys when income and school places are scarce.

The fragile economy, and especially the economic collapse following the coup in 2000, have resulted in serious problems in paying the salaries of teachers, let alone additional teachers. Geography also constrains access to education because many villages have small populations. Although all villages with a population of 200 or more now have a primary school, only 56 per cent with a population of 100 or more have one. There are considerable provincial disparities, with Choiseul and Makira having primary schools in more than 80 per cent of villages with 100 or more people, while Malaita, Temotu and Isabel have less than 50 per cent (UNICEF 1999).

The system of education inherited by an independent Solomon Islands was not designed for equitable and broad access but, rather, to train an indigenous elite to take over the reins of the country. The colonial legacy still remains and, in the 1990s, 20–30 per cent of the education budget was spent on fully subsidised students at the College of Higher Education, while school 'push-outs' received no subsidy at all. A disproportionate amount of the education budget has been allocated to upper and post-secondary elites, themselves the children of the ruling and educated elites.

A major priority for Solomon Islands over the next 10–15 years will be to increase the coverage and quality of basic education. Upper and post-secondary levels will remain important but, inevitably, an increased proportion of their revenue will need to come from user charges. This assumes that individuals and families will be able meet a greater share of the costs (ADB 1997). Given the economic meltdown after the 2000 coup, the ability of many people to pay school fees at all levels has been seriously undermined. Presently, the education system produces a white-collar elite and a lumpenproletariat.¹ The debate about different types of education and universality of employment has never been properly resolved. There are limited places for vocational training, particularly for urban youth. Churches and donors are playing a critical role in such training, but government support is very limited. A far greater investment is required to expand vocational schools and to articulate them with primary and secondary education. Education curricula need to be relevant and applicable to rural life and the semi-subsistence sector.

It will be absolutely critical to create more opportunities for education, income and recreation activities. For example, there are more than 40 rural and community based training centres throughout the country but many more centres and places are needed for youth to acquire vocational and leadership skills. Distance education centres

are also needed in the provinces to allow youth to extend their education and qualifications. (ACFOA 2000:26)

Employment – the goat’s body

The demographic reality since 1986 has meant that the number of young people has increased by 40 per cent, translating to an extra 25,000 seeking jobs. The economic reality is that prior to the coup there were only 600 new jobs a year, mainly in Honiara, for 8,000 school leavers from Standard 6, Form 3 and Form 5. Unemployment creates demoralisation and has been identified by many observers as one of the underlying causes of the 1999–2000 armed conflict (ACFOA 2000). ‘*The bulk of Solomons youth has been schooled for non-existent urban jobs, effectively alienating them from their village resource base and branding them as failures in a system foreign to their lives*’ (Roughan 2000). Young people bear the burden of unemployment, a mismanaged economy, and an education system that provides them with few skills for self-employment. Young people with Standard 6 or Form 3 qualifications have very limited chances of finding paid work. Non-formal vocational training is essential to assist development in rural areas and to offer opportunities to earn a livelihood. But there are currently only 1,200 student places available at vocational training schools. Many graduates of these schools also end up seeking waged employment in urban centres. Short-term migration (*wokabout*) to town in search of work and new experiences has long been a feature of young people’s lives in Solomon Islands (UNICEF 1999). Urbanisation has increased the demand for waged employment and has fuelled migration from rural areas, particularly to Honiara which has doubled its population every 10 years. The majority of migrants are aged 15–40, the prime working and reproductive ages, which has created massive pressures on employment and declining quality in urban services. The ever-growing number of unemployed young people, known as *masta liu*, is a result of population growth and lack of development opportunities.

The growing labour force inevitably outstrips formal sector jobs, leaving the semi-subsistence and informal sectors to provide employment or income opportunities. The development of opportunities in rural areas and the decentralisation of resources to the provinces have been pitifully slow and small. No large-scale programmes have existed to date, ensuring that training and access to credit remain extremely limited. Increasing self-employment would require a major deployment of resources to provide training, credit and marketing. Entrepreneurial training and microcredit schemes to facilitate self-employment are regularly suggested, but the practical and cultural difficulties are often glossed over or not even acknowledged.

The logistical problems and costs of obtaining and providing training and credit are immense in scattered island populations. Implementing a scheme to reach a majority of youth in rural areas would be virtually impossible. Follow-up support from training centres or credit

schemes is rare or non-existent. Many villagers do not have radios, and appropriate technology is needed to enlarge information and education possibilities for school leavers. Young people also require simple planning skills for starting projects and business. Transport and marketing structures are necessary to permit products to be sold. Until broader issues of rural development are addressed, it will be extremely unlikely that the prospects of employment for young people will improve (UNICEF 1999). The banking system rarely invests in youth or rural sector ventures. Credit schemes need to be situated in the cultural context of exchange. In communitarian cultures, schemes that build on social networks and group work are more likely to be viable than those predicated on individuals. A credit scheme disbursed through rural training centres showed a poor rate of return on investments (partly due to few income-earning opportunities in rural areas) and high defaulter rates (due in part to poor support from credit managers).

There are also significant social and cultural barriers to youth starting micro-enterprises, even if they have received training at vocational training centres. Relatives may drain start-up funds or income by requesting jobs and money. Jealousy is a common barrier, making individuals unwilling to start or continue ventures because they attract envy or criticism. Careful study is needed of the barriers and the factors that have contributed to successful self-employment and income-generation projects.

Political economy – the serpent’s tail

As if the demographic, education and employment realities were not serious enough, the serpent’s tail has poisoned public morals and morale. Corrupt politicians, public servants and businessmen in alliance with foreign mining, logging and fishing companies now dominate the political economy of Solomon Islands (Bennett 2000). Logging, mining and fishing ventures have been welcomed because they provide desperately needed revenue, but at the cost of widespread ecological damage, poor working conditions and limited employment opportunities. The venality that characterised many government actions in the 1990s created widespread corruption of government ministers and officers, plus extensive granting of duty exemptions on imports and exports, at huge cost to a small and vulnerable economy. The independence of the public service was compromised by the Mamaloni governments in the 1990s, leading to the paralysis of institutional control and allowing poor decision making and corruption to flourish.

There has been a total failure to articulate a national vision for the youth of Solomon Islands (Roughan 2000:14). They are left with corrupt and cynical role models. Post-independence shifts in power and wealth have created a new political economy, linking the traditional Bigman system based on patronage and alliances with political control of state resources and illicit business practices. The ethnic tensions and fighting in 1999–2000 have added a fourth

dimension, based on power and wealth derived from the gun, through violence, theft, looting and compensation claims. The attempt by government to settle peace through compensation payments has further entrenched the new political economy.

Armed conflict has given young men access to weapons and force, increasing their alienation and distance from older generations. Militarisation has revived a traditional role for young men as warriors, while simultaneously providing them with status, income, power and a sense of purpose previously denied them (ACFOA 2000). It will prove impossible to persuade them to surrender these advantages without, at the same time, offering them significant opportunities to engage in income and recreational activities, plus roles in decision making. The vast majority of militants are village youth, bored, under utilised and devoid of hope or vision for the future. Simply asking them to lay down their weapons without giving them an option to better their lives through their own efforts should be counted as a waste of time. (Roughan 2000:16)

Conclusion

The chimera of youth needs to be replaced by Chimaera, fishes related to sharks and suited to the natural environment and cultural context of the Solomons. The underlying demographic, economic and educational realities of the situation of youth in Solomon Islands far exceed the resources allocated by or available from governments and donors. Universal education and employment are a fantasy that needs debunking, along with the idea that drip-feeding development aid will solve the problem. Previous models of education and employment must be challenged and their appropriateness to the long-term sustainability of the country questioned.

It is clear that decentralised rural development rather than industrial exploitation of raw materials by predatory foreign companies would provide a more inclusive and sustainable economy. An economic recovery plan, with a Marshall Plan for Youth, is probably required, with a major reorientation of development and educational priorities backed by adequate resources.² Youth desperately require and deserve education and employment opportunities that keep them in contact with their village and cultural roots. Major investments must be made in village life, the heart and life source of Solomon Islands, and in youth who are its future.

Notes

- 1 'Lumpenproletariat: 'the proletariat of rags', living on the margins of society, not in regular employment and outside the normal social relations of wage labour . . . and gaining their subsistence mainly from crime' (*Dictionary of Sociology*, Collins, 1991).

- 2 The Marshall Plan was the name given to the European Recovery Project financed by the United States to rebuild European nations after World War II.

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Reading 4: Developing democratic consciousness among children in Bangladesh

By Akiko Fraval, Save the Children Australia

In Tangail district in Bangladesh, 33,993 children recently set an example to adults when they participated in the Union Child Council Election in February 2001. This child-oriented event, supported by Save the Children Australia (SCA) in collaboration with local NGOs, is formed by children aged 6–14 and is a fully fledged election, similar to those for the local or national government.

Unlike the country's general elections, which often involve conflict and violence among rival political parties, the children demonstrated themselves capable of challenging the status quo and creating an open, fair and democratic election in an atmosphere of tolerance and respect for others. The participation of children in such an activity at grassroots level can be a valuable resource that contributes to positive energy and enthusiasm to improve the lives of people in Bangladesh.

How did SCA come to support child elections?

The world in which children in Bangladesh live is not always friendly or safe. A relatively high number of them are living in especially difficult circumstances, which involve not only lack of basic health and education services but also additional forms of deprivation, including abuse, neglect and discrimination, particularly among girls given in early marriage, working children and commercial sex workers. There is still a lack of widespread understanding and awareness of child rights, and children are expected to follow adults in absolute obedience (Shishu Adhikar Sangjog 2001).

In recent years, SCA has been active in developing its advocacy focus, following the standards set by the UN Convention on the Rights of the Child (UNCRC). The programme has become increasingly child-focused, in the sense that children's needs and interests are central and problems are considered from their perspective. Their participation in community-based development activities has been particularly encouraged, becoming a key element in creating greater freedom of expression and association, and a great influence on the decision-making process among children. The Union Child Council Election, an integral part of the Child Access to Rights through Development (CARD) Project, is one example of the effort to provide more open and stable environments in which all children can foster curiosity, freedom and democratic values through a process of learning by doing. Their integration into the democratic system is a precondition for human resource development – today's children are tomorrow's adults.

The CARD Project

The CARD Project, in collaboration with eight partner NGOs, started in July 1999 in five sub-districts of Tangail. Its purpose is to provide children with more opportunities to build on their own abilities. Through organising a wide variety of groups and activities, they gain an awareness of their rights and learn about democracy.

The overall goal of the project is to influence community attitudes and activities through children's participation in children's institutions, in such a way as to improve the lives of about 42,000 children aged 6–14 years. In particular, the formation of Shishu Parishads (Child Councils) has been encouraged, giving children more opportunities to learn about their rights, to play and to develop their talents, confidence and skills in leadership and democratic decision making.

At the end of 2000, there were 1,400 Shishu Parishads (700 for boys and 700 for girls), with a total membership of 38,340 (18,686 girls and 19,654 boys). Interested children from the nearby villages are constantly seeking support to form new parishads. Six local NGOs have also asked for help in expanding the CARD Project activities in their working areas. As a consequence of the children's involvement, the participation of their families, institutions and communities has also gradually increased. This in turn provides adults with opportunities to play a part in encouraging public discussion, and to learn about leadership, social responsibility and civil duty.

There are four separate, but very much interdependent, components of planning and implementation. Each is essential to the holistic approach on which the project is premised.

Political and social involvement

Children develop solidarity, leadership and negotiation skills through participation in the Shishu Parishads, and SCA promotes leadership training that helps them to become more active, competent and confident. For example, the children of FRIDAY (a partner NGO) organised an innovative event during Child Rights Week 2000 called Face to Face Program between Children and Local Leaders, in which local leaders, government officials, school headmasters, and leaders of the ruling and opposition political parties were invited to discuss with children various child rights issues. Children acted as volunteers, referees and even judges, expressing freely and spontaneously their opinions in the presence of adults.

Sports, recreation and cultural pursuits

All activities ensure that children better enjoy their rights to leisure, recreation and access to information through participation in various activities, including sporting tournaments and cultural competitions, using libraries and publishing children's magazines. Tangible achievements include: the successful introduction of girls cricket,

with 28 regular teams now operating; the provision of sports materials by AusAID, including footballs and accessories for cricket as well as indoor games; the establishment of libraries in 118 primary schools, supported by the Canadian High Commission; and training for child journalists.

With enthusiasm in generating new ideas and planning, trained child journalists are now regularly publishing newsletters which include such topics as local news, poems and interviews with freedom fighters. They have also established child press clubs, with the support of local journalists from the national dailies, and submit their news items to the local dailies and a weekly magazine. These types of CARD Project activities have become models for other organisations. For example, Grameen Bank, the world's leading micro-credit organisation, has shown great interest in introducing similar activities among the children of its clients.

Health and child development awareness raising

Children and adults, including parents, local teachers and selected community leaders, are given opportunities to learn about the UNCRC in relation to the specific health and development needs of children. Regular workshops discuss such issues as: health and nutrition for mothers; psychology; adolescent family life education; UNCRC for mothers; health and nutrition for children; and UNCRC for children. Modules developed by SCA have been used for conducting the workshops, and are regularly updated in accordance with learning from the ongoing activities.

Some children of the CARD Project were also able to participate in and contribute to the People's Health Assembly 2000, held near Dhaka City in December 2000 with 3,000 delegates from 94 countries. In concurrent workshops, the children had the opportunity to discuss child health problems with participants from different countries as well as with ministers of the Bangladesh Government. For instance, at a workshop on Children Access to Health Rights, a child leader of the Zila Shishu Parishad read case studies that had been developed with other child leaders. Thirty-four participants from different countries analysed these case studies and later accepted some of the recommendations of the workshop, in which the Shishu Parishad leaders actively participated. One of the child leaders was also selected on behalf of Bangladesh to plant trees on the premises on the concluding day of the assembly.

Identity and education rights

Children are encouraged to learn about the UNCRC through activities such as organising a school-based debate on child rights issues; organising rallies and campaigns to lessen early marriage as well as to encourage parents to enable their children to remain at school; and coordinating meetings between Union Shishu Parishads and local elected bodies (LEBs). Since the name and reputation of the

Shishu Parishads have become widely known, community leaders and LEB representatives have been keen to provide necessary support. Shishu Parishads and LEBs are working together to develop programmes motivating parents to register the birth of their children, and to make lists of drop out students and children not attending school that are utilised by partner NGO staff to meet those children, their guardians and the school authorities. These programmes have been successful and school enrolment in the year 2000 was 30 per cent higher than in the previous year. The CARD Project, which will continue until the end of June 2002, has been an effective way to make children more vocal in their rights and to teach them leadership qualities and democratic values. Children have welcomed the project and the Child Councils because, through them, they are encouraged to go to school, to learn about nutrition, hygiene, and early child marriage, and to develop friendships through playing various games. They strongly agree that the participation of parents and communities should be encouraged so that adults can also learn about child rights issues, including the effects of early child marriage and corporal punishment.

Union Shishu Parishad election: February 2001

One of the highlights, and perhaps the most exciting event, of the CARD Project is the Union Shishu Parishad (Child Council) Election, which takes place every two years. The 1996 parliamentary elections in Bangladesh and the local government elections generated such enthusiasm among the children that they began playing election games, acting as chairperson, giving speeches and casting votes. SCA decided to institutionalise this process as a social activity that would encourage respect for others' opinions and nourish civic values and democratic practice among and by children. It has also created an opportunity for children to voice their needs to the adult community and to contribute their ideas to developing a just society.

The last Union Child Council Election was held on 16 February 2001, when the leaders of nine child councils were elected through direct voting by a total of 33,993 members. The media, including CNN, BBC, daily newspapers and international news agencies, were invited to cover the election, and they observed enthusiastic children lining up for hours to cast their votes. Using 47 schools and colleges with 194 booths as voting centres, all activities were conducted by members of the Election Commission, including polling officers who are often graduates of previous child councils. What is unique about this election is that the children manage the whole process. For example, the 'Election Norms' published by the Election Commission state that no trouble should be allowed during a candidate's election campaign. In addition, no political, religious, family, economic or social influence is permitted; no posters or gates are allowed; no candidates are to receive help from any adults or graduates of the Child Council; no monetary subscription can be accepted; candidates must not entertain any persons involved in the electioneering process;

and only bicycles can be used for election canvassing. The children also invite the Fair Election Monitoring Alliance (FEMA), a nationwide, nonpartisan citizens coalition, to monitor the election. Prior to the last election, FEMA nominated graduates of child councils as an invigilator group and provided 94 boys and girls with training. By following a code of rules, the children are able to learn about democratic elections without bullets, bombs and black money, and without following the example of national elections that often mean violence, chaos and vote rigging.

During the last election campaign, candidates showed their motivation in developing core council activities (education, health and environment, sports, literature and culture, and information and communication). In particular, they expressed their commitment to preventing child marriage. Furthermore, 83 children's theatre groups held 540 performances on the eve of the election, to raise awareness of democracy and the participation of children. At Sthalokashi village, the children of the 'Blooming Rose' Child Council performed a drama on 'early marriage, child's opinion and its bad effects on the child', demonstrating to adults the disadvantages of early marriage.

Through the Union Child Council Election, the children showed how democratic, free, fair and violence-free elections, which all citizens deserve, can be possible. It may also have been a timely event, since a general election in Bangladesh will be held in October 2001.

Conclusion

There are outstanding development challenges in Bangladesh. Its population of 127 million (the eighth largest in the world) shoulders immense problems, characterised by poverty, over population and frequent natural disasters. Islam (1999) states that the political system is unstable and that the army has a significant direct and indirect role in preserving and protecting an authoritarian regime. Establishing well-functioning, democratic political systems seems a critical challenge.

Children in Bangladesh have started learning about democratic freedoms and taking more social opportunities. It is hoped that this will contribute substantially to more equitable development and become a model to encourage the participation of all citizens, including women, children, and disabled, indigenous and religious minority people. Indeed, this kind of child-organised democratic and participatory governance has many lessons for adults.

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