



## Make *Change* Yourself!

Handbook for  
empowering young people  
in everyday life



## Foreword

The International Academy for Diaconia and Social Action, Central & Eastern Europe, o.p.s (interdiac) is committed to improving the knowledge and skills of youth and social workers involved in diaconia and Christian social action in Central and Eastern Europe. In 2010 we organised a pioneering 'Mobile Workshop' programme focussed on working with marginalised and disadvantaged young people. This exciting project involved young people from ten different countries of Central and Eastern Europe (Armenia, Czech Republic, Georgia, Hungary, Latvia, Moldova, Poland, Romania, Serbia and Ukraine) and it enabled us to create and test a new model for learning.

This Handbook is the result of this learning programme, which aimed both to provide an innovative learning and networking opportunity and also to create a handbook based on the experience of the learners. Through this process, the Handbook is grounded in the realities of local work in the region.

The programme included two workshops, in Tbilisi, Georgia (7<sup>th</sup> – 11<sup>th</sup> June 2010) and Novi Sad, Serbia (11<sup>th</sup> – 15<sup>th</sup> October 2010). In between, the participants were working on the learning in their placements and also developing materials for the Handbook. So the Handbook is a collective effort of the learners and leaders of this project and interdiac acknowledges the contributions of all the participants, including the young people affected by social exclusion to it and the resources collected on the related DVD.

This Handbook was produced by Tony Addy and Jolana Rucká and they would like to thank everyone who participated in the programme and who produced materials which could be included or drawn on. Without their involvement the Handbook would not exist! But any errors and omissions remain, of course, the responsibility of the editors.

The partner organisations of interdiac provided important resources and supported the whole process, especially Ndobá and Foundation Taoba in Georgia and the Ecumenical Humanitarian Organisation in Serbia who hosted the workshops. The Diaconia University of Applied Sciences, Finland, provided teaching and learning support resources to the programme.

We hope that this Handbook will be a good inspiration to better understanding of how approach young people who do not have the luck of to have support and a guide for their everyday life challenges. To recognise them and walk together with them may enlighten their souls and influence their life. Let's go outwards because they are waiting for us!

We invite you to send your experiences of using the Handbook and any comments on the contents to us at [education@interdiac.eu](mailto:education@interdiac.eu) & [programme-supporter@interdiac.eu](mailto:programme-supporter@interdiac.eu).

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## Introduction

There are many handbooks for working with young people so we need to have good reasons for producing another one! In this section we will introduce the purpose of the Handbook and the different sections.

### WHO IS THIS HANDBOOK FOR?

This Handbook is meant for those who work directly with young people especially in the region of Central and Eastern Europe. It can be used by those who work as volunteers and activists as well as by those who are paid youth workers, whether they are employed by voluntary organisations, churches or other authorities. However our main focus is on informal work, meaning work on the basis of the voluntary involvement of young people.

### WHAT IS UNIQUE ABOUT THIS HANDBOOK?

This Handbook has been produced by those who are directly involved in daily work with young people in the region. It is a product of a learning programme organised by interdiac. One of the unique features of the Handbook is that the ideas in it have been tested by the participants in the training programme. Although we hope you will find some interesting tools and methods in the Handbook and on the DVD, the tools are not the main point of the Handbook. We have found out that the most important resource for working with young people (or any people for that matter) is not buildings or finance, it is the person, the worker her or himself! The worker, with her or his own specific biography, motivation and expectation is the factor that makes a difference in the lives of people and communities. In this learning process we have found out many interesting insights which now empower the participants and make them more effective workers. Methods and tools are useful, but the critical factor is the person, the worker or volunteer and her or his orientation to those with whom they work.

### HOW IS THE HANDBOOK ORGANISED?

The Handbook is divided into three sections:

#### PART ONE – My Involvement

The first section is dealing with the question of the motivation which empowers those who work with young people. Our personal motivations are different and if we do not understand our motivation it may, at least, be confusing for those with whom we work. Furthermore we may be blind to aspects of ourselves which can be important for positive change and to other aspects which can be counter-productive! Following the clarification of our motivation we have to develop clearer ideas about what we expect the results of our work to be. Often people enthusiastically start to work with young people, but they have not really thought through their own expectations. If we want to work in a way which is participatory and empowering, we have to be able to reflect on our own motivation and expectation. This is because one aspect of youth work is to enable young people to reflect for themselves on their motivation and expectations. This may seem obvious but we have found, in our experience that even people who have studied social and youth work at universities have not reflected on these issues. This often means the tools and methods they use may be familiar to them but the results are not what they expect. So we start with motivation and expectation.

When we start to reflect in this way we find out that from our previous experience, our biography, the influence of other people we respect, our religious belief or ideology we have an understanding of what 'service of the other' means. These self understandings are very important in shaping our everyday work and our conversations with those who we intend to serve. These very personal understandings of service or of 'helping' tend to be more influential than professional concepts other methods and tools we may learn during a training programme. So it is essential to know what our basic approach to our engagement with young people is, so that we can reflect on our deeper perspectives in dialogue with everyday experience and in relation to chosen professional models, methods and tools. Therefore, the first part of the Handbook contains some further reflections on these themes and issues.

## PART TWO – My Practice

The second part of the Handbook is more practical. It is organised following the kind of work process we have experienced in our training programme. It goes step by step through the different phases of work with a group of young people, focussing on the role of the worker. The aim is to enhance participation and empowerment and to develop group action by the young people.

## PART THREE – Background Information

The third part of the Handbook contains some analytic material about the situation facing young people in the region of Central and Eastern Europe. Participants in the training programme have given some examples from practice and we share these and a glossary of useful terms as well as some useful links.

## DVD

You will find on it some more useful tools, methods and further links.

## HOW CAN THE HANDBOOK BE USED?

The Handbook can be used in different ways. Firstly, it can be used for personal orientation to work with young people. Part one can be used by those working or intending to work with young people for self reflection. Some of the methods in part two can also be used in this process, especially exposure. However, part two is also modelled on actual practice, so it sets out the steps of working with a group from personal orientation through to evaluation. It can be used as the basis of a training process for youth workers but also with young people themselves. Part three is mainly background material to support the other sections and the DVD contains further resources.

Below the texts you can find the pictograms referring to:

Additional material on DVD



Questions to aid your reflection



Space for your own notes



You are welcome to copy any parts of this manual for personal and non-profit use provided you acknowledge the source of the material. We would also like to hear from you of your experiences using the material in the Handbook.

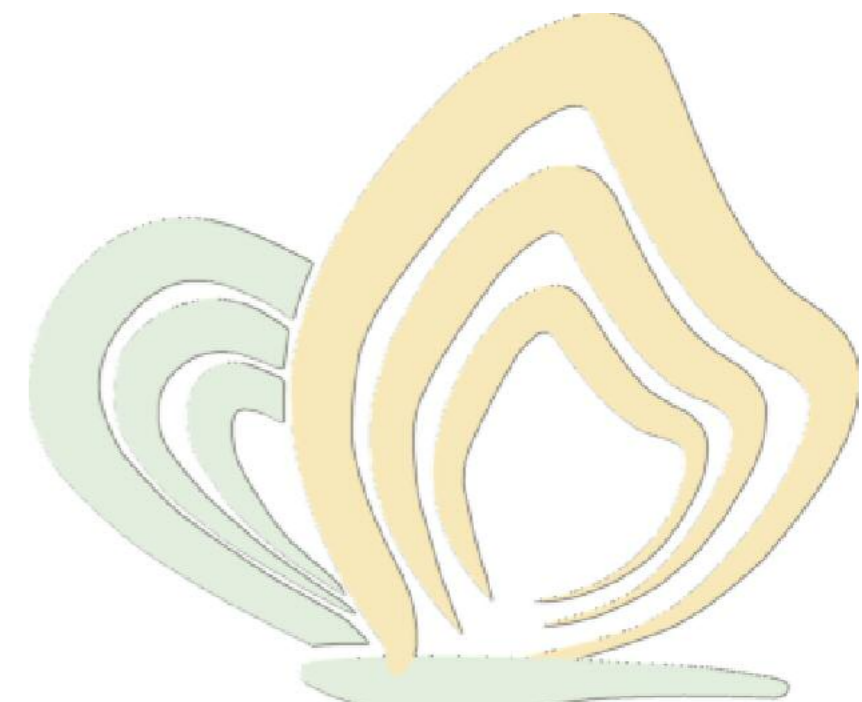
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## PART ONE

### *My Involvement*

- » Introduction
- » Motivation
- » Expectation
- » Service Model
- » Methods and Tools



## Introduction

This section of the Handbook deals with the basic questions which all those who work with young people have to address almost before they start! The second section of the Handbook is concerned with the application of the basic concepts introduced here.

First, we should give an orientation to the youth work field which guides our understanding because youth work can be a rather open concept.

Youth work is orientated to giving young people support in their transition to adult life. It creates opportunities for them to develop the personal, moral, spiritual and social aspects of their lives. But our approach also implies that youth work is not only concerned with personal development but also with the development of the capacity for participation in wider society. In this way youth work has a 'political' dimension. Through participation, young people develop the skills and confidence to make informed choices in their own lives but also to take part in shaping society and the future development of the local and wider society. So we do not see youth work as the provision of a service which simply provides information and activities. The participation of young people is central to our understanding. This implies that youth work is focussed on the implementation of activities, projects and other actions which are based on young people's own concerns and interests. Youth work also aims to link young people to possibilities to participate in local, national and even international processes which can affect the future shape of society and the economy. Therefore we see also a link between youth work and community development work.

Second, we should share the orientation to practice which we have been developing in the interdiac training. Our starting point is that the worker<sup>1</sup> has to be 'close' to the everyday life of the young people – close to their 'life world'. This means that the relationships youth workers establish should be informal and that the young people themselves, with their concerns and priorities are at the centre of the work process. Linked with this approach is an 'ecological' perspective to the life world of the young person, which includes immediate relations and also wider social, political and economic structures which impact everyday life. You will find more about this approach in the PART TWO of this manual.

Thirdly, in our approach to working with young people we want to emphasise the personal role of the worker and this means that it is important to have a 'double perspective'. For instance, if I want to work with young people in an empowering way, I have to understand their motivation and work on that. But in order to do this effectively I have to understand my own motivation. I also have to understand how my motivation may affect my choice of working field as well as of working methods. Furthermore, when workers approach young people, the young people may have expectations based on previous experience with professionals and other 'helpers'. Therefore it is important for workers to clarify their own expectations, so that they do not impose their perspectives on young people. Motivations and expectations shape the 'service model' which informs all that youth workers do! Each person has their own service model and 'professional' understandings of 'service' interact with personal ideas to create a unique approach. It is important for workers to understand this and to be able to reflect on it.

In the next section we will open up these ideas further.

Can you recognise your motivation and expectation?



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<sup>1</sup> In this handbook 'worker' means a paid or unpaid person who works directly with young people.

## Motivation

Every person who wants to work with young people (and especially with excluded young people) has to reflect on the question: 'Why do I want to work with young people?' This can be answered in different ways. Youth workers may be motivated by different impulses. They may start with the idea 'I want to help young people' which sounds straightforward. But in our training we have found out that this common-sense answer, however it is understood needs to be further deepened. We have discovered that is important to ask the question of 'motivation' by linking it to the worker's own biography. Always workers are acting out of their own background which includes their experience of growing up, of education and socialisation. Out of these factors which are partly personal and partly structural and environmental people get the impulse to be involved in working with young people. It may be one event, relationship or one challenge which seems to cause them to choose to work with young people. But there is always a deeper background which informs that decision. More importantly, the working methods and the way of working with young people (our approach) will also be based on these background factors.

As one participant in our project put it:

*'Motivation puts me in action toward a desired goal; the reason for the action is a desire to achieve a goal, combined with the energy to work towards that goal....Whatever I do, I am moved to do it for different reasons. I never thought about the importance of reasons, I thought that the most important aspect of the process is that it's 'moving' and has the right methods, tools, plans, results and failed to ask an important question: why?'<sup>2</sup>*

The question can be sharpened up:

*'Why do I want to work with young people? What are my motivations? Are they ok? Am I acting out from an unhealed hurt, anger or disappointment? These motivating factors aren't negative as long as they are recognized and not covered up. I do get angry seeing injustice, exploitation or any other form of exclusion, but I won't act upon it. I did get disappointed and hurt but I won't allow those experiences to ruin my relationships with mistrust. I rather channel these experiences and turn them to actions which are well planned, have long and short term effects and serve those in need. If my motivation is based on something that I miss in my life the work I do will always serve my needs first and not necessarily the seek the benefit of others.*

*I would exploit those who are already vulnerable and trusting so I would feel better.*

*Before being in this training, I didn't take into consideration the fact that all interactions between people affect the participants, that I act from my own biography and I and the others are constantly changing because of these interactions. I have to understand myself to be able to give space to the other. When I recognized the connections between my biography and the desire to help young people I also got more aware of my limitations. I'm not a savior, solution giver, I'm a help which comes along and walks with. Always encouraging, never pulling or pushing.'*

What we have found out is that this process of reflection helps to make concrete and explicit an aspect of the work which is very critical for empowerment. Whether a worker is motivated by a religious faith, by spirituality or by ethical considerations, it is important to clarify how these factors are grounded in life experience and how they affect the expectations workers have and the 'personal service model' they use.

In the second part of this Handbook you will find an approach to working on motivation which you can use in your

Why do you want to work with young people?

Who or what inspires your 'personal service model'?



<sup>2</sup> All text written in italics is drawn directly from participants in the interdiac Mobile Workshop.



## Expectation

When a youth worker meets with a group of young people, they will surely have expectations of that worker. These expectations will have been formed by the encounters and experiences they have had with other professionals, be they teachers, social workers or people from a church background. These expectations (crudely put: what can we 'get' from this worker) will control the interactions at least in the first phases. Therefore they will reflect their previous experiences in their dealings with the 'new' worker. This leads us to reflect on expectations in two different directions.

First, our own expectations. Of course expectations are shaped in part by motivation but just as we have to make our motivation 'clear' we also have to work on our expectations to make them explicit to ourselves and use them positively in our work. This is very important if the work is aiming for participation and empowerment. Young people may 'go along' with the plans and proposals of a worker because they feel there is something 'in it' for them, but their participation may be limited because the expectation of the worker is too prescriptive. The traditional goal of youth work as being to support the transition of young people 'from childhood to adulthood'. But are there special factors in this process if the young people are in some sense 'excluded'? The question is how does the worker's motivation interact with the expectations that they have of excluded young people? This will depend critically on their own socialisation and education, their own way to adulthood and experience of the mainstream society. So we always have to clarify what we expect the outcome of our work will be.

For instance one participant in the training programme wrote:

*'I expect that the young people involved in this project (Roma volunteers) will develop their skills. I am curious to see how they change themselves through working with their peers. I would like to see how this project changes their thinking, ideas and attitudes towards another group in society. Reflection helps a lot and that is why I ask them to sit down and reflect. (They) write down their experiences after every session.'*

From this text you can see clearly what the expectations of the worker towards the participants are and how that shapes her approach to the work. If the expectations are purely 'instrumental' - to organise activities for Roma young people for example - the learning goals would be very different. This process of reflection on expectations links directly to working methods. The same worker reflected that her concept of helping changed during the project and that traditional concepts of helping (giving assistance, organising activities without participation) may not only prevent learning but may produce the 'wrong' learning which has a negative consequence not only for the participants but also for the worker her or himself.

Second, the expectations (actual or perceived) of the organisation which uses paid and unpaid youth workers (or just of the 'mainstream' society may also play an important role in shaping the expectations of the worker. Working with excluded young people is usually based on the idea that those young people (let us say, for example Roma young people) are excluded from the mainstream in society and that the aim of youth work is to 'integrate' young people into the mainstream. But what if it is that the mainstream values, policies and priorities are the very factors which are excluding young people?

Here we uncover a need to reflect on the concept of 'integration', as one participant was writing:

*'I use the word integration with a reason. Usually it is used to express a process whereby a person, group of people, nation or even a whole country is included into a 'better' world. The benefits of the process are always more discussed than the side effects. The goal is to make the other as I am; because I'm the mainstream my position provides me with a proof of quality - assimilation. My way of life, my values, my beliefs are better than theirs. (This is the message behind the action.) Inclusion - at least for me - means variety of people living variety of lives chosen by them.'*

From this you can see that working with young people who are excluded involved 'negotiating' a complex of expectations:

- the expectations of the young people themselves, which are shaped by their own experience and by their 'expertise' in their own life worlds. Here you also find a reflection of their norms and values (which may be diverse)
- the expectations of the organisation for which the youth worker is engaged. These may or may not be explicit and in some cases the expectations of young people may be shaped by previous experiences with the same or similar organisations
- the expectations of the wider society, which may be based on erroneous information or stereotypes concerning the excluded groups (here media can play a very significant role, positively but often negatively)
- the expectations of the key economic, political and even cultural or religious organisations as what 'inclusion' or integration implies may play an important role. The model of 'success' promoted by mainstream society may not be appropriate for everyone. Inclusion in the 'mainstream' may imply exclusion from the 'own group'

In this complex situation, where the worker may even be working alone, it is very important to clarify expectations but also to make them as specific as possible. This is not to prescribe actual activities or even projects but to focus on the 'changes' that are expected in the different participants. If the aim is to build on the participation of young people this aspect of expectations is a critical field to explore with the young people themselves, using non-formal methods. We will go more deeply into this issue in PART TWO.

Are your expectations of work with young people the same as those of the organisation for which or with which you work? If they are different how do you handle that?



## Service Model

It is quite hard to separate Motivation, Expectation and Service Model! But we have used this term to describe the bringing together of a person's biography, socialisation, religious beliefs and education at the point when they decide that they want to be involved in working with people, in this case youth work. We are usually not reflecting on our own 'service model' but the implications are very profound. Even if we learn new tools and methods we always adapt them to our pre-existing service model. Moreover the professional or institutional service models are sometimes at variance with our personal service model. For instance, one person may have a very strong feeling that those who are marginalised are victims of injustice. This may well be related to their biography. Another may have a strong desire to be useful, to feel needed, which may also have biographical roots. A third person may have become Christian and may feel that their service should lead people to Christ. None of these are 'wrong' in themselves but how the worker reflects on them and implements them in concrete terms is in any case related to their personal service model.

This means that in practice we may be dealing with at least three different factors which have to be related to each other:

- each worker's personal service model
- the 'professional service model' of the organisation which employs the worker
- in working with excluded young people, the service model implied by participatory working, empowerment and learning

One participant in the interdiac training reflects on this in relation to the use of time in working with homelessness: *'In my practical work I built relationships with the people who live in the streets. In the beginning I visited them just once a week, and I felt the distance between us. It was difficult to start the conversation, they could see me as a man, a rich social worker, who cannot understand their situation, because I live in a flat, I have a job and I have money to buy food. So when I wanted to start the conversation they remained closed and I couldn't find the way to help them. Then 2 weeks later I started to visit them 4-5 times a week and they*

*started to open. I just started spontaneous conversations. Then 2 further weeks later they started to admit me, as if I would be part of their life. If I missed a food sharing, they asked me why I didn't come. They greeted and started the conversation and they shared their thoughts, opinions, visions with me, with joy. They invited me to play cards or to go somewhere to visit their home on the street and I found the opportunity to help by ... encouraging them in their conversations....When I spend more time with them, they can see me as a good friend and not an official helper, or a social worker. They are more open with me, and they share with me their spiritual and social problems or their happiness. I felt they accepted me as one of them, though I have a home.'*

In this work as a professional, you may have a different concept of effectiveness which might affect your use of time, or you may feel you have to directly help in a way that quickly leads to a housing solution. But by changing the concept of time, the worker was able change his service model and eventually he became involved with them in political action for their rights. The result was a very different service model – less 'helping' and more accompanying, less providing for material needs and more supporting empowerment.

What is your opinion about the change of service model in this example?  
Do you have any experience of the 'less helping' model?



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## Methods and Tools

Youth work can use a variety of methods to achieve different results or address different issues with young people themselves. A method is the description of a process of working with young people, their families or communities in a structured process of change or development. It may involve such 'methods inside the method' as informal education, group work etc. The interdiac approach is based on methods which emphasise participation and empowerment. It is most important the values and method are consistent and that the methods support the service model previously identified. A tool is a specific 'instrument' which can be used as part of a methodical approach to working with people, for example 'focus groups' as a part of youth and community development. In PART TWO of the Handbook we will explore methods which can be used in youth work and relate these methods to some tools. More tools and materials can be found on the accompanying DVD.



## PART TWO

### *My Practice*

- » Introduction
- » The 'Exposure Process'
- » Motivation and Participation
- » Working with Groups
- » Research with the Group
- » Community Strategic Planning
- » Participatory Video in Youth and Community Development
- » Evaluation



## Introduction

### STARTING CLOSE TO REAL LIFE

In reflecting on working with excluded young people we found out that it is very important to find an approach which starts very close to the 'life-world' of the young people. By 'life-world' we mean the personal, social and practical experiences of the everyday life. Through these experiences and reflection on them (consciously or otherwise) young people develop their norms, standards and values – and form their expectations of themselves and others as well as of organisations and institutions. There are many reasons for social exclusion, but one is the fact that there is a difference between the life-worlds and expectations of excluded young people and the norms, values and expectations of the 'organisations' which relate to their context - education, work life, law etc. We can call these the 'system world'. Very often, excluded young people face sharp inequalities of resources and differences in ability, but they are often further excluded because of their different life world experience.

So when we begin to think about working with excluded young people it is very important to begin with their 'life world' and not to impose categories on them which come from different systems. One of the ways of looking at youth work is to see it as working on the difference between these 'worlds' as well as on increasing the possibilities for young people to participate in the decisions which affect their lives. It means that the 'normal' processes of working with young people in the 'transition' period of their lives are more complicated when the young people are excluded. Furthermore, when we consider the life worlds of young people who come from groups which suffer from discrimination in the wider society such as Roma young people the process is even more challenging! For these reasons, those working with excluded young people and who want to encourage their participation and empowerment have to be aware of how their socialisation (life-world) has shaped their norms and values, motivation and expectation.

Try to describe the 'life world' of a group of young people you work with, or who are in your close environment. Ask yourself what the similarities and differences are to your life world at the same age and now.



### THE 'GOING OUT MODEL'

Very often in diaconal youth work the focus is on providing services for young people but in our programme we wanted to emphasise 'starting with the life world of young people'. The task of youth work is to enable young people to participate in the decisions which affect their lives. We understand participation as being not only 'personal' but also we want to explore the ways in which young people can participate in community decision making as well as in wider 'political' processes. Such an approach to youth work can begin from work in centres and churches or with organisations but very often it starts by making contact with young people in their own contexts. That is why we refer to the 'going out model'. This is sometimes called 'street work' or 'detached youth work'. Through this approach the youth worker gains direct experience of the context of young people's lives and the different cultural or territorial boundaries that they use to organise themselves and interpret their experience. Through this approach it is also possible to evaluate the wider context of the young people's experience – the key issues in the neighbourhood or village and the specifics of the relationship between the different age and population groups.

This approach also means workers may make contact with young people who cannot, or who choose not to be involved in youth work and informal education in other contexts; it also engages those young people who for whatever reason are not welcome in those more organised settings. It means the worker becomes a 'visitor' in the young people's own environment. This gives an opportunity for the normal rules of behaviour between excluded young people and professionals to be changed. For example, the balance of power is not as clear in such an open space setting as a centre or club and the codes of behaviour can be established by the young people themselves. Indeed, they can decide whether or not – or on what terms – they become involved with the worker. Furthermore there is a need to be sensitive to 'risky behaviour' or unethical behaviour and to deal with it in a different way than is possible in a 'closed' setting like a club.

## The 'Going Out Model'

### THE WORKER:

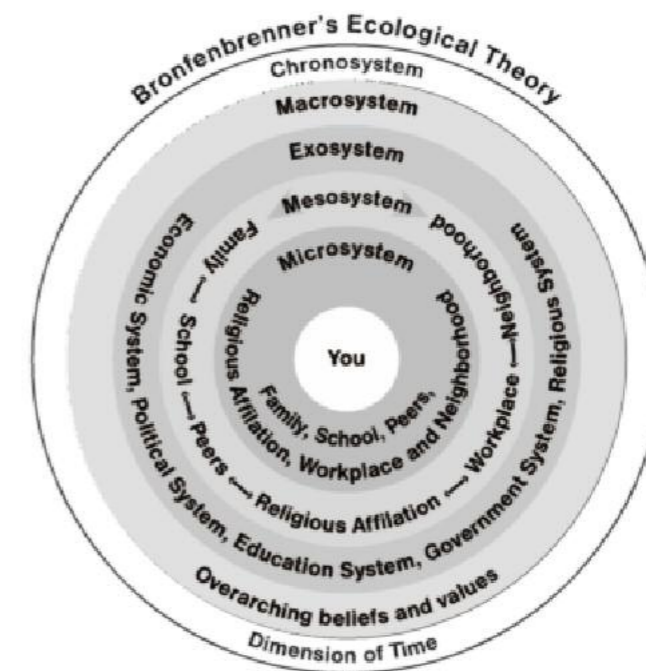
- is not bound by work in institutions and centres but being close to the young people in 'their places'. This also means being sensitive to their perceptions of place if the developing work needs a centre for meeting or for activities. It's a question of being in 'the right place at the right time'!
- is strongly connected to the 'life world' of the young people; this means that you have to have a strong sense of your own identity, motivation and expectation. If you are not in an institutional setting then it is harder to establish 'boundaries'.
- approaches young people must on the basis of the 'whole of life' – it is very difficult to develop a transformative and empowering approach if you begin with the negative perceptions, or if you are too focussed on their problems. In community development work this is called 'starting from strengths'.
- is not too focussed on her or his own or your organisations 'projects' and priorities, or has too strong a preconceived idea of what is important! You have to learn the reality of the young people's situation and their 'felt needs' as key starting points.
- aims to make a difference in the lives and context of young people. This is not only about activities, facilities, resources and so on. It is also about how the young people see themselves as able to effect change on different levels from themselves outwards.

Do you have any experience with this approach to work with young people?



### SEEING THE WHOLE CONTEXT

As well as starting close to the daily life of young people, in our understanding of youth work it is also important to see the 'life-world' in its context. Therefore we have chosen to use an ecological model in locating the world of the individual young people. This model is drawn from the work of psychologist Dr. Urie Bronfenbrenner who developed an ecological - systemic model of social development.



The ecological approach means that we see the 'life-world' of the young person and the peer group in an interactive way, related dynamically to the context. Through this we can see the interactions with others and the environment as the key to development. Every person experiences many kinds of 'environment' as we see from this diagram. The implication is that action for change has to be based on an understanding of these interactions. It is possible to see how the wider system impinges on personal life and the local context so changes in context are quickly seen in personal and community life. On the other hand working for change with young people will also have implications for the context itself. Furthermore the different environments interact with each other so, for example you can see the impact of the religious system on personal belief and affiliation. On the other hand the religious system is itself affected by the overarching beliefs and culture in the context and it changes over time. This has implications, for example for the life cycle. Young people do not experience work life or religion, for example, in the same way as the immediately older generation. This is especially so in times of disruption or rapid transformation as has occurred and is occurring in Central and Eastern Europe. This concept enables us to get to grips with the situation.

Youth work must focus on the whole picture and enable people to make changes on the different levels. Personal change is not adequate if the whole context remains problematic. To use an analogy – if you take out one fish from the dirty water in a fish tank, give it a clean and put it back, before long it will get ill again! Looking at a context, if in a village one young person is unemployed it is a personal problem. If 70% of young people are unemployed it is a public issue! Or again, if a young person is from a minority group in the society and members of that group have a negative image, it will be even more difficult to work on exclusion if the context is not taken into account. So the context is really important.

## An inter-active perspective

### THE PERSON AND THE SYSTEM:

- **the micro-system** is the immediate environment in which a person is operating, such as the family, classroom, peer group, neighbourhood, village etc.
- **the meso-system** is the wider environment including the school system, workplaces, service providers, religious organisations etc.

*The primary focus is on the interaction between these environments, for instance home and school.*

- **the exo-system** is the environment in which a person is not directly involved, which is external to his or her experience, but nonetheless affects him or her; changes in this environment may have a big impact on the life world – for instance economic change

*There is 'two way traffic' between the exo-system and the life world; the meso-system is also directly affected by changes in the exo system.*

### THE BROADER CONTEXT:

- **the macro-system** - the larger cultural context, including issues of cultural values and expectations. The macro-system reinforces the maintenance of key institutions and may be an indirect source of exclusion. Values appear in the practices of schools, social offices, media etc.
- **the chrono-system** - events occurring in the context of passing time. In the same contexts different generations 'life worlds' are different so the same events are experienced differently.

*The dominant cultural values are transmitted by key institutions and may exclude people from minorities; Young people's experiences and reactions to phenomena are different to those of the older generation.*

## INTERVENTION

As we have already seen, there is a tension or dilemma in youth and community work – as in all social work. On the one hand, we may see the task as being to integrate the young person into the main line of the 'adult' systems. On the other hand, the main line of the 'adult' systems may be an underlying cause of social exclusion. To tackle social exclusion of young people, the intervention has to be at the levels of:

- the young person her or himself, in the context of the family or other caretakers
- the locality including peer group(s) and local services (not only access to services, but their quality and relevance)
- the wider society, including 'political voice' for young people, tackling wider problems, accessing networks

The title of our Handbook – Make Change Yourself! Is trying to point in the direction both of personal change and social or political change. We are developing a model of youth work which supports a 'double change' – so that through developing participatory approaches, young people create change in their situation and this change is accompanied by a change of themselves.

### Life World and System World

- The life world of young people is characterised by rules, norms, values understandings which are a product of the interactions between the different systems; Other actors have different 'life worlds' in the same 'space'.
- The systemic organisational level also has its rules, norms, values and understandings and these may also be a cause of exclusion.

*Young people (as all of us) have to 'navigate' between life world and the structures of society, economy.*

The following sections of PART TWO of the Handbook detail the processes of training which will facilitate change in the worker and change in and with excluded young people. The steps follow the different stages of development of the work and can be seen as kind of route map into participatory youth work.

## The 'Exposure Process'

### INTRODUCTION

This section is concerned with the orientation of those who are or who want to be involved in youth work. It explores their personal approach to the work and gives tools to reflect on differences of motivation and expectation. After this we will look at the practice of youth work in more detail. Now we introduce the three steps of the exposure process. In the first part of the training programme we are aiming to work on the basic orientation to the working field, to uncover the motivation and expectations of the worker as well as to begin an analysis of a working field. In this way the personal engagement of the worker can be explored through a discussion of the 'position' of the worker between the working field and the world of systems and structures.

Youth workers want to encourage young people to make change themselves – to empower them, especially if they are in different ways excluded. In order to do this, they need to learn how to act in empowering way as they build up their working relationships. Therefore it is important that they are well aware of how the process of empowerment has been built up in their own life history and how their own spirituality is embodied in their lives. This may serve as an important tool to build up a dialogical relation with the people they work with.



## BIOGRAPHY AND SOCIALISATION

To become sensitive to what may support and what may undermine empowerment in the life world of marginalised young people and communities, it is important that the worker is sensitive to, and aware of what is supportive and what is undermining in his or her own life. Very often we are unaware or unconscious of the issues important to ourselves that affect our relationships. So we often react out of a prejudice towards the other and relate to this person from out of our own set of rules and our norms which come from our own socialisation. As we could see in the ecological model above, the impact of socialisation in the micro level context and its relation to the meso-level (education and religious organisations for example) together with any professional education are different for each of us. It depends on our different social, cultural and ethnic backgrounds. And of course, the role of gender must be taken into account. For sure, young people who are excluded or marginalised will have a different set of experiences in their socialisation.

Therefore it is important that a worker is aware of important themes in their biography that may relate to our motivation to work with marginalised young people – and our expectation of the outcome of our work – what we are aiming for. On top that, workers need to understand which experiences may renewal of the pain or joy previously experienced when similar situations arise in the work with young people.

In order to develop the awareness of the hidden role of biography and to start a process of analysis of the context of young people's lives we have used the idea and process of 'exposure'. This process is a means of getting closer to the life world and context of excluded young people and to 'seeing' this reality afresh without too much interference from the interpretations coming from socialisation and the dominant views expressed in the 'system world' (see page 15). This process can make a radical change in the way we relate to excluded people, away from some dominant expressions of social, economic, cultural and even religious systems. And certainly it produces a more viable and durable basis for empowerment and social action.

Now we will describe the method, which can be used by a group from one or more localities. It needs support to work on clarifying the different steps and it is important at the outset to establish rules of confidentiality in the group. Also it should be stated that no one should feel coerced to share things they do not feel comfortable sharing. This process has been used in many local, national and international settings. The process can be undertaken by a group drawn from different working places in a location which is unfamiliar. However, it can also be used by a group in the own working community, because it usually reveals unexpected learning. The local collective working also gives a stronger possibility for follow up.<sup>1</sup>

### Step 1 Biography

In our understanding of youth work and community development work, the 'service' which should be offered to marginalised and excluded young people should be in the direction of empowerment and change – change in the context and change in self. The process of exposure aims at the development of the understanding of what is involved in serving so that empowerment takes place. This is connected to working on personal biography. In the first place, biography writing involves making the social relationships in different phases of life visible, recognising the choices related to the way of life and culture, analysing the socio-economic status and re-analysing values and religious and spirituality-related traditions. Biography writing serves as some kind of entry to work and an instrument of continuous work development on the grassroots level. Through writing and group discussions, it is possible to become conscious of the starting points and motives that lead us to work in the way we do. It is a question of how our own life story effects and shows up when we analyse our environment and how all this is reflected in the way we work and in the reasons why we are doing the work.

This process is based on the assumption that personal values, life experiences, cultural and social positions have an effect on what we see and how we interpret the surrounding reality. Therefore, the question of 'biography analysis' is essential. We can divide our own learning process into levels of knowledge, experience and skills, as well as into levels of beliefs, values, personality and spirituality. The process of learning can be seen as going deeper and, at the same time, as taking place at several different levels.

<sup>1</sup> If you need support in using this approach please contact interdiac at [education@interdiac.eu](mailto:education@interdiac.eu)

The group process plays a central role in this. In this kind of approach, the assumption is that the living environment in its different forms continuously produces new and multi-level impulses with which local development workers have to deal. As we are in the middle of diverse processes of change and experience while working in the field of diaconia or youth work, we should become conscious of our starting points.

## **Step 2 The Person and the Context**

The second step is carried out by observing the environment – a chosen area or place. The idea is to get 'out and about' and observe the environment in terms of experiences. The following questions should be asked while observing: *what do I see, hear, feel, smell, taste and what do I think about this?* The idea is to spend time in an area, without any agenda, other than to notice what the area, people, environment 'say' to us, how they impact on us and to reflect on what we think about that.

One important idea in the exposure process is that of 'empty space'. The idea is that when we encounter something unknown, unfamiliar or realities that seem strange to us, it always involves going through emptiness. Workers in diaconia or in the youth or social work fields, especially, when they enter a context begin to look at it in a certain habitual way produced by their socialisation and perhaps professional training. Now participants are invited to spend time in an area 'without an agenda', when they give up 'compulsive performing', the 'empty space' that is unnamed, undefined, uncertain and unknown makes it possible for us to explore such realities that would not be available through other research approaches.

In other words we enter 'empty space' through giving up 'performing' in order to perceive the reality through our senses. So we perceive culturally and socially diverse realities and interfaces. Even though we are unavoidably dealing with our own interpretations and previous experiences while encountering the unfamiliar, the passage through an 'empty, unknown space', however, includes moments when we feel that we are standing on emptiness – we are facing the unfamiliar, uncertainty and separation, inside of us.

It should be noted that this process can also be followed in places which are 'familiar' to the participants. It is surprising how much of local realities go unobserved due to familiarity or busyness!

## **Step 3 Analysis**

The next step involves four parts – firstly trying to capture the essence of the experience by personal reflection and the capturing of the essential item in a symbol which can be physically created, by drawing or producing an object.

The second stage is to bring this reflection into a discussion with the whole group and to notice the similarities and differences between the course members.

Thirdly, in personal work the participants should reflect on the process in relation to their biography.

After this, in the original small groups the discussion aims to link the experiences in the exposure process with the participants' biographies. This should then lead to a discussion about the approach and orientation to the work, different models of work and the 'position' of the worker in the field, between life world and system world.

## ***Exercise One – Working on Biography***

### **INTRODUCTION**

In the Exposure process, the development of the understanding of what is involved in serving a community, so that empowerment and learning takes place, is connected to working on one's own biography. In this section we will give you the outline of a learning process using exposure.

## 1. Biographical Writing

Each participant should produce a written biography which makes the social relationships in the different phases of life clear. It is important to document particular incidents and events that make an impact on their self understanding and life-choices. Participants should also try to recognise the choices they have made related to the way of life and culture of the people around them. They should look at the way their socio-economic status, gender and ethnic identity have shaped their chances and choices. It is also important to explore the questions of values and of religious and spiritual traditions. In general it is good if the participants produce this beforehand. The length of the writing can be adjusted according to the type of course.

For very short courses instead of writing a full biography devises such a genogram and producing a life-time line can be used. Details of these methods can be found on the accompanying DVD.

The course leader should produce written instructions for the biography writing task according to the method chosen. It should specify how long the writing should be and also stress confidentiality in the process as a ground rule. The assignment should be returned to the group leader in advance of the course.



## 2. Group Work

The second step is to share the biography with the leader of the group before the training begins. It is very important to establish trust and reciprocity in the group and this is facilitated if everyone has done the preparatory work. Also it is important to emphasise that what is shared in the group is confidential. In the process normally about five participants form a working group and the task of the leader in the first phase is to enable the members to share their biography with each other. The leader helps the group to work with each participant to clarify the major points from biography and socialisation which lie behind the engagement in youth work or social work. In this phase it is important to know the limits. No one should be forced to explain something when they clearly feel uncomfortable but if there is trust in the group, then it can be a very powerful learning tool. Many hidden elements come to light and these are important for understanding our work and the deep roots of our personal service model.

Through writing and group discussions, it is become conscious of the starting points and motives that lead us to work in the way we do. It is a question of how our own life story effects and shows when we analyse our environment and how all this is reflected in the way we work and in the reasons why we are doing the work. In our everyday life we develop knowledge, experience and skills and we also develop our beliefs, values and spirituality. All this forms us and our orientation on the working field. To this we add our professional or academic education and these interact continuously with what we have learnt.

Reflection on our biography serves as an entry to understanding and if we continue with it, it can be an instrument of continuous work development. This process is based on the assumption that personal values, life experiences, cultural and social positions have an effect on what we see and how we interpret the surrounding reality. Therefore, the question of 'biography analysis' is essential. The results of this work are confidential to the group members and the team and are not shared with other groups in a programme (if there is more than one group).

### ***Exercise Two – 'Exposure'***

The organiser prepares a map for each participant with a neighbourhood with clear boundaries. This should be no more than a few blocks at most so that the participants can walk around it easily. The course members should go alone if possible and take about two hours. It seems a long time but it takes time to really begin to 'see' the realities and to notice how our presuppositions shape what we 'see' or 'don't see' and how we interpret what we see. Mostly this exercise has been done in towns and cities but it can be adapted to a rural environment. Below is a worksheet for the participants:

## Exposure

This is an exercise in just being/walking in a part of a city, just one of the areas of the city. You may be among beautiful buildings, ordinary flats, neat streets and dirt, just everything you find in a city. You will maybe walk in an area where there is exclusion, & poverty as well as affluence. How does this affect you, as person or as a worker?

The main thing is that for this activity, you don't have a plan, you walk, you observe, you may sit. You look, hear, smell, you use your senses.

What do you feel when you walk somewhere without a plan, without being busy? What happens when you do not have a 'function' or 'purpose'? Because you are allowed (no, you have the instruction!) to be there without a goal. Can you notice the empty space between you and the other (persons, activities, realities)?

Being 'on the street' has a certain impact on you. The people have an impact on you, the buildings have an impact, the architecture, how clean/dirty the streets are, what is happening, how noisy or quiet it is etc.

Stop now and then. Sit down in a shopping area, on a playground whatever. What do you feel, what do you think about it? Do you have ideas about this?

Then walk on, and if you like, you can go in 'somewhere' or have small conversations with people you meet, that is alright. Walk alone, you have nothing to bring here, just be aware of the streets, the smells, the sounds, and the people.

The main thing is to use your senses! The two key questions are:

- What do you hear, smell, see, feel as you walk?
- What do you think about that?

**The city is your mirror. What do you see?**



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### Exercise Three – Reflection & Sharing

After the exposure, the participants return to the venue and have time for debriefing! The worksheet below describes the debriefing process.

## Exposure Debriefing

**Exposure Debriefing**

**Step One: Personal Reflection**  
After the experience write a reflection:  
What did you See? Hear? Smell? Feel?  
What did you think about that?  
Did you make a judgment or have ideas about it?  
  
Then draw or make a symbol which crystallises your most important reflection about the area you visited.

**Step Two: Sharing with the whole group** (assuming there are more than one small sharing groups in the programme)  
  
Each person shares their symbol and explanation with the group and the group discusses the findings together.

**Step Three: Personal Reflection**  
  
Now think about what you saw and about your symbol (also in relation to the comments of the others in the group). Take your 'own roots' assignment (biography) and think about how what you 'saw, heard, smelt and thought' in this process is connected to your biography and motivation. How was what you saw in the 'mirror' of the city related to your socialisation? How was it related to your motivation and expectation as a professional?  
  
Write down your findings.

**Step Four: Sharing in Groups**  
  
Share your findings about the process and your reflection on the relation between what you experienced/learned in the process and your biography. How does your socialisation affect what you saw?  
  
In the small group discuss what you found out about the connection between what you experienced in the exposure and your biography...or how your socialisation affected what you 'saw'.

**Note:** This process is aimed at working on basic orientation to working with people but in practice, it also forms a very good approach to starting to work in an area whether or not you are familiar with it. By taking time and adopting a reflective attitude we notice things in reality that we 'miss' due to our socialisation or simply being too busy. This is also a process that we can repeat even if we work in the same context for a longer time. In summary:

Exposure is an attitude to the 'other' which enables us:

- to become clearer about our own identity
- to postpone our plans, projects and timetables
- to be open to receive new insights and new perspectives from those who are marginalised
- to be open to the ambiguity of different meanings and to avoid the rush to 'name' realities

The exposure process frees us from the obligation to impose our norms and standards or those of the system-world on those with whom we work.



### **Exercise Four – Linking to Practice**

We noticed in our Mobile Workshop that very often people start enthusiastically to work with young people but they have not really worked out their motivation (why they want to do the work). This should have become clearer through the exposure process. The next step is to think about what we want to achieve through the work and this exercise helps to clarify that.

**Motivation**

**Personal Work**

Take 20 minutes to think about your work with young people, what is your main motivation. Choose one word to express that. Then think about what the result of your work will be (your expectation) and choose one word to express that.

**Group Work**

Each person shares first their motivation and the group discusses the different motivations in order to clarify them. Then another round of discussion explores the expectations. The aim of the discussion is to make the link between these items and the working field including those with and for whom we work.

The final step of the discussion is to clarify what this means for our understanding of 'service', for each person to identify their own personal 'service model' and to see how that is linked to their socialisation and identity. This produces a much sharper approach to the 'other', so we can deal with their motivation and their expectation too.

Now we are ready to start to analyse the situation in which we are working or going to work. Remember that the exposure process is really the first step of our work. We need to reflect before we act and reflect as we act!

## **Motivation and Participation**

### **INTRODUCTION**

Now we have explored our own motivation and expectation it is important to remember that the young people we are working with also have their motivation and expectation. These will be formed by their experiences and their socialisation. Since we have become clearer about our position, it will be easier to notice the 'gap' between us and them! This gap is not so easily overcome. It is made more difficult because the main organisations and the mainstream culture in the society may have very different values and standards (motivation and expectation) than the young people, or even ourselves. This raises questions about 'social inclusion'. It may be that there is much to learn from people who are seen as 'excluded' and that the mainstream has to change in order for them to be included. Now we will deal with the question of motivation of young people.

### **HOW TO MOTIVATE YOUNG PEOPLE TO PARTICIPATE**

Motivation is therefore an important issue when it comes to youth participation. Have you ever experienced that you start an activity, everybody is enthusiastic and after a while it becomes difficult to keep the young people participating? Or imagine, you are planning a great project, but to raise the young people's interest becomes a problem. In this section we want to give you some inspiration how to motivate children and young people to participate and how to sustain their motivation. It should be used in conjunction with the next chapter on working with groups.

The term motivation has its origin in the Latin word 'movere' which literally means to move. We understand motivation as the process that arouses, sustains and regulates participation. In order to be able to motivate the young people we are working with, we need to be motivated ourselves. As we have now clarified a great deal about our own motivation and seen how easy it is to stereotype other people with a different biography and structural context (life world) we know we have to develop our approach to young people based on their pre-existing motivation and expectation. Therefore we have to get rid of our prejudices and illusions and develop our ability to act.

### THE 7 C'S THAT HELP US TO MOTIVATE YOUNG PEOPLE

The following model includes actions, attitudes and elements of work with young people, which might help you



to raise or increase the motivation for participation of the young people, that we are working with.

#### **CHOICE**

As youth workers we should provide choices to the young people in order to meet their interest. A variety of choices, created relevant to their values and feelings, taking into account religious and family background, raises their motivation for participation. It also increases their intrinsic motivation by causing curiosity.

#### **COMMUNICATION**

Communication, verbal and nonverbal, is an important element, when it comes to motivation. Be aware of every young person in the group. Pay attention to the words you say, your body language, to tone of your voice and your communication style. Let it be supportive and encouraging.

#### **CHALLENGE**

Providing challenges to young people motivates their participation. It's necessary to consider that too difficult tasks may cause anxiety and frustration, too easy tasks may mean that it becomes boring very quickly. Always ask the young people to give their feedback on the difficulty of the task.

#### **COLLABORATION**

Young people always need encouragement to share their ideas and visions with others. By doing so, they improve their thinking, learning and communication skills. Teach them to work together. It might help to motivate working

in a team, when you reward team work performance rather than individual performance.

**CONTROL**

Be encouraged to give the control over the project or certain tasks into the hands of the young people. Involve them in planning, decision making and organizing. Let them choose teams and partners for these processes. Give them more responsibility and independency. Avoid giving them the feeling that you are still in control.

**CREATE A WIDER PERSPECTIVE**

Young people usually live for the present moment. In order to sustain their motivation it might help to discuss with them the importance of the project or the common work for the future, the others, society etc. Encourage them to use the obtained skills and experiences in their everyday life.

**CONSEQUENCES**

Positive feedback is a very important element in raising and sustaining motivation. Show children and young people that you appreciate them and their work. Publications, exhibitions and performances to a wider audience can serve as a useful frame for that.

Think about the situation in which you had to motivate young people. Could you analyze this situation using the model of 7 C's? Do you think that this model is helpful for the better implementation of the process of motivation?



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**MOTIVATION OF YOUNG VOLUNTEERS AND ACTIVISTS**

One participant in the interdiac workshops was concerned with the question of the motivation of young volunteers, but he began by examining his own motivation:

*'...by helping to develop a young person, so he or she can start their own projects or participate as a fully responsible member in existing projects, I feel the satisfaction that my knowledge and experience in economics can be useful for other persons as well and they can influence the whole economic situation of Latvia. On the other hand, if youth is opened to cooperation and the youth work is participatory, then the youth worker can develop own ideas, to get the feedback from the participants. By that the youth worker is motivated to share the ideas with others, to work together for the realisation of the ideas, thereby learning a lot personally and professionally. During our project, which is a part of my placement task, we prepared ideas on how to use project results more efficiently in a new project. Thereby I had a possibility to evaluate my personal and professional skills and to look for additional seminars and other activities to develop my weak sides.'*

This extract shows very clearly how with a participatory approach, both the worker and those with whom he works are involved in processes of learning, development and change. In another case, a participant had been working with Roma young people who had been active as volunteers. In the project as part of the Mobile Workshop, they could engage in peer education with students at a white high school. This process led to changes in all three parties – the perception and attitude of the students and volunteers changed and the understanding of service held by the worker also changed as this quotation shows:





*'What do I expect from the volunteers I work with? I expect that the volunteers, who are involved, will develop their skills through the project and I would like to know how they change through working with their peers. How this project changes their thinking, ideas and attitudes towards another group of society. The reflection helps a lot. That's why I ask them to sit down and reflect, writing down their experiences after each session.*

*What do the Roma volunteers I work with expect? They have personal and professional expectations. It is good to see that some of them are already invited to their own school for doing such non-formal education among Roma students. They also develop professionally. They learn about group dynamics, collect experiences how to lead a peer group, etc.*

*What do the Roma volunteers expect from the the students at the 'white' school? They are curious. They would like to understand their peers and they would like to build a bridge between Roma and non-Roma people. They enjoy good discussions, exercises.'*

In the end the students from the white school wanted to visit the school which had a majority of Roma students. So perceptions were changed. When the project worker reflected on her involvement she found out that:

*'During this project I learnt a lot about the 'helping concept'. I recognised, if I help traditional way, I may harm the other and I will be harmed because of it later. It works always like this between two people, different groups, East and West... etc. There is another concept of helping: empowerment. I believe that everybody is the 'professional of solving their own problem', because they knows the situation the most. An outsider can offer a frame, consultation, tools for it.'*

One participant organised a large scale survey of volunteers and found the following result which can be generalised and used in developing voluntary action:

- The most important factors mentioned by volunteers are:
  - the need to be 'needed' by someone (22% of respondents)
  - the possibility to learn and develop oneself (19% of respondents)
- The second most important factors are:
  - to develop the life and conditions of those close by (11% of respondents)
  - to develop and realise some personal ideas (11% of respondents)

The conclusion is that those who want to motivate volunteers and activists amongst young people should take care of these factors in the recruitment and also the follow up of the action.

What are the main points, from your experience and after reflecting on this chapter, which influence the motivation of young volunteers and activists in your context?



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## Working with Groups

### THE BASICS OF BUILDING A GROUP

If we want to work with marginalised young people, it is important not only to think about motivation but also to think about the concept of 'need' and of 'problem'. These words appear self evident but very often the definitions of need we use are supplied by the dominant culture (which may be excluding) or by our socialisation. And we have to think similarly about the definition and understanding of problems. So many great project ideas have collapsed because they have been based on an understanding of 'need' which has come from outside the life world of the intended beneficiaries.

#### What is a Need?

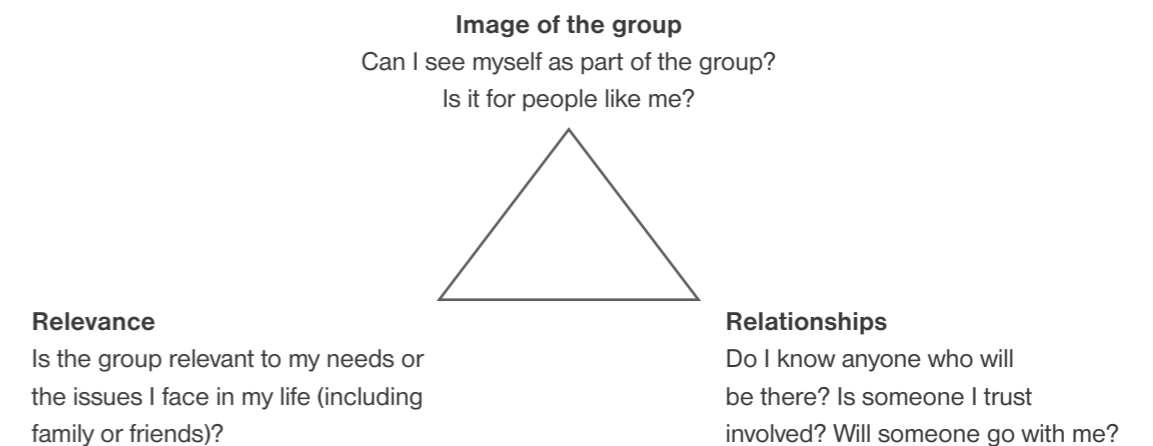
- It is important to understand the difference between 'needs' and 'felt needs'.  
*As a worker my understanding of the needs of young people may be different to the young person's own understanding. I have to clarify the perception of need which the young people feel – we call these needs 'felt needs'.*
- If as a worker I propose an action which is not related to felt needs and is not near the life world (experienced) of the young people, their participation will tend to be 'tokenistic'.  
*(It is important to work on this because young people may go along with your idea just to 'please you', or maybe to get a secondary benefit.)*
- It is important to begin to work towards action on the basis of 'shared felt needs'.

The working process must recognise **barriers to participation** from the young person's viewpoint. Barriers may be physical, territorial, related to timing, food, access or connected to identity, gender etc.

If as a youth worker you are trying to build a group it is very important to think through some of the issues which might be important from the young person's perspective. When workers organise groups they very often forget the most basic elements and when 'no one comes' they look around for 'excuses' such as the weather being bad! But here is a little exercise:

If you ask people to think of a group they belong to and to reflect on why they joined the group. Then you chart their answers, you will usually find that they fall under three headings and you can list them under the three headings. This diagram shows what is meant:

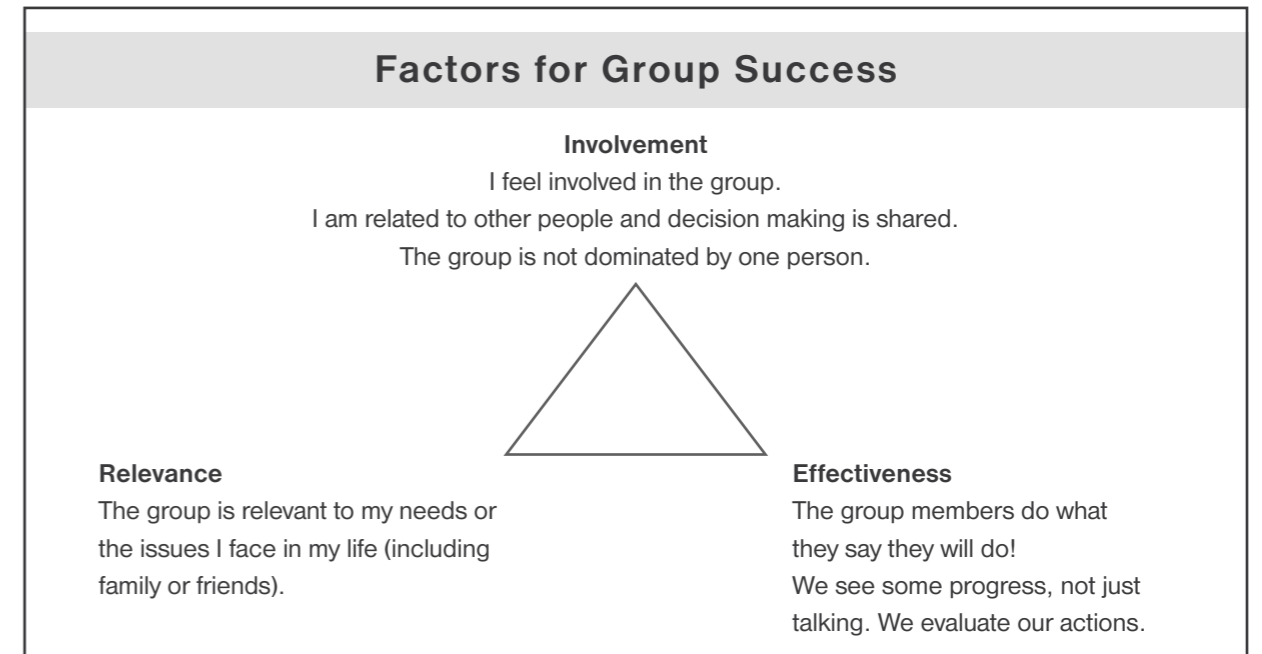
#### Why do People Join Groups?



You can use this framework as planning tool in your work. Before organising a group ask yourself (and more importantly potential members) to discuss:

- The relevance of the group to them, their peers and others who are important.
- What image should the group project to be attractive to people this may include who is listed as the organiser, where the group meets and other clues which say 'this group is for people like me!'
- Relationships – do not rely on leaflets or posters or even media announcements to get people involved, the essential element is personal relationship.

You can also think about the reasons some groups succeed and others 'fail' using the same approach:



These 'simple' tools are based on the theoretical work which has been done about group work and they can easily be understood and used in developing and evaluating the life of a group.

You can find many other tools and ideas which can be used in group work on the DVD.



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## Research with the Group

### RESEARCH BY YOUNG PEOPLE

Our aim is to develop an empowering approach to working with young people and this means that the approach to research should involve the young people as researchers of their own reality and their own context. Any proposal for research should emerge from the direct work with the young people. If the young people themselves are involved in the research, there is more possibility that they will 'own' the results as their findings and they will be able to control the way the results are interpreted. This means that there is more possibility that they will act on what they have found discovered. However the worker's role is critical in ensuring that the research is realistic, ethical and also in not raising false expectations. This is especially critical when young people research into their needs because turning the results into definable and achievable action may simply take too long, so they are no longer young people! This is not to argue against a long term perspective (for example on village development) but the process has to produce some results also in the short term. There is much strength in the approach of enabling young people to be the researchers of their own reality:

- raising confidence and improving self esteem
- building new skills of communication
- building capacity for community development

Actually all these skills are transferable and can be useful in the labour market, so by engaging young people in research there is a double effect: the quality of the research is informed by the access the young people have to the life world and realities of their peers and the young people themselves learn new skills which will be useful in their lives and in their communities. In this table we have identified different ways of involving young people in research:

Type of research	Role of Young People	Example
<b>Peer-led research</b>	Young people are the managers of the project, maybe supported by a worker.	Young people research other young people using surveys and other methods to find out about their needs and interests.
<b>Peer research</b>	Young people who are part of the subject group for the research carry out the research, supported by a worker.	Unemployed young people facilitate, record and analyse the views of other unemployed young people.
<b>Participatory research</b>	Young people affected by the issue, research the issue, analyse the research and devise action to follow it up.	Young volunteers research the experiences of other young volunteers and devise appropriate policies.
<b>Action research</b>	Young people, with a worker, carry out research designed to lead to change and research that change.	A group identify needs, develop a project, implement it and evaluate it, then make follow up proposals.
<b>Reflective practice</b>	Young people involved in voluntary action, peer education or similar identify their learning.	A group of Roma volunteers evaluate their learning from working in a peer education project.

Adapted from Kate Sapin, 'Essential Skills for Youth Work Practice', Sage, London, 2009



## AN APPROACH TO RESEARCH

When developing further research it is very important to involve young people themselves and it is important to make sure the research is related directly to their needs and issues. In carrying out research it is important that all the partners participate voluntarily and that they give their informed consent. It is important to be clear what will happen to the results and how the research will be evaluated and used. It is much more effective if the research is linked to a youth and community development process which involves broader strategic planning, unless the focus is on the issues facing one specific group.

For instance if the worker is concerned about a group which has a negative profile it is important to begin with their understanding of their situation and not to simply adopt definitions and understandings which come from others. In working with vulnerable groups it is important to begin close to their life world and to build confidence for them to participate further in the research. Workers also have to be realistic about the risks of research and to be aware that data collected may be used for purposes which are not in the young people's interests. Research should guard against this happening through confidentiality agreements and care with data. The following flow chart might be helpful to plan and reflect on a research project.

## A BASIC FLOW CHART FOR LOCAL RESEARCH

### Why do you want to do the research?

- a planning tool
- to change how you/your organisation does things
- improve service
- user feedback
- other



### What do you want to find out?

- what issues are relevant to them
- what people would like to see changed
- what people think about what 'we' do
- other



### Who has the information?

- users of the service or centre
- volunteers
- action group
- inhabitants
- others



### How can we get the information?

- doing interviews
- using a questionnaire
- focus group discussions
- official sources
- other



### When do we need to do this?

- now because we are starting a new project
- to evaluate a service or activity
- other



**What do we want to do with the information?**

- use it to make changes or set up a new activity
- use it to give feedback to the participants or wider community
- recommend policy changes
- other



**How can we involve people?**

- work with an existing group
- invite people to form a steering group
- other



**What resources do we have?**

- people's time, skills etc
- meeting space
- newsletter
- other



**What is the timescale for the research and follow up**

**NOTE:** It is important to have the timetable and steps for the follow up plan clear at the start as this motivates people to be involved in carrying out the research and giving time to participate and answer the questions. This does not mean you have to know the specific 'outcomes' in advance!!

How would you use this flow chart in developing research with a group you are involved with? You could imagine a group of young people you work with or a project group involving young people and adults.




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## RESEARCH METHODS

Here we want to highlight two methods which have been used by participants in the Mobile Workshop project. Participatory Video is also a method which can be used as a research method even though it has a wider function. This is described later in the Handbook (see page 38) .

## USE OF QUESTIONNAIRES

Using questionnaires is a traditional way of research and common to many workers in the field. It is a method that can be very useful in combination with other methods.

### Getting the information

- important only to get the information you need
- response should be anonymous but you can code the survey (for example HS for high school, CH for culture house so you know where they came from)
- you should give a separate sheet where people can identify themselves as interested in the follow up and give a clear address where they can return it

### Types of question

**Open questions** are more interesting but difficult to analyse.

Example:

What do you like about your school?

**Closed questions** give a quick picture but tell little about reasons.

Example:

Do you use the bus service to the city? YES NO

How many times do you use the Post Office?

Once a week

More than once a week

Never

**Category Questions** such as age group may be important for some purposes

**Tick lists** also give information which may be useful (such as a list of social activities which people can tick if they are participating in them). But tick lists may lead to misleading results if you use them for people to choose future options, their preferred option maybe other. So you always need an open question.

**Priority Setting** in some cases you can ask people to put items for future planning in their preferred order of priority but the items must normally have been decided by a process of consultation, not decided by the organiser.

### Design of Questionnaire

Check that the wording is clear to everyone and that the frame is concrete for closed questions. For example if you ask about using a facility (like the culture house) **do not ask a question like:**

How often do you use the culture house?

- sometimes
- regularly
- very regularly

**but**

How often do you use the culture house?

- once a month
- once a week
- more than once a week



**Do not** use questions which lead people to give the answer you are looking for:

Do you agree that we should have a youth parliament in the village?

**And do not** ask 'useless' questions as they waste people's time or may lead to silly answers. For example 'If you had a million roubles to spend on improving the village what would your priority be?'

#### **Presentation**

Remember to inform participants:

- the name of the organisation and responsible person or group
- the purpose of the research (clear and simple)
- return address and date
- statement of confidentiality
- a separate sheet where people can give personal details if they want to be involved in follow up and details of where to send it as well as who to contact
- short statement of 'what will happen next'

## **USE OF FOCUS GROUP DISCUSSIONS – A TOOL TO IDENTIFY YOUTH PROBLEMS**

Focus Groups can be used for different purposes related to youth work. It is a form of group-interview addressed to 6-10 young-people. As a tool, it is always organised to support more complex research or planning process. Before initiating new actions with and for young people, identification of young people's strengths and problems, resources and needs is necessary. The tool is a participatory one, as young people not only answer questions, but also directly participate in prioritisation of the problems and democratically vote for the most important ones. Focus group interviews are an efficient and easily to applied tool which do not require too much resourcing. They can be organized in a public institution or in other places that (on the recommendation of the young people) will be a familiar and neutral space for the participants. It is good that the discussion is moderated by 2 persons: one will mostly facilitate the discussions and other one will register the information (write on flip-chart, collect video-audio data). As many focus groups will be organised as necessary in order to obtain representative results and to take in consideration opinions of different youth groups. Here is a list of the steps to be followed:

- Elaborate a group-interview guide. Questions will be short and clear, adapted to young people's perceptions. (As a recommendation – it is better to involve young people in process of elaborating the questions.)
- Initially set the exact date and time (start and end) to conduct focus-group. Usually the focus-group discussions take no more than 1, 5 hours.
- Invite 6-10 local young people to participate in each focus group discussion. Explain the purpose of the discussion – for example, to discuss youth problems and how they can get involved in solving problems that affect them.
- Choose a neutral space in which all participants feel comfortable and can talk freely.
- Present short information about the community/organization and relevant statistical data, study cases that will describe current situation of the young people.
- Use introduction questions to create an atmosphere for open communication, sincere opinions and free thinking. Each opinion must be taken into consideration so as to guarantee the right of everyone to express their viewpoints.

Example of introductory questions:

*What do you mean by exclusion or neglect? How do you think young people are neglected? Whom exactly and why? How to involve youth in community life? Who is guilty for the fact that young people are less involved*

*in community life? What difficulties do young people face in the community? How can young people be involved in community life?*

Depending on the reactions additional questions that will help moderator to obtain a clear response can be used.

- After introductory discussions the moderator will invite participants to conclude their ideas and to give concrete answers to following questions:
- What are the most 10 important problems of young people from their community? It is good to start the discussion with a general definition of the 'problem'. It should be: realistic, linked to local causes, and represent all young people from the community. First, each participant will work individually and will establish a list of 10 issues that will satisfy the criteria mentioned. Then, individual ideas will be shared in a large group and the moderators will make a joint list of issues. All ideas will be written on a board (flip-chart paper). Participants will receive 10 stickers that will represent their votes. It will be possible to stick only one sign for each discussed problem. According to vertical structure of the table participants will be invited to stick colour stickers in a consecutive way for each priority problem. First the moderator will ask participants to vote for the first – most important problem of young people. They will discuss and then individually they will vote by putting one vote in the first row, on the line corresponding to the personally selected problem. The problem that has the most votes will be considered to be priority one. The number of prioritisation will be consecutively written in the first column of the table. It will be not possible to give votes for previous voted problem (X). The activity will continue till participants have prioritised all 10 problems from the list.

	List of the problems	1	2	3	4	5	6	7	8	9	10
	Insufficient places for recreation and efficient free-time spending	**									
	Alcohol abuse by young people		***								
	Limited opportunities to cooperate young people from other communities	*	*								
	Insufficient information sources for youth		*								
2	Youth with migrant parents	***	*****	X							
	Conflict relations with adults	*	*								
	Insufficient financial resources for sport activities	**	*								
	Insufficient local transport for young people		*								
1	Young people's indifference to community ecological problems	*****	X								
	....										

After the prioritisation of the problems the moderator will invite young people to analyse: *Why young people are not interested to participate in community life? What can motivate young people's participation? How can you personally contribute to community life?* (The topic of discussion will be different according to results of the prioritization process).

- By the end of the discussion the moderator will conclude the results and thank participants for active participation. It is important that young people will know how the collected information will be used, who will see the result of their work and what are the expected results, in what context and how can they be further involved in development process.

## Community Strategic Planning a method to involve young people in decision making processes

### GENERAL CONTEXT:

Each of us every day, minute by minute is doing bigger and smaller things related to our human natural specific, societal co-existence and personal aspirations and dreams. According to our historical, social and cultural context we are differently able to manage with our wishes. Because of lack of information, confusion of feelings and different opportunities we act differently and thus we influence our present and future life. The strategic planning process aims to help people to connect their dreams with their possibilities and to encourage them to approach new perspectives on the everyday reality. It helps us to have a clear vision about our future in a complex social environment. As soon as we use strategic planning as a method of progressive personal or institutional development, we quickly gain control of our social lives. We assume certain roles in the process, participate in decision and finally we are able to decide on our future. The skills learnt can be applied to our common life as well as our personal life and our economic future.

The significant changes in Eastern European countries during the last 20 years, especially the negative impact on the socio-economic situation in post-soviet countries continues to be evident up to the present time. Young people are strongly affected by social inequality, economic imbalance and limited opportunities for personal development. As a result of migration, children and young people are very often left alone in their home country and community and they easily lose any hope related to their 'own place'. Their only dream is to build their future out of their country. As a part of community development process, strategic planning is a proper tool to involve people in a participatory process that would give them the possibility to identify their role and position in their community and contribute to developing their own reality. Strategic planning justifies the saying 'If you want to feed a poor man for a day – give him a fish, but if you want to help him for all the rest of his life – give him a fishing rod and teach him to catch fish'. If young people don't have the opportunity to show their position in social and economic life, if their opinions are not reflected in common development vision, then their indifference, individualism, self-isolation, confusion and unpredictable behaviour are naturally expressed. Strategic planning is a method that gathers all human, natural, material, solidarity and financial resources of the community and like a puzzle game helps people to distribute all their resource in an effective way for change making.

Some elements of participatory community development methods have been developed in the 1950's and the understanding of them has gradually improved. But it was not until the 1990's, that the method began to be used in Eastern Europe. Now it is considered to be one of the most useful methods of mobilising citizens and developing their own initiatives and non-governmental organisations as well as enabling people to engage with the state and the private sector. The process involves the effective exercise of strategic thinking and planning of local resources, but also enables everyone to feel part of society. It encourages people to strive and be responsible for common benefits.

Do you have any experience with this method? Do other organisations working with young people in your context use it? Could it be used in your work? How would you start?



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## CONDITIONS AND PRINCIPLES

The participation of young people in the strategic planning process is crucial - as usually it involves a long term vision and consistency in the realization of proposed activities. As a condition for effective strategic planning, a representative working group is very important as it will elaborate a representative development strategy for its community or organisation. Youth development is an issue for the whole community, but on the other hand young people should be involved in all aspects of community development. When beginning strategic planning, all social, economic, cultural, non-governmental institutions that create the context for youth development in a geographical, cultural or specific to interests limited place should delegate representatives to an initiative group (development council) and directly be involved in the process as key actors. Its purpose is to initiate a strategic planning process for youth development in a rural or urban community. All important institutions and community leaders and young people themselves will participate in it. In general this is a long term participatory process and it is important that participants follow through all phases of the process to achieve good results which are implemented. Critical to the success is the need for this group to see itself as facilitating a process rather than coming up with the strategy at the very beginning. The first objective should be to secure a participatory approach to the involvement of young people. An important factor for a successful process is the person who works directly with the various groups of young people and supports the involvement of those young people not in any organisation or existing group. It should be a person out of community that would can gain the trust of the young people so that they can bring in their views and proposals. It could be a community development worker who has experience of youth work. A time line for the work should be constructed that allows time for the young people themselves to create their own platform, recognising that different groups may have different interests and ideas. It is also important they have a clear and accountable process for working with the strategy group and becoming an integral part of it.

Before the project gets under way a workshop on strategic planning should be organized in one of the community institutions. Care must be taken that the venue has a neutral image in the eyes of the young people. The space should be large enough for interactive activities, light, equipped with mobile furniture (tables and chairs that could be used for individual and work group) and a clear wall where a pin-board or similar could be attached. (All materials produced by participants will be put on the board).

## COMPLEXITY OF THE PROCESS

Strategic planning is a key method for addressing the complex problems of communities. It provides planning actions and activities for a few years ahead but should always be reviewed and the progress and process evaluated.

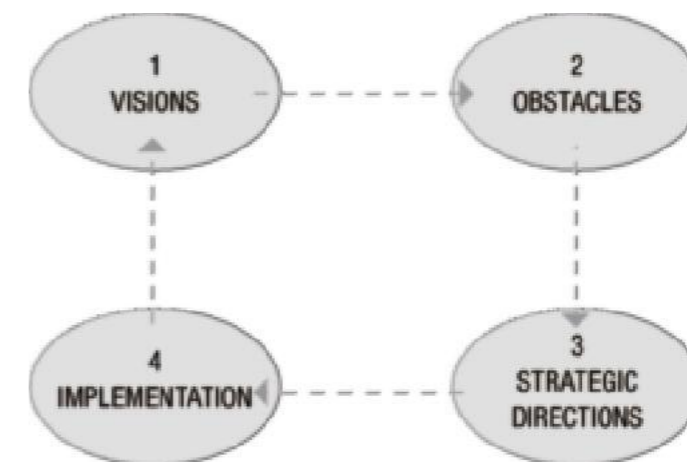
As mentioned before, strategic planning involves several phases and integrated prior or post process tools. The process includes:

- The process of creating the initiative group which should be representative and if possible already include young people. According to the methodology, this should be an open and active group both for planning and implementation phases.
- Organising an opening workshop to begin the process with at least already identified interests. Elaborating a time line and communication/accountability procedure.
- Working with existing groups of young people and developing ideas; creating space for groups who are not 'organised' to become involved. (Ideally there should be time and resources for the organising process to ensure 'hidden' voices come into the picture.)
- Organisation of the focus-group discussions with community members in order to inform people about the process, collect relevant opinions referred to problems and future perspectives of the community/institutions. This method can also be used with young people in more organised contexts. The tool will be applied differently, according to expected results and according to 'beneficiaries' level of understanding, perception of the meaning and advantage of the strategic planning.
- More 'public' steps in the process can also be used such as:
  - creating a participatory video showing the perceptions of the young people; screening the video and having a process of evaluation
  - creating an ideas wall at a public event and asking people to contribute

- After the agreed time frame workshops should be organised to bring together the findings from the participatory work with young people, the consultations and the focus groups. This should be at least a three step process, collecting the results and presenting them; evaluation of the results and formulating of priorities; working out an agreed implementation plan with clear responsibilities and communication/accountability processes. This phase of workshops is the main one in strategic planning process because after them participants will see their own product – a draft 3-5 year strategic plan agreed by all stakeholders. It should still be open to amendment. A development group for implementing the plan should be agreed. Young people should be a key part of it.
- The final version of the plan is defined after feedback and further consultation with representatives from the community. There are different tools used for this purpose: focus-groups, public meetings, publication of the document on public stands or on virtual pages giving people possibility to complete the project of the strategy. One more open workshop should be held for this and the action plan agreed.<sup>1</sup>
- The action plan should include the process of approval of the plan by the decision making structures and by relevant stakeholder organisations.
- Implementation of the plan and continuous monitoring and evaluation of results, identification of the obstacles and actualization of the activity plan. Thus, representatives of the development committee will be involved in this phase too, mostly coordinate the process and involve, motivate other interested actors.

### A METHODOLOGY FOR A STRATEGIC PLANNING PROCESS ORIENTED TO YOUTH DEVELOPMENT

The goal of strategic planning process is reflected in *central question*. This question determines the content of the all cycle of component working sessions that involve strategic planning. Even if every separate action will have its own process, goal and issue(s) to be addressed, the main integrating question of the will be (for example): *'How will we contribute to young people's welfare and development during the next 3-5 years in (our) community?'* The initiative group made up of young people and social institutions responsible for youth activities, other community actors that can contribute. The process will follow the steps elaborated above. The final workshops should have the following format:



The cycle of the processes involve **4 important stages**:

1. **Visions:** participants will 'dream' and will think about how the situation could be after 5 years. They will answer the question: *'How do you see young people from community X after 5 years?'* Before the session the facilitator will organize several exercises in order to create a positive atmosphere. They will be asked to think about positive changes, about opportunities and better life conditions for young people. They will dream with open eyes. This session will bring into the open the result of the previous participatory work. The facilitator with a small group of young people will organise the presentation of the visions. It is good to begin to see which items can be dealt with quickly and easily and which need longer term engagement.

<sup>1</sup> See below page 37 for a methodology for these four sessions.

2. **Obstacles:** The participants will analyse why their dreams can't be reality, what the obstacles, the problems that stop the realization of the wishes. The session question will be: *'What prevents the achievement of visions/dreams for improving the well-being of young people during next 3-5 years in our community?'* The facilitator will create, with the participants, a framework for this discussion. Concrete obstacles should be named and not general questions like 'lack of resources'. There is always a lack of resources but there are always resources too! This process could be linked to the ecological approach discussed earlier in this Handbook.

3. **Strategic directions:** Participants think about the solutions or *'How can be the obstacles to the development of the well being of young people in our community be overcome?'* Participants will be asked to think about real solutions that correspond to their local potential and could be applied by local people. The ideas should be time limited and strictly correspond to local people's needs and social and economic context. The ideas will be arranged according to their relevance to different development fields. Thus, the lists will have a general definition that will be formulated as a strategic objective or strategic direction (e.g. creation of recreation spaces for young people). The results will be presented as a draft action plan.

In between there will be the consultative process with different stakeholders before the final workshop in this preparatory phase:

4. **Implementation:** The finalised action for 5 year and for the first implementing year will be elaborated with participants, in the light of feedback. The content of the plan will include detailed actions planned to be organised according to strategic directions, also it will show the time (year and quarter) of implementation, estimate financial and other resources needed and identify resources. For each action a responsible person/group(s) will be named.

The whole process is guided by the idea that 'If we are not part of the solution then we are part of the problem...!' Usually participants, especially the young people involved in strategic planning processes conclude by the end, 'If we are able to produce such a document then we are part of the solution and it is our role to help others to become a part of the solution too!'

## A Method for Participatory Group Work in Strategic Planning

*Participants in the workshop will work first individually then in small-groups. First they will individually writing a list of 15 ideas or answers to the question corresponding to session. Then they will work in small groups (4-5 people) and will select a list of common ideas that will be formulated in 3-4 words, understandable for others. The ideas are written on separate card with big capital letters (this is necessary because cards will be displayed on the sticky board and it should be seen from each corner of the room). The facilitator will ask first for the more important ideas, then others according to the different criteria convenient for process and to give clarity.*

*Each group of ideas will be in turn arranged on the board (sticky board) according to specific field or common approach. More general ideas will be considered as the more important and a relevant name for each list of ideas will be identified. Participants will discuss and debate the content and include some more ideas if necessary. The session should be broken up with short breaks and energisers. At the end of each session the facilitator should sum up 'where we are in the process'. Before each session the facilitator should restate the goal and remind participants 'where they are in the process'. A visual would help. In this way participants will be able to evaluate the difference between start and final points of the process. They will also be able to evaluate how able they are to change the situation and will see their role in the process.*



## Participatory Video in Youth and Community Development

In this section, we introduce a method called 'Participatory Video' (PV) which can be used in youth and community development work to promote youth-led actions and empower communities through their participation in decision-making processes that affect their everyday life.<sup>2</sup>

PV is a form of filmmaking where a group or community is mobilised through their participation in production of a film that represents their reality and needs. It is an effective method for empowering marginalised people, bringing them together for the purpose of exploring issues, raising concerns, and inducing collective action etc. The process is empowering because the group or community are mobilised to '*communicate their needs and ideas to decision-makers and/or other groups and communities.*' PV enables marginalised people to actively contribute to solutions of their problems and promote sustainability of their developmental needs. Therefore, in PV, it is not only the video or product that is an important agent of social change, but the process itself contributes to the social development of the group or community concerned.

Let us imagine a neighborhood or town which is affected by various social problems, for example, unemployment, poor quality of education, improper housing conditions, and minimal opportunities for the young who are at risk of being excluded from mainstream development and society and more. Although there is awareness of these social problems on individual level i.e. personal context, the community knows the problems are linked to meso and macro level structures and processes but they have limited access to or clarified understanding of this. Therefore, the community's sense of ownership needed to affect pressing social issues is limited due to the lack of collective awareness of the problems and available resources to them in the community. This, in effect, hinders them from collective action to meet their needs or have their issues addressed. In addition, most of the decision makers in the local or wider government are unaware of the community's needs and they are not easily accessible. Some are aware but do not feel obliged to respond to the needs since the community has not requested nor pressurized them for a social change.

With regard to this case, the following steps describe briefly how participatory video can be used to mobilize the community, including young people to take action for social change:

<sup>2</sup> The method of participatory video included in this Handbook is influenced by the InsightShare handbook on participatory video: Nick and Chris Lunch, 2006, Insights into Participatory Video. Downloadable from [www.insightshare.org](http://www.insightshare.org)

<b>Step 1</b>	A multidisciplinary team of youth workers, participatory video process facilitators and filmmakers, and community development workers (Imaginary team) - who have researched and who are informed about the needs of the community - approach some people of the affected area and introduce the idea of participatory video and seek volunteers who are interested in making of a video about their developmental needs and social issues of their neighborhood.
<b>Step 2</b>	The team recruits 5-10 motivated volunteers or participants (youth, men and women, adults and elders) who embark on a two-week video production project which aims to portray their realities and expose the social problems and needs of the participants and neighborhood.
<b>Step 3</b>	The participants begin to share their experiences and explore and raise their concerns about the social issues which affect them and their neighborhood. Collectively, they learn to identify and prioritize the needs which require to be addressed. They do so through various 'games' and exercises through which the facilitator functions as a guide through the process. During the process, the participants also learn to use video equipment because they will control the terms of the production. The expert team and facilitator(s) are involved in guiding them through the process; but will not shoot the film.
<b>Step 4</b>	After identifying the needs, the facilitator(s) guides the participants to produce a storyboard or script which addresses those needs.
<b>Step 5</b>	The participants begin to shoot the film and each participant (preferably) uses the video camera during the production process because they are viewed to be experts of their reality.
<b>Step 6</b>	After completion, the films produced are evaluated by the participants and they decide which pieces should be used. After the editing they also decide whether it is presentable to the local community. The film should be produced in such a way that it also leaves some space for questions to arise.
<b>Step 7</b>	The film is presented to the community in different locations (social, geographical) which leads to identification of similar social problems and needs. In effect, it may encourage discussions and raise interest in the formation of a larger group or community that is motivated to take collective action for a social change. The community may initiate production of a new film which represents the needs of the wider community. They may also set an action plan which addresses those needs. The community development workers support them to realize these needs in the most strategic manner.
<b>Step 8</b>	Apart from that, the film of the community may also presented to the decision makers, by the youth and community group and this may lead to new initiatives or development projects that aimed to address the needs and rights of the local community. Although the decision makers were difficult to access by the public or community, the video enabled to break the barriers of vertical communication due to ease of dissemination. Moreover, the video resulted in pressure building which motivated decision makers to act on behalf of the community's interests and needs.
<b>Step 9</b>	Similarly, if the film is shown in other neighbourhoods, they may be able to identify shared social problems and needs. Such horizontal communication can influence other communities to join efforts with the pioneer community in order to seek social change.



This worked out example demonstrates how PV can be an effective method for building and empowering communities, promoting local innovation and endogenous development and doing advocacy work. Here are some further tips and remarks on participatory video:

- PV is effective for creating a productive environment where participants share their experiences, stories, needs and concerns etc. Although the product can function as an agent of social change, the process is equally important for empowering communities to seek change. In the process, some of the developed skills include *'group-work skills, listening skills, self-esteem building and motivation techniques; PV projects encourage better awareness of community, identity and place; PV develops an active role for participants in improving their quality of life.'*
- Regarding PV, the community holds ownership of the video. They dictate the terms of production i.e. have 'more of a say' than the expert team who are guiding the process. Therefore, PV is de-specialized form of filmmaking that is accessible to the people.
- In PV, the participants are recognized as the most important pool of resource for achieving social change. They are perceived as active contributors rather than passive recipients of social change. Moreover, participants are acknowledged to be experts in their reality and of their own needs & issues. Documentary makers who dictate the terms of production can often neglect or become ignorant to the 'life-world' of the community members. PV is a positive method which disperses such power to the community and promotes participation and democracy.
- PV products are not commercially motivated or image and appearance-focused. The contents and message are more vital. In addition, PV videos are often target-specific because of the motivation to address needs by reaching out a specific target group or audience. Therefore, PV is used more in advocacy work than for raising awareness.
- PV overcomes hurdles of illiteracy and enables marginalized communities to voice out their concerns.
- Nowadays, producing videos is not a luxury. People and communities are able to make films at a low-cost and they can also be disseminated globally. Audiovisual products hold the benefit to condense complicated themes.

You can find more about participatory video and the related method, social photography, on the DVD.



## Evaluation

### INTRODUCTION

In this section we want to introduce a quick evaluation tool which we have used to evaluate social and environmental projects in projects with excluded young people. Other evaluation goals need different tools, for example all meetings should end with an evaluation and some techniques for this can be found on the DVD or are signposted there.

### NAOMI-VC

For groups which visit projects to learn about participation, or for others who want a quick evaluation this tool is simple and effective. The main focus is on the participation of the young people in the different parts of the project. Each participant has a sheet with the table below. They answer the questions as they visit the project and talk with users, workers and managers. The tool is self explanatory and can be used creatively after the visits in feedback sessions.

**EVALUATION OF PROJECTS AND INITIATIVES – NAOMI!**

Name of Project:	Participant:
<p><b>Needs</b>                      What are the needs or issues the project is addressing?                      (Think about needs which are expressed and unexpressed; needs of all actors.)                      Are there hidden needs?</p>	
<p><b>Aims</b>                      What are the long term and overarching aims of the project?                      How do they relate to needs, issues?</p>	
<p><b>Objectives</b>                      What are the smaller or short term objectives? Do they contribute to the long term aim?</p>	
<p><b>Methods</b>                      What methods does the project use?                      Are they consistent with the aims and objectives?</p>	
<p><b>Involvement</b>                      Who (which groups) are involved in the project? How are they involved?                      Who is involved in deciding on issues, aims, objectives, methods?                      What do you notice issues of power &amp; participation?</p>	
<p><b>Values</b>                      What are the expressed and 'hidden' values of the project?                      What do you think about that</p>	
<p><b>Religion/Faith</b>                      Do you notice the influence of religion or faith in the life of the project?                      How are they expressed?                      What is your reflection on the project from a faith perspective (if any)?</p>	
<p><b>Other evaluative comments:</b></p>	

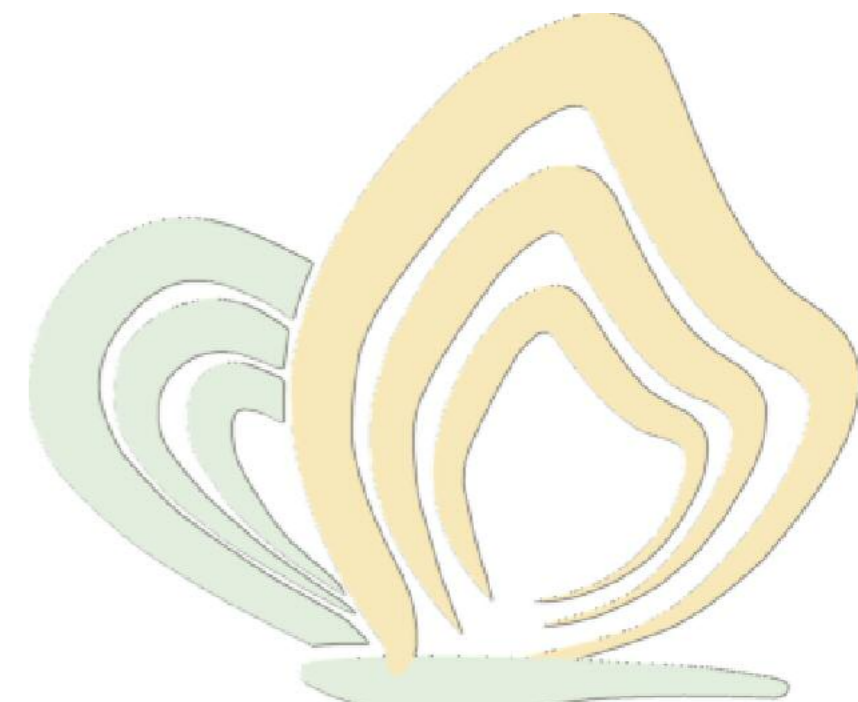




## PART THREE

### *Background Information*

- » **Snapshots of the Situation in the Region**
- » **Glossary of Terms**
- » **Links**



## Snapshots of the Situation in the Region

### INTRODUCTION

In this section we give four different views on young people and poverty in the region. There are overviews from The Ukraine and Moldova and case studies of youth homelessness in the Czech Republic and of the exclusion of foster children in Poland. The latter shows how exclusion can affect individual children and young people and gives some hints how to address it in a participatory and dialogical way.

### THE CURRENT SITUATION OF CHILDREN AND YOUNG PEOPLE AT RISK IN THE UKRAINE<sup>1</sup>

Ukraine has a population of almost 45,5 million people (2010) of whom around 10 million are under the age of 18. Negative impacts of the Soviet Union's welfare and child protection system – such as institutionalization of millions of children, who led to a multitude of young people lacking life skills, and the state taking responsibility instead of parents, had a great impact on the development of Ukrainian society. The transition process, which seems never to cease, resulted in a country with a major gap between the rich and the poor and obvious injustice on many levels, influencing the life of children and young people at risk and their families in many ways.

From early age children, abandoned after birth, living only with one parent or grandparent as well as children born in poor families have lesser opportunities than their peers. According to official statistics 2,6 million children live with an income below the substance minimum. Many low-income children have poor nutrition and bad access to primary health care. With such a starting point in life many children growing up like this achieve only poor results in school or drop out of this system in primary school age. Even if they still attend classes, the obtained knowledge is insufficient. The number of after school programs for this group of excluded young people is very limited. That might be one reason for the frightening number of teenage pregnancies and infections with STIs and HIV.

Domestic violence is a serious problem in Ukraine. According to an UNDP Article about 30 % of Ukrainian population is a subject to violence in their childhood age. A common cause for this problem is severe financial difficulties in these families leading to other problems such as break-down of communication, or parents engaging in unsafe and/or illegal behavior.

Youth unemployment is another urgent issue for Ukraine causing exclusion. By January 2010 the total number of unemployed young people (up to 35) made up 31,4 %. This does not take into account the rising number of underemployed people.

In conclusion we can say that the results of the transition process after the break-down of the communist system and the absence of a national, regional and local strategy tackling social exclusion of young people and children at risk increases the problems these group of people has to face in their everyday life. But there are quite a few initiatives in local communities started by NGO's, faith based organizations and civil society movements that aim to change this. Hopefully they will be able to build networks and cooperate with the government for the improvement and empowerment of the Ukrainian younger generation.

### YOUNG PEOPLE & POVERTY IN MOLDOVA<sup>2</sup>

The research in this field indicates that young people in Moldova are facing a whole series of problems, the most serious being the lack of money and, as a result, poverty, then the lack of jobs, unsuitable living conditions, lack of conditions and opportunities of self-assertion and self-expression in life, and also lack of confidence in the future. The youth remains a quite vulnerable group to social exclusion, not considering the policies and strategies

<sup>1</sup> Data were gained from: *Children and young people living or working on the streets: the missing face of the HIV epidemic in Ukraine*, UNICEF, Kyiv, 2006.  
[www.cia.gov/library/publications/the-world-factbook/geos/up.html](http://www.cia.gov/library/publications/the-world-factbook/geos/up.html)  
[www.undp.org.ua/en/media/41-democratic-governance/902-domestic-violence-in-ukraine-is-considered-as-purely-family-affairs-but-not-as-human-rights-violation-experts-say](http://www.undp.org.ua/en/media/41-democratic-governance/902-domestic-violence-in-ukraine-is-considered-as-purely-family-affairs-but-not-as-human-rights-violation-experts-say)

<sup>2</sup> Extracted from 'Approaches to Social Exclusion in the Republic of Moldova' UNDP 2010 Accessed at: <http://tinyurl.com/6g2sexu>

developed in this respect. Although youth unemployment rate decreased in 2008, over the last three years it still constantly exceeds (2.8 times) the unemployment rate of the general population. The situation in this respect differs by development regions, with higher rates recorded in ATU Gagauzia and Center of Moldova. The enrolment rate in the educational system of young people aged 15- 24 remains quite low. According to official statistics, about 40 % of young people do not continue their studies, while the early drop-out rate of young people from the educational system, evaluated based on LFS, shows that about 20% of them do not attend any form of education. The indicators record similar trends by residence areas, but contradicting values by genders. For instance, a lower education level can be noticed among adult women (18.2 %), while among men we can notice more important trends of early drop-out from the educational system (23.9 %). Inter-generational exclusion from education of young people, evaluated on the basis of HBS data, from the angle of the educational level of their parents shows trends that are directly proportional in this context. Young people from families with parents with higher education show more significant trends to continue their studies. In this case the share of those who reported that they do not continue their education is between 18.5 % and 21.5% as related to their mother and father higher education, respectively. This share was equal to about 60% when the person used to come from households with parents with less than secondary education.

The incidence of HIV/AIDS among the population aged 15-24 is another indicator which leads to an analysis of the risk of social exclusion of young people, which showed a slight decrease in 2008 compared to 2007 (11.02 and 14.63, respectively).

The level of confidence shown by young people in the state security entities is rather reduced. In accordance with the data provided by the Social Exclusion Module, 27.7% of the youth report that they have no confidence in the police, and 24.2 % do not trust the judiciary system.

Indicators of the compartment 'Culture, sports and leisure' are extremely important from the social inclusion perspective, particularly of young people. Availability of cultural services, libraries, reading rooms, sports fields, reduce other risks connected with the social exclusion. Access to travel services both inland and abroad is also directly related to young people, since they show a greater interest in such type of activities. Nowadays, in our society, the availability of a personal computer has become a must in households with young people. In Moldova, access to a personal computer in rural areas, remains quite limited, with only 4.7 % of the total number of households included in the survey. Therefore, it is obvious that young people have but limited information sources available, which leads to their vulnerability to social exclusion.

However, it is necessary that special attention be paid to the children of families of migrants that work abroad, particularly those with both parents out of the country. In such cases, children are left in the care of family, neighbours, sometimes even under no supervision at all. Teenagers left unsupervised, but with significant money sources, disposable from the amounts sent by their parents, are especially exposed to social risks. In view of the protection of the mentioned groups and to diminish such risks the state, the LPA and the schools need to undertake special efforts.

Another negative effect of migration is the breaking up of families, constitution of a certain type of family couples with children, but which in fact are featuring one single parent, while the second parent is away, in some cases even out of connection with the family. This fact also causes the marginalization of this group of persons by reason of specific feeling of embarrassment, shame, leading in the end to self marginalization of such persons, both adults and children.

## **YOUNG PEOPLE AND HOMELESSNESS – A CASE STUDY FROM THE CZECH REPUBLIC<sup>3</sup>**

There is no exact statistics on the number and structure composition of homeless people in the Czech Republic. The first homeless census was carried out in 2004 in Prague, the capital of the Czech Republic. Two years later, in 2006 a similar census took place in Brno, in the second biggest city of the Czech Republic. In 2010, which was

<sup>3</sup> The study was elaborated based on these sources: *Final report on activity A0904 Mapping population at risk of acute social exclusion in four selected regions (Prague, Central Bohemia, South Moravia and Moravian-Silesian region) in the context of non-housing* downloaded in Czech on <http://www.disparity.cz/index.asp?menu=730&record=4152>

*Homelessness in Prague and in bigger cities of Central Bohemia* <http://www.socioweb.cz/index.php?disp=temata&shw=346&lst=106>  
*Homeless census in Brno* <http://www.brno.cz/brno-aktualne/tiskovy-servis/tiskove-zpravy/scitani-bezdomovcu-ve-meste-brne/>

marked as the Year of Fighting against Poverty and Social Exclusion in Europe, Brno repeated the census again. In spring 2010 a report on 'Mapping population at risk of acute social exclusion in four selected regions (Prague, Central Bohemia, South Moravia and Moravian-Silesian region) in the context of non-housing' was published within the project 'Regional disparities in availability and affordability of housing, their socio-economic consequences and tools directed to increase availability and affordability of housing and decrease the regional disparities' supported by the Ministry of Regional Development of the Czech Republic under the program 'WD - Research on Regional Disparities'. Within this project investigations were carried out in all municipalities with population over 10 000 inhabitants.

Regarding homeless people, the statistics and the whole report focus on the number of homeless (their gender, age, level of education), and the number of all type of shelter houses providing accommodation for homeless people. Based on these materials we can say that the homelessness is the most concentrated in the biggest cities, mainly in Prague. In the report estimates that from the total number of 7473 homeless people, 40% of them are in the capital Prague. From the total number of people living in these four selected regions homeless are 0,4 % in South Moravia, 0,25 in Prague and Moravian-Silesian region and 0,05 in Central Bohemia. In 2004 there were 3096 homeless, 2662 men, 434 women in Prague. There were divided into three ages: age of 25-60 (72,8 %), age to 25 (14%), age over 60 (8,5%), the age of 140 people (4,5%) could not be estimated. We can read that it is mainly two groups which dominate – people around 45-55 years old and young people up to 25 years old, who leave home after reaching adulthood. During the homeless census in 2010 in Brno there were 1354 homeless people, 980 men, 373 women. In the category 'up to 25 years old' there were 102 young people (7,5%), 1090 people (80,5%) were in category of age 26-60, over 60 were 138 people (10,2%) , the age of 23 homeless could not be estimated. In comparison to the census of 2006 the number of young homeless is 2% lower.

However, the experience of social workers from Prague shows that the number of young homeless is increasing. Many of them come from children's homes or dysfunctional families. They miss family and contact with relatives and they often, after their failures or the failure of the support and educational systems, find themselves 'in the street'. These young people are usually sent back to the families (if they have them), but the families often do not function well. The young homeless also often have experience with drugs or are habitual substance abusers. Most of them have only basic education, no qualification or a low level of qualification. They are unemployed and they have big problems with finding a job often due to them often having a criminal record, a problem which appears to be increasing debts and inability to pay them may be included among the most recent reasons of homelessness of young people.

It is very difficult to find data about homeless and young homeless (age, structure, education, origin, etc.) in the Czech Republic. It is planned that in census, which will be carried out in spring 2011, the homeless people will be included to the census for the first time of the history of the Czech Republic and by this way the unique data from this social background will be gained.

## HOW FOSTER CHILDREN FACE EXCLUSION - A CASE STUDY FROM POLAND

To find examples of exclusion of foster children I gathered group of teenagers in foster care and asked them about their experiences. During the conversation they have told many stories of social exclusion that they met. I will cite a few of the most frequent or most difficult types of situation with some guidance how grown-ups can help foster kids in these cases. The proposed solutions also were discussed with foster children.

### EXAMPLE ONE

*The situation of social exclusion:* Being foster child is usually well known to classmates. One of them started to persecute, the foster child was excluded from games, given nicknames, made jokes, and mocked as a foster child. He had a big impact on the rest of the class and most of the class joined in this aggression.

*Reaction of the foster child:* Patient acceptance of humiliation in silence. He had not said anything to foster parents or teachers. He made a friend with the other excluded kid in the class – a child of foreigners.

*Way of help:* In the opinion of the foster children, no reaction – keeping quiet was the best strategy to survive. They are afraid that trying to influence to leader of persecution will increase instead of decrease his activity. But

finally they admit that intervention of adults, especially teachers could help. This intervention should go in few directions: individual talks with persecutor and his parents, confrontation of persecutor and foster child, public, general discussion at the lesson and at class' parents meeting, and some workshops about compassion.

#### **EXAMPLE TWO**

*The situation of social exclusion:* A foster child who was 18 years old and became adult went to the municipal office to ask for speeding up the granting of a social flat. The municipality is obliged by law to do it as quickly as it only possible. The child was sent out with unpleasant words without having his problems dealt with.

*The reaction of the foster child:* Resigned and exits from the office and he doesn't talk with anybody about this failure. He was forced to describe the whole situation by a social worker who is his mentor.

*Way of help:* This teenager should be prepared for the conversation at the office by adults. He should know his rights, know what can expect and should not leave until he has received answers to all his questions and all doubts will be explained. If he doesn't receive help, the next meeting should take place in the presence of a supporting adult (preferably the social worker who is a mentor), who eventually takes control of the conversation and don't let the teenager be sent away without finalizing the issue.

#### **EXAMPLE THREE**

*The situation of social exclusion:* During the summer camp a cell phone was stolen. The person who lost the cell phone accuses the child from the foster family of stealing it and he started to search things and room of the foster child. One of caregivers of the camp doesn't know what he can do and doesn't react on this accusation. The phone wasn't found.

*The reaction of the foster child:* He was trying to defend himself against the accusations, but resigns soon, retires, and allows the search. He remains sad and keeps away until the end of camp.

*Way of help:* Only a determined reaction of the caregiver, who should forbid the search and reject the accusations against the foster child could save the situation. Then he should lead a discussion about the prejudices with all participants of the camp.

#### **EXAMPLE FOUR**

*The situation of social exclusion:* Lessons about pupil's families in primary school, and homework assignment creation of family tree.

*The reaction of the foster child:* Total confusion and helplessness. The child does not know about who he should tell: his biological parents, from which he is separated and of which he has bad memories, or the foster parents which aren't true parents. Or maybe tell some nice, but untrue story about ideal parents. Children usually also haven't any knowledge of their ancestors. And a search for information about them is very difficult due to lack of contact with biological parents.

*Way of help:* A foster parent should talk with teachers, explain the situation of the child and ask them not to assign such tasks and talk about family in a way that won't cause confusion in a foster child. And if this situation has happens, then the foster parent must discuss the situation with the child and depending on the opportunities help him get all the information about his natural family, or let him to use his foster family.

#### **SUMMARY**

When foster children face exclusion, they usually stay passive. It's hard for them to find another, active solution. They think that they have to face exclusion because they're worse and their life story is difficult. They know that if they don't want to be excluded, they must behave like the others, and keep the mystery of their childhood in silence. Although on the other hand, they admit, that sooner or later their story becomes known to the peer group. But they prefer it happens later. In my opinion, based on my own, and children's experiences, this strategy is correct. However, it shows how much must be done in our society to change its attitude towards the foster families.

Foster children evaluate their attitude to others as more tolerant of differences and less excluding compared to their peers.



## Glossary of Terms

### A. DEFINITION OF CORE CONCEPTS OF PRACTICE

#### (i) Social work

'Social work promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work.' (IASW)

#### (ii) Youth work

Working with young people to develop activities which address their expressed needs and interests in a voluntary relationship based on mutual respect. It may involve non-formal or informal approaches to learning.

#### (iii) Community development work

Community development work aims to build active and influential communities based on justice, equality and mutual respect. It is done in ways which challenge oppression and tackle inequalities.

Community development work involves changing the relationships between ordinary people and people in positions of power, so that everyone can take part in the issues that affect their lives.

It involves working with communities to:

- identify their strengths, needs, rights and responsibilities
- plan, organise and take action
- assess the effect of any actions taken

It also involves working with agencies to increase their capacity to understand and work with communities.

Communities can be based on where people live (geographic communities), or on a shared concern, issue or identity (communities of interest).

Youth and community development work is community development work which explicitly includes or focuses on the needs of and issues facing young people in community.

#### (iv) Diaconal social work

Diaconal work is a part of the Christian commission, not a supplement to the preaching of the Gospel. Diaconia acknowledges that there are clear social consequences of the Gospel. Therefore diaconal work isn't in the first place an activity or a project related to church or mission work, but a lifestyle Jesus has chosen for his followers. It is an integral part of being a disciple of Jesus Christ. Diaconia expresses God's limitless love for the world – it represents God's care for the poor, those in need and groups that are marginalized. From a Christian point of view, diaconal work is basically our way of giving thanks for God's bountiful grace to us.

It is the Christian faith's irrepressible insistence that those who have been rejected and are in need also have a right to life and dignity. It is, not least, a steady confirmation that there is hope and future in every situation humans may find themselves in – a reality which will appear in all its fullness in the Kingdom of God.

Diaconia is not limited to work with individuals or to individual action. It has to find its structural place in the life of the church on the congregational/parish level and through specific organisations. It uses short term and long term actions according to the situation and works for the transformation of societies and economies to deal not only with 'symptoms' but also with 'root causes'. Diaconia aims for personal change and for change in church and society. Diaconal youth work takes the same orientation to work with young people.

#### (v) User participation

In the social and diaconal work field various terms are used for the people with whom the workers engage, for example client, customer, target group. In this programme we prefer a more neutral word 'user' which only implies



that a person 'uses' the services of the worker or agency. Since practice must be focussed on inclusion and empowerment such a 'neutral' term is to be preferred. Participation implies that users have a 'voice' in decisions which affect their well-being and can participate in the decision making processes of the agency or organisation. Participatory research relates to methods of social research which enable 'users' as key stakeholders to be involved in and even carry out research on their own situation or context or on the services offered (for example).

## **EMPOWERMENT**

Empowerment is the process of enhancing the capacity of individuals, groups or communities to make choices and to transform those choices into desired actions and outcomes. Central to this process are actions which both build individual and collective assets, and improve the efficiency and fairness of the organizational and institutional context which govern the use of these assets. Empowered people have freedom of choice and action. This in turn enables them to better influence the course of their lives and the decisions which affect them. Empowerment has a number of qualities, as follows:

1. Having decision-making power.
  2. Having access to information and resources.
  3. Having a range of options from which to make choices (not just yes/no, either/or.)
  4. Assertiveness.
  5. A feeling that the individual can make a difference (being hopeful).
  6. Learning to think critically; learning the conditioning; seeing things differently; e.g.,
    - a. Learning to redefine who we are (speaking in our own voice).
    - b. Learning to redefine what we can do.
    - c. Learning to redefine our relationships to institutionalized power.
  7. Learning about and expressing anger.
  8. Not feeling alone; feeling part of a group.
  9. Understanding that people have rights.
  10. Effecting change in one's life and one's community.
  11. Learning skills (e.g., communication) that the individual defines as important.
  12. Changing others' perceptions of one's competency and capacity to act.
  13. Coming out of the closet.
  14. Growth and change that is never ending and self-initiated.
- Increasing one's positive self-image and overcoming stigma.

## **B. DEFINITIONS OF ANALYTIC CONCEPTS**

### **(i) Social exclusion**

'Social exclusion is a complex and multi-dimensional process. It involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities available to the majority of people in society, whether in economic, social, cultural or political areas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole.'

Social exclusion describes a situation where certain groups within a society are systematically disadvantaged because they are discriminated against. Such groups are often differentiated by race, ethnicity, age or gender. Social exclusion exists to some degree in all societies, and can occur across a number of dimensions: economic, social, political and cultural. These different forms of disadvantage form a self-reinforcing cycle.

Exclusion can be official or unofficial and can take place in a number of areas, from the legal, health and education systems to the household and community.

Processes of exclusion can be highly visible and deliberate, but can also be hidden and unintentional. In developing countries, exclusion is often a product of historical developments, including colonialism.

As a concept, social exclusion helps us to focus on groups of people rather than individuals, which leads us to

look at societies for the causes and solutions. One of the strengths of the concept of social exclusion is that focuses attention on agency – who is being excluded and who is actively excluding others. It also draws our attention to the organisational or institutional structures that serve to include or exclude. This places an emphasis on process, and helps us to focus on issues of power.

### **Social inclusion**

Social inclusion refers to the action that can be taken to address the problems of social exclusion. To some extent, social exclusion is a new term for an old concept. It includes what antipoverty and social and community development work, but it has the benefit of being broader in scope. Social inclusion is about tackling marginalization and multiple deprivation.

The problem of social exclusion becomes acute when the diverse (yet often interlinked) issues listed above amplify each other and become mutually reinforcing. A complex chain of cause and effect is then set in motion. This can lead to individuals feeling first disempowerment, then disengagement and disenchantment, before finally they can be said to have become socially excluded. Approaches to tackling social exclusion rely on an understanding of how these chains of cause and effect work. The approach should be comprehensive (personal, social/community and structural).

### **(ii) Social cohesion**

Social cohesion has two different meanings according to context. For the European Union, it implies the ability of a society to ensure welfare of its members, to minimize inequalities and avoid disparities. No society is fully cohesive – this is rather an ideal that every society should strive to by maintaining, enhancing and adapting to the changes occurring in economic, social and political segments.

However it is also used in the sense of ‘cohesive community’ to define a situation where:

- there is a common vision and a sense of belonging for all communities (meaning cultural, ethnic, religious communities);
- the diversity of people’s different backgrounds and circumstances are appreciated and positively valued;
- those from different backgrounds have similar life opportunities; and
- strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods

### **(iii) Community**

Community is:

a web of personal relationships, groups, networks, traditions and patterns of behaviour amongst those who share:

- physical neighbourhoods
- socio-economic conditions or
- common understandings and interests

Just because people live in the same place or have the same interest or background we cannot assume that they will feel like a ‘community’.

- People are part of different communities (of locality, of interest) and these have different importance at different times of life. The different communities may pull in different directions.
- Even in communities which look ‘united’ from the outside there will be conflicts of interest which have to be managed.
- It is wrong to assume that community is always a positive thing! Communities can be oppressive and exclusive!

### **(iv) Participation**

Participation means the involvement of people in decision making. The argument is that if people participate, it:

- makes for justice in decision-making if people have some say in, and influence on, collective decisions
- decisions more accurately reflect real wishes of people

- it has an educative value, because people learn both about the 'issues' and about 'democracy' through participation

These interests have influenced community development and user participation and can be seen in approaches to human development by many development agencies. The general idea of people's participation and that of community participation are interlinked. The former is concerned with broad issues of social development and the creation of opportunities for the involvement of people in the political, economic and social life at local, regional and national (maybe even international) levels and the latter refers to the direct involvement of ordinary people in local affairs. Participatory decision making can be contrasted with consultation or information sharing and this has led to the idea of a 'ladder of participation' from informing via consultation to self determination.

**(v) Phenomenon**

Phenomenon is a difficult and contested term to define. In the language of the interdiac training it refers to specific conditions which are to be analysed and addressed through social work and community development. The learning process is based on analyzing phenomena rather than being subject based. Examples would be unemployment, exclusion, substance abuse, age (youth for example).

**(vi) Society**

A society is a group of people related to each other through ongoing relations that will usually involve differences of social status, roles, functions etc. Human societies are characterized by patterns of relationships between individuals sharing a distinctive culture and institutions. Without an article, the term refers either to the entirety of humanity or a contextually specific subset of people. Used in the sense of an association, a society is a body of individuals outlined by the bounds of functional interdependence, possibly comprising characteristics such as national or cultural identity, shared interests, social solidarity, language or hierarchical organization. More recent understandings of cosmopolitanism have questioned whether we can talk of society in relation to nations nowadays. On the other hand others have strongly defended the idea of a nationally distinct society and rejected 'multicultural' developments (which have accelerated but which are by no means 'new' as we can see in central and eastern Europe). Related to 'society' the word 'social' has many meanings which usually refer to relationships between people living together.

**(vii) Stakeholder**

A stakeholder is an individual, group or organisation with an interest in a project or who is directly affected by issues.

**TERMS USED IN DEFINING PRACTICE**

**(i) Method**

Social work and Diaconal work can use a variety of methods to achieve different results or address different issues. A method is a description of a process of working with people, families, groups or communities in a structured process of change or development such as informal education, group work etc. For example community development work is a social work method. In some cases one 'method' can be used inside another. For example in community development work, group work skills are very important. It is important the values and method are consistent.

**(ii) Approach**

An approach is a specific theoretical orientation to one working method. For example community development work encompasses several different approaches. Some approaches are based on strongly participative values and others emphasise the development of infrastructure development (roads, schools, water supply). There are also different approaches to group work.

### **(iii) Strategy**

A strategy is a longer term plan to reach an aim which includes the details of the work process, usually with more specific objectives which are often linked to a time line.

### **(iv) Tool**

A tool is a specific 'instrument' which can be used as part of a methodical approach to working with people (for example 'ideas wall' as part of community development, or focus groups as a part of a development process).

## **MEDIA TERMS USED IN SOCIAL AND COMMUNITY WORK**

### **(i) Participatory Video**

Participatory Video (PV) is a set of techniques to involve a group or community in shaping and creating their own film. The idea behind this is that making a video is easy and accessible, and is a great way of bringing people together to explore issues, voice concerns or simply to be creative and tell stories. This process can be very empowering, enabling a group or community to take action to solve their own problems and also to communicate their needs and ideas to decision-makers and/or other groups and communities. As such, PV can be a highly effective tool to engage and mobilise marginalised people and to help them implement their own forms of sustainable development based on local needs.

### **(ii) Social filmmaking**

Social filmmaking is defined as the process of building either a part of, or a complete film, through a group of people collaborating on a social networking website.

### **(iii) Social media**

Social media is a type of online media that expedites conversation as opposed to traditional media, which delivers content but does not allow readers/viewers/listeners to participate in the creation or development of the content. This is a category of online media where people are talking, participating, sharing, networking, and bookmarking online.

### **(iv) Video in Development**

Video in Development is a wider term than participatory video. Video in development should always involve participation especially by the so called beneficiaries but it may not be totally participatory. The following categorisation is based on the objectives of a given intervention using video, in the strategic processes of change:

- video for awareness raising and advocacy
- video for stakeholder engagement and action
- video for capacity building
- video for reporting and data collection

## **LINKS**

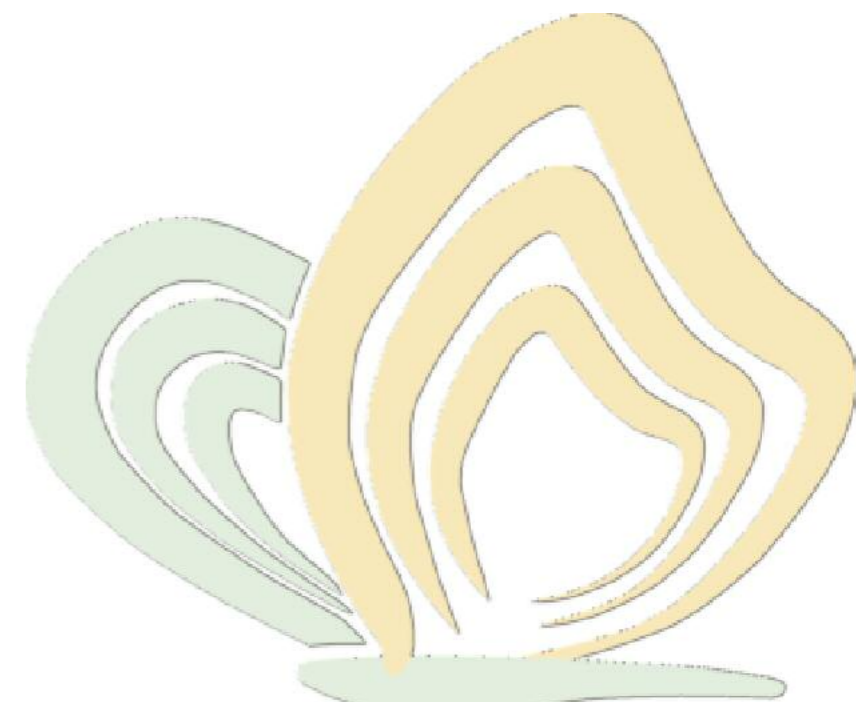
A selection of web site links can be found on the DVD.







## CONCLUSION



## CONCLUSION

This Handbook has been a collective effort, involving people from fourteen countries, including the team, mainly from Central and Eastern Europe. The interdiac Mobile Workshop team and the participants in the workshop process have learnt a great deal from our common work. As you will be aware by reading this far, one of our main findings has been that there is a need for all those involved in working with marginalised young people to think more clearly about the specific motivation they bring to the work and to reflect on the impact their specific personal commitment has on working effectively to promote change with young people.

By producing this Handbook interdiac has taken the first steps to make some parts of the training approach we are developing available to a wider audience. We will organise further events to develop and extend this learning process. The DVD included in this publication contains more material from the workshops and the participants as well as many useful links and hints about resources. We invite you to check out our web site ([www.interdiac.eu](http://www.interdiac.eu)) and ask to be put on our newsletter mailing list by writing to this email addresses: [office@interdiac.eu](mailto:office@interdiac.eu) & [programme-supporter@interdiac.eu](mailto:programme-supporter@interdiac.eu). We also invite you to collaborate with interdiac in developing new learning programmes to meet identified needs in the fields of Diaconia, social work, community development and youth work.

Our main purpose in interdiac is to promote learning, research and development in order to support people working in Diaconia and social & youth work. Because of our diaconal orientation we have a specific aim of working to combat poverty and increase the participation of marginalised people and communities in the decisions which affect their lives. We are seeking, with many others, to create more inclusive and just societies in the region of Central and Eastern Europe. The problems facing young people are in many ways becoming more severe, partly as a result of the economic crisis of the past few years. Of course not every young person is affected in the same way, but our concern is for the more marginalised groups and communities.

We not only aim to support more effective work with marginalised young people but also enable them to take part in changing their communities and even the wider society. Furthermore, through training and networking linked together, interdiac wants to work long term with people to support those on the 'front line' working with marginalised or otherwise excluded people through Diaconia, social service, community development and youth work. With its partners, interdiac also wants to be an advocate for change. The Bratislava Declaration, which was produced by interdiac partners in 2010, affirms the interdiac commitment to work with others for change towards a society which no longer excludes people, young or old.



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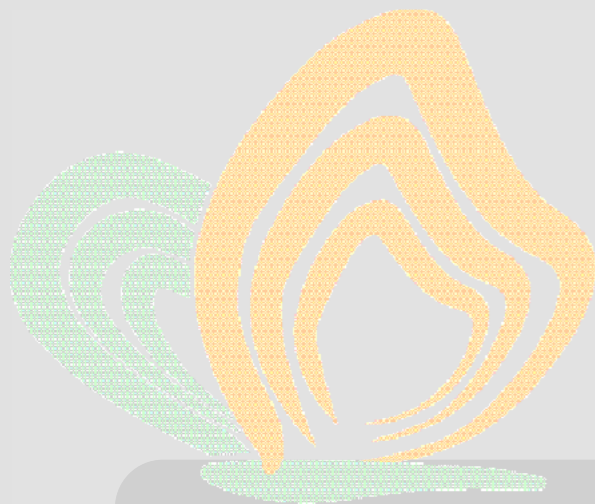


Innovative Training for Social Cohesion  
for and with Youth



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## Make *Change* Yourself!

### Handbook for Empowering Young People in Everyday Life

This Handbook is for you, if work directly with marginalised young people, especially in the region of Central and Eastern Europe. It can be used by those who work as volunteers and activists as well as by those who are paid youth workers.

The Handbook has been produced by people who are themselves working with young people and young people themselves. They worked with interdiac training team in the promotion of this training. So, one of the unique features of the Handbook is that all the ideas in it have been tested by the participants in the interdiac training programme.

We hope you will find some interesting tools and methods in the Handbook and on the DVD. But the tools are not the most important element in the work. We believe that neither buildings nor finance, but the person, the worker herself or himself that is the most important resource together with marginalised young people themselves! The worker, with her or his own specific biography, motivation and expectation is the factor that makes a difference in the lives of people and communities and enables them to 'make change themselves' – personally, where they live or in the wider society or economy.

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