

3.

Handbook for Programme Leaders

**Make Change
Yourselfes:
Turning Challenges
to Your Advantage!**

*Learning Programme
for Youth Workers
and Young People*



MAKE CHANGE YOURSELVES: TURNING CHALLENGES TO YOUR ADVANTAGE!

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Content

| | |
|---|----|
| 1. Introduction to the Handbook..... | 4 |
| 2. Programme pedagogical approach and goals | 6 |
| 3. Curriculum and competences acquired by the Programme participants and young people..... | 12 |
| 4. Process of the programme and related learning activities | 15 |
| 5. Supportive learning resources | 18 |
| 6. Supportive pedagogical material for Programme leaders | 20 |
| 7. Leadership responsibilities | 45 |
| Appendices | 46 |
| Appendix 1. Creating a safe space for participants | 46 |
| Appendix 2. Useful links and resource | 47 |

1. Introduction to the Handbook

Dear reader,

Welcome to 'Make Change Yourselves!' - the Handbook for the learning programme which supports those organising and steering practical learning towards empowerment.

The Handbook is designed to take you through the process and stages of the learning programme for engaging work with marginalised youth.

Who is this Handbook for?

This Handbook is for those who are involved in organising or carrying out diaconal youth work with marginalised young people and who would like to develop joint learning from practice for youth workers or volunteers and marginalised young people. The main condition for the learning in this programme is that the participants are responsible for organising and building up work for change with a group of marginalised young people in their workplace through the whole learning process in the programme. This process will step away from standard approaches and procedures applied by social services for vulnerable youth.

What makes a difference about the learning in this Programme?

First, the suggested focus of this engaged work with marginalised youth is their empowerment through participatory action which would be supportive of them getting involved in the process of social renewal. Second, it keeps a focus on the youth worker, who, through engagement with marginalised young people, will learn to use their own personality, biography, and motivation to make a difference in lives of the young people and the life of the community. Therefore, the programme will embrace a so-called 'double learning' dialogical process. 'Make Change Yourselves' is the leitmotif for this double learning processes which leads to change for both professionals or long-term voluntary workers and the young people they work with. Consequently, the learning in this programme is a process-oriented combination of theory and practice, integrated by the field practitioners, and implemented in 'first-hand' practical experience from their on-going engagement with the marginalised youth. The programme emphasises the reflective and analytical skills of the worker towards exploring their own biography, context, and their expectations from work with young people as both essential elements of their own professionalism and resources towards transformative involvement with young people.

MAKE CHANGE YOURSELVES: TURNING CHALLENGES TO YOUR ADVANTAGE!

The structure of this Handbook

In this Handbook you will find the explanation of the pedagogical approach to learning, and details of the content and organisation of the learning in the programme. We aim to bring to your attention the most relevant key-elements, which define and support the learning approach. However, the programme does not insist on a very rigid framework for the learning process. Some of the learning tasks may be altered and adjusted according to the specific learning needs and experience.

NOTE: For more complete information, this Handbook should be read in conjunction with other three Programme documents and the book, 'interdiac Pedagogy. An Introduction and Guide'¹. Useful resources for youth work are given at the end of this Handbook.



¹ This can be downloaded from: <https://www.online-space.eu/pedagogy-for-learning-programmes>

2. Programme pedagogical approach and goals

The pedagogical concept of this programme is rooted in the approach of ‘liberating pedagogy’ developed by the Brazilian philosopher and educator Paulo Freire. He proposed liberating learning as a concept in contrast to traditional education, which was seen as oppressive, disciplinary, alienating, and normative towards the participant. In the table below you may find the main principles of both traditional and liberating education put in comparative dualities. These describe the main features of education as a social process, the nature of knowledge about reality, specifics of the learning process and how it promotes social change.

| Nature of Learning and Social Change | Traditional Education | Liberating Learning |
|--------------------------------------|---|---|
| Nature of Knowledge | Monopolised by Experts | Acquired by a participant in open dialogue with other participants |
| | Alienated from the everyday world of the participant | Received from participant’s ‘first-hand’ experience |
| | Normative, supportive of dominant social structures | Critically examines and questions as being supportive to oppressive social structures |
| | Dehumanising by the prevailing social structures | Humanising. Social structures are seeing through the lens of dynamic social relations |
| | Problem-oriented and dividing | Phenomenon oriented and integrating |
| Learning Process | Participant is passive | Participant is active |
| | ‘Top-down’ approach from the teachers | ‘Horizontal’ relations with those who share their knowledge |
| | Often needs special institutions and processes like schooling | Embedded in the activities of everyday life |
| | Disciplinary, instrumental | Person-centred, reflective |
| | Supportive of competitive learning of individuals | Supportive of peer-learning through sharing of personal experience and stories |
| | Theory and practice are divided | Theory and practice are integrated and supported by constant reflection |
| | Non-reflective | Self-reflective |

| | | |
|---------------|--|--|
| | Seen as 'problem solving' and usually 'normalising' the existing order | Seen as supportive and mobilising of capacities within communities towards transformative social innovations |
| Social Change | Imposed as an external 'ready-made' solution | Organic from 'below', rooted in local context |
| | Forced, algorithmized and protocolled | Co-created, slowly emerging |
| | Power over people | Power with people |

From the perspective of liberating pedagogy, we refer to *education as a process of inviting truth and possibility, of encouraging and giving time to discovery.*²

Mark K Smith, (2021), suggests the following qualities that help to build the learning process towards the vision of liberating education:

- *Deliberate and hopeful.* It is learning which sets out on a learning process in the belief that we all can 'be more'.
- *Informed, respectful and wise.* A process of inviting truth and possibility.
- *Grounded in a desire that we all may flourish and share in life.* It is a cooperative and inclusive activity that seeks to help us to live our lives as well as we can.³

The explanations below will explore how these qualities of liberating pedagogy are integrated to the programme learning process and goals.

Learning as co-creating knowledge

In this programme learning may be described as a participatory activity, where every participant is an expert of their own environment and context. Thus, personal learning should be seen as inherently multidimensional because participants bring to it their own experience of personal biography, the environment that they inhabit, the relationships which were made during their life course and their sense of vocation.

Acquiring knowledge suggests that participants encounter new experience. They connect to it with their senses and then critically reflect on it by looking into the connections and meaning to their biographies and contexts. Then they finally frame the received knowledge and experience, so that they may inform their actions. In this way, knowledge is personalised and becomes a meaningful part of a professional expertise as well as a part of a personal story.

² Smith, M.K. 2021. What is education? A definition and discussion. Download from: <https://infed.org/mobi/what-is-education-a-definition-and-discussion/>

³ Smith, M.K. 2021. op.cit.

To support the integration of new learning to professional competence, the programme organisation implies that acquired knowledge must be integrated into the working practice of a participant. This process has several stages. First, after receiving new knowledge from group sharing or theoretical inputs, every participant is expected to plan and complete a small action, which would bring this knowledge to their practice. Next, perspectival reflection takes place. Participants observe and ask questions about what happened, what the action outcome was and then share and discuss this with the group of peer participants. Such inquiry encourages the identifying of the logic, underlying ideas and process that reconstruct knowledge through personal experience. Or it may happen that a new experience may be so unexpectedly 'shocking' that it would need a deeper analysis and reflective work to build a better understanding of what happened and why. In this engaging process all participants become active co-creators of a new knowledge. By sharing their experience with the group in a dialogue of equals, they form respectful and enriching relations of a community of practitioners, where there is a space for innovative solutions and ideas!

Learning as inviting possibility and giving time to discovery

The programme approach implies understanding that one cannot teach a person directly. One can only facilitate their learning. Therefore, the successful learning outcome is dependent on the underlying conditions for interaction between the facilitator and participants. It can be achieved through such means as: providing a sense of safety for the participants, showing genuine interest and respect for their needs, preserving dialogical 'horizontal' communication, and prioritising the ethical dimension and interaction with people, over instrumental, pragmatic goals. All these conditions allow a participant to exercise personal selfhood and become engaged in exploring the 'ways of being' with others in an inclusive, cooperative environment (See Appendix 2 for the recommendations about creating a safe space for participants). Thus, the programme invites the possibilities of co-creating new ideas or discovering new approaches to problematic issues. It is worth mentioning that a focus on the 'other' should avoid supporting person-centeredness understood as selfish individualism.

Learning is not understood as a direct linear process, but as a journey which may bring unpredictable discoveries. The programme concept suggests that the informal learning of the young people does not strictly follow a curriculum, but rather depends on the development of the relations within the youth group and with the youth worker as facilitator. Therefore, in this programme it should be seen as a double learning for both the youth worker and the young people. Connected to what was said above, in the relations of equals who are in dialogue, it is crucial to stay open to learn from each other, by recognising that every experience matters, and it should be 'heard and reflected'. This is not achieved simply by getting into the shoes of another. Conversation involves working to bring together the insights and questions of the different parties; it entails the fusion of several perspectives, not simply adopting one, particularly that of the youth worker. Otherwise, the danger of one-sided informal learning may lie in ascribing the 'guru-like' status to the youth worker, who may happen to have a big influence on the young people. And at the same time the youth worker is in danger of losing connection with everyday experience of young people. This would imply that the worker is not able to adjust working methods and approaches to the changes brought up by the dynamic context. The worker risks losing trust and rapport with the young people. Therefore, in this programme, both the young people and the youth workers are involved in learning and the development of practice – the practice of youth work and the practice of everyday life.

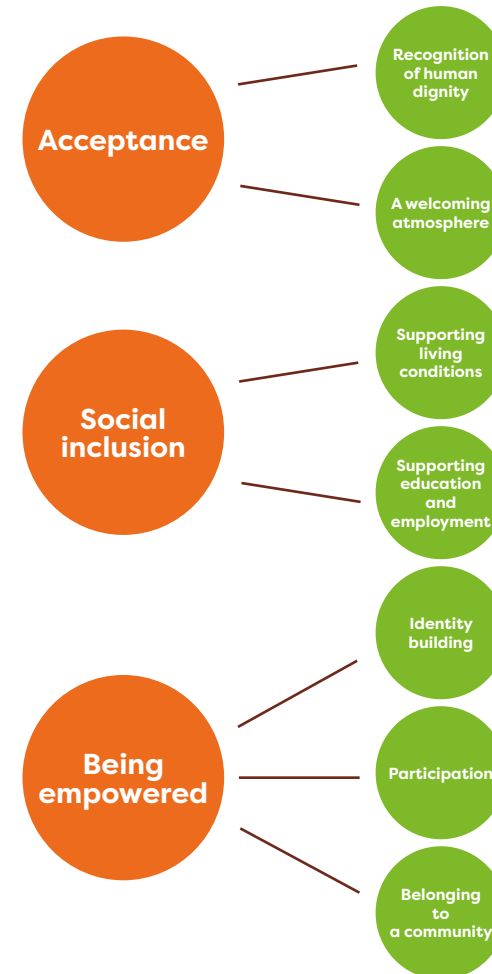
Learning as inviting truth and expressing encouragement

The Learning Programme aims to engage a youth worker in learning together with marginalised young people. Now we will look more closely how this Programme is designed to encourage involvement of marginalised young people as *active agents of social change*.

MAKE CHANGE YOURSELVES: TURNING CHALLENGES TO YOUR ADVANTAGE!

Let us investigate the idea of encouraging of young people, who are marginalised. In recent years the terms of ‘encouraging’ and ‘motivating’ young people have given way to the concept of empowerment. Although ‘empowerment’ is a very broad concept and is often criticised for lacking an adequate definition, it is preferable to the notion of ‘encouraging’, which is too narrow and implies giving a short-term impulse. A person may be encouraged or motivated to take some action, while an empowered person will take the responsibility for their own life. In the context of this programme, the definition of empowerment is understood as a process which enables marginalised young people to develop their confidence and their innate potential, and to build their capacity to take responsibility over their lives through developing a joint action for social change in the context of their ‘life world’.

This definition of empowerment was built up from the sharing of marginalised young people about when they were ‘feeling empowered’. Their voices were presented through the findings of a qualitative research project, which was exploring the living situations of marginalised youth, their hopes, and fears⁴. Below you may see the structured main research findings, which young people use to describe their positive experience with diaconal youth work, and which they describe as important and fulfilling for them:



⁴ Voices of the young people in the “M”. A Study of Youth Diaconia in six interdiac member organisations in Central and Eastern Europe and Central Asia. <https://www.on-line-space.eu/marginalisation-of-young-people>

The process of empowerment in the programme will be focusing on the marginalised people acquiring their 'voice' and assessing their context as competent experts of their own 'world'. These first steps will help them realise what may be changed in their context for their good and will enable them to learn and gain expertise through action for social change. The role of a youth worker will be a facilitator of this process who will be learning together with the young people about what is important for them and helping them to build empowerment for the person, for the group, for social service or in the local community.

In this Programme, the main activities are built around work with a group of the marginalised young people. Therefore, now we will take a closer look at the learning steps for empowering work with young people which are designed into the programme. Here is a short description of the Programme stages:

- Reflection on personal biography, which enables the affirming of personal dignity and taking the first steps in accepting responsibility for personal development.
- Involvement with a peer group, which enables social learning, building trust and boosting engagement with a community of peers.
- Establishing rapport with the youth worker.
- Analysis of the context, which is angled to development of critical thinking and recognition of barriers to social inclusion.
- Joint discussion about the findings from the context and challenging the oppressive, excluding issues through joint action.
- Development and implementation of a participatory micro-project which is aimed at improving the life situation of the young people in their own life world (This may be a youth or diaconal organisation itself, a local community or wider).

Detailed recommendations for the process of engagement with the young people can be found in the next chapters. Below we will now give you a short description of the programme stages for the activities with the group of marginalised young people created as an integral part of the Programme.

- o ***Critical Analysis (from the perspective of young people)***

The aim of this first step is to engage marginalised young people in the analysis of their context. It may be done through different forms of active engagement which would make it a joyful experience to them. Of course, they will probably wonder why they should do it. They are sure that they know so much already! The answer may depend on their interests and needs. Maybe they are struggling with a concrete challenge, maybe they never tried to see 'the bigger picture' through the holistic approach and are curious to see how it builds their identity, maybe they never questioned their space as a social construct, which is controlled by other dominant powers. All in all, analysis of the environment can help to turn it from being seen only as dysfunctional but also having social positive potential for the community.

Critical analysis in this programme will be introduced through the 'ABCD'- approach to community development.⁵ Here we would like to emphasise that young people should bring their critical perspectives, learning to recognise where the environment is damaging something which is important in their life or work, and which undermines their engagement - and then to reflect on how they would like to see it changed. It is crucial that the worker does not simply throw their own perspective into the discussion but keep staying closely with the young people in their life world, focusing on their interests and needs.

- o ***Young People are the Actors (Development with the Group)***

This understanding of the role of contextual analysis for the marginalised young people brings us to the second conceptual step, where we would like to introduce the concept of young people as active 'agents for change'. Exploring their context and discussing their hopes and ideas for the future in a local peer group, marginalised young people will learn to recognise their dignity, speak up for themselves and seek for the ways to turn challenges to their advantage in working for change. At this stage working in the group of peers should build up an empowering effect leading them to joint action.

- o ***Co-creation & Co-production of a Micro Project (Action with the Group)***

In the final stage of the Programme the professional worker should facilitate and support the development of the ideas of marginalised young people to the stage of creating the aims and plans for a micro-project. It should not be a 'full-scale' project but rather it should be engagement in a participatory planned and implemented group activity which produces an outcome. The outcome should contribute to the creation of a new activity or work for the change of an institution, policy or in the environment. It may be an innovation for the youth organisation or a practical project that makes a difference. In this way change will be accomplished along two dimensions: personal as people gain experience of working for change and contextual as young people produce, implement or advocate change.

It should be mentioned that the worker should be open and flexible to work with the group with the issues that they would define as meaningful. Liberating learning at this stage requires having opportunities for the young people that will allow them to enable their own potential and participate actively in the development of the ideas, by taking responsibilities and trying new roles for themselves. It may be challenging for the worker to discover new unpredictable ways of engagement with the young people. It may require stepping away from the position of being the 'expert' and giving the leadership to the young people.

Please, note that the project should be planned with a possibility to finalise it within the programme timeline, or at least ensuring that some part of it may be accomplished, evaluated, and presented at an event where possibly several groups present their learning and the outcomes.

⁵ Asset-Based Community Development. How to get started. 2019. Western Norway University of Applied Sciences.
Download from: <https://www.abundantcommunity.com/asset-based-community-development-how-to-get-started/>

3. Programme curriculum and competences acquired by the Programme participants and young people

The whole Programme is broken in content to small thematic sections, which we name 'Study Units'. The Study units link together in a continuous process and the programme participant may be working on several study units at the same time. The aim is for the theoretical and practical studies complement each other and bring the learning into on-going developmental process which will be built around the engagement of the participant with the group of marginalised young people.

Each Contact Teaching Workshop will give the space to debrief on the work being done in practice and then provide new material to work on during the subsequent practice periods. Supportive on-line meetings, workshops and precise tasks for practice will be elaborated along with the timetable which is explained in the Programme Operational Plan.

Below you will find a brief description of each Study Unit which is connected to the set of competences that would be acquired by the programme participant and marginalised young people. For more details see the Curriculum paper.

Study Units:

SU1 Integrating Studies – 150 hours.

SU2 Youth Diaconal Work and the Social Context – 100 hours.

SU3 Youth Diaconal Work and Participatory Practice for Change – 125 hours.

SU4 Youth Diaconal and Community Work – Development & Organisation – 100 hours.

SU5 Co-learning Exchange – 100 hours.

The hours indicate concrete workload for each study unit and constitute the whole programme workload of 625 hours.

SU1 integrating Studies

(i) Basic competence

Participants will be able to:

- o articulate their 'service model' by reflecting on their biography and socialisation.
- o use a participatory approach in working with young people.

Young people will be able to:

- o build up an understanding of their motivation and expectation through a process of reflection on biography.

Content: biography, exposure, ecological approach, personal service model, participatory approach.

(ii) Reflective competence

Participants will be able to:

- o apply the ideas of critical reflection in their practice.
- o work with young people to reflect on their activities.

Young people will be able to:

- o reflect on their personal practice and development.

Content: theology, spirituality, reflection on practice.

SU2 Youth Diaconal Work and the Social Context

Analytic Competence

Participants will be able to:

- o develop a comprehensive analysis of their context as it affects young people and document strategies for empowerment and transformation.

Young people will be able to:

- o produce an analysis of their situation and document their efforts towards change (double process).

Content: skills of social analysis, collaborative research in practice.

SU3 Youth Diaconal Work and Participatory Practice for Change

Change-making competence

Participants will be able to:

- o develop and implement strategies for change with young people.

Young people will be able to:

- o plan and work for change.

Content: youth development, professional ethics, youth diaconia, participatory practice professional profile.

SU4 Youth Diaconal and Community Work – Development & Organisation

Organisational competence (Community Initiatives & Social Enterprise)

Participants will be able to:

- o create appropriate forms of social, economic, or cultural organisation, with young people.

Young people will be able to:

- o develop and document their own organised activity to improve social, economic and/or cultural life.

Content: community development, planning, implementation, and evaluation.

SU5 Co-Learning Exchange

Evaluative competence

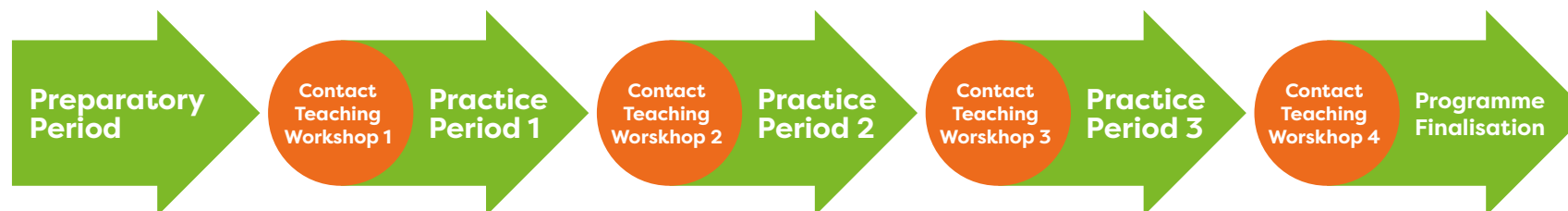
The participants should be able to:

- o use a complex approach to the analysis of context, organisation, and practice in relation to goals and methods of local diaconal work, in order to give and receive reflected feedback and to use the learning in their own practice and organisation.

4. Process of the programme and related learning activities

The programme lasts for a little more than one year including the additional time needed for the finalisation of the Programme requirements. The general learning process is depicted in the diagram below. It is organised as a series of 4 learning workshops (so-called ‘Contact Teaching Workshops’) combined with periods of practice, which should be carried out by the participants in their own workplaces. You can find a detailed description of the framework and timeline of the programme, related events and of the resources needed for participation in the programme in the Operational Plan.

Here is a diagrammatic representation of the learning process:



In the table below you will find the process of the programme process linked to main activities during the Contact Teaching Workshops and Practice Periods.

| Event, dates | Learning Activity - Competence | Learning Activity – Competence For Programme participants | Learning Activity – Competence For Marginalised Young People |
|------------------------------------|---|---|--|
| Preparatory | Main Topic: SU1 | Personal Work | |
| Contact Teaching Workshop 1 | Main Topics: SU1, SU2 Introduction to SU3, SU4 | <ul style="list-style-type: none"> o Basic and Analytic Competence o Biographical Work with the participants o Reflection on the Professional Profile o Exposure o Theory and Practice of Work with Young people o Ethical Orientation in Youth Work | |

| Event, dates | Learning Activity - Competence | Learning Activity – Competence For Programme participants | Learning Activity – Competence For Marginalised Young People |
|------------------------------------|---|--|--|
| Practice Period 1 | SU1, SU2, SU4 SU5 (prep) Analysis and Building the Group | <ul style="list-style-type: none"> o Analytic and Reflective Competence o Ongoing Reflection on the Professional Profile o Building a group of young people o Biographical work with the young people o Deepening Ethical Dimension of Youth Work o Analysis of the context with the young people (from their perspective) | <ul style="list-style-type: none"> o Understand how their life story shapes them and influences their vision for their current life and future opportunities o Carry out the research in their local context and define strength of the local community and community of peers o Document and organise the findings from the context analysis |
| Contact Teaching Workshop 2 | Main Topic: SU3 SU1, SU2, SU3, SU4 | <ul style="list-style-type: none"> o Change-Making Competence o Work on Context Analysis outcomes – focus on Marginalisation and Social Exclusion o Initiating and Facilitating Participatory Action o Motivation for Action for Change | |
| Practice Period 2 | SU1, SU3, SU4 SU5 (phase1) Development with the Group | <ul style="list-style-type: none"> o Analytic and Change-Making Competence o Deepen the context analysis together with the group o Identifying the main issue for social innovation o Developing a participatory micro project | <ul style="list-style-type: none"> o Deepen the understanding how local context has implications on their life situation and possibilities to change o Create the design for a small action project for change or innovation in the local context |
| Contact Teaching Workshop 3 | Main Topic: SU4 SU1, SU2, SU3, SU4 | <ul style="list-style-type: none"> o Organisational Competence o Project organising for change o Diaconia as agent of Social Change – reflection on involvement with the young people o Supporting Participation and community Self-organising | |
| Practice Period 3 | SU1, SU4, SU3 SU5 (phase 2) | <ul style="list-style-type: none"> o Organisational and Evaluative Competence Finalise the Planning Stage for the participatory micro project o Implement the micro project o Organisational and Evaluative Competence Finalise the Planning Stage for the participatory micro project o Implement the micro project o Evaluation of the joint work with the group | <ul style="list-style-type: none"> o Implement the project and document the process of change o Produce the evaluation of their involvement and their learning in the project |

MAKE CHANGE YOURSELVES: TURNING CHALLENGES TO YOUR ADVANTAGE!

| Event, dates | Learning Activity - Competence | Learning Activity – Competence For Programme participants | Learning Activity – Competence For Marginalised Young People |
|------------------------------------|---|---|--|
| Contact Teaching Workshop 4 | Debrief SU5 Synthesis, Evaluation <i>All Study Units</i> Action with the Group | <ul style="list-style-type: none"> o Reflective and Basic Competence o Presentation of the Projects o Presentation of the results of the co-learning exchange o Presentation of the Personal learning in the Programme o Evaluation and planning future steps | |
| Finalisation | SU1, SU4 | <ul style="list-style-type: none"> o Project Finalisation o Finalisation of the learning-producing Portfolio for personal and public use | <ul style="list-style-type: none"> o Evaluate the project outcomes for the group, for the organisation or local community |



5. Supportive learning resources

Keeping an open process during the learning in the programme may come as a challenge, therefore, we would like to suggest that you use supportive tools to steer and ensure the effective learning from practice.

Learning Journal - this is a regular and systematic method of collecting reflection concerning practice and the linking of theory and practice. An on-line journaling tool which is confidential to the course participant, available for commenting by the Learning Supervisor and the Programme Leader may be chosen or created. The Learning Journal should be completed regularly by each participant in between the contact teaching workshops and the Learning Supervisor should give feedback.

It should be mentioned, that in the learning process each participant reflects, through their behaviour, their understanding of the society, personal life chances and moral notions represents the system which raised them. They may not say it explicitly, but implicitly each participant brings their own experience to the learning which guarantees, that two persons can take out very different conclusions from encountering the same situation. Reflection is a key to undermining these learnt understandings and introducing different perspectives. Reflection entails looking at personal experiences, connecting with personal feelings, and attending to personal understandings in use. It prompts building new understandings to inform personal actions in the situation that is unfolding.

For workers the act of reflecting-on-action enables them to spend time exploring why they acted as they did, what was happening in the group and so on. In so doing they apply a critical view on their personal actions, develop sets of questions and create new ideas about professional activities and practice. Such learning through active engagement with situations becomes transformative and acquires the potential for social change.

Workshop Participant Diary - this is a tool for the Contact Teaching Workshops which supports focussed daily reflection on learning and the evaluation of the event. This may be provided online or as a physical diary and is confidential to the course participant, the Learning Supervisor, and the Programme Leader. Using the Workshop Diary should be an essential part of the programme.

Individual Consultations - should be planned by each participant with the Learning Supervisor. In the beginning of each practice period an Action Plan should be developed by the participant and shared for with the Supervisor. This work promotes a prospective approach to reflective work. Future events which are planned are seen not merely as things to be done, but as learning opportunities. Then the experience of these events may be discussed with the Learning Supervisor including reflection upon the changes, the learning experience has brought.

MAKE CHANGE YOURSELVES: TURNING CHALLENGES TO YOUR ADVANTAGE!

Written Tasks – each period of activity with the marginalised young people should be reflected upon in written tasks. It may be a very general retrospective essay on main learning from the work with the young people or some questions may be added for orientation of the participant. The participant should use personal notes from the Learning Journal and thus ensure the integrity of the personal and professional learning.

Co-learning Exchange – This should be organised as a separate activity within the learning programme. The exchange suggests that two participants would visit each other in their working contexts to learn from the everyday work of each other and develop analytical competence in of context, organisation, and practice in relation to goals and methods of local diaconal work in order to give and receive reflected feedback and to use the learning in their own practice and organisation. See Section 6 of this Handbook for more details.



6. Supportive pedagogical material for Programme leaders

For a detailed description and resources for the Programme you should refer to the Curriculum and Operational Plan. Below, we suggest supportive material for selected Programme activities with the participants. They focus on exploring the approach of double-learning with the marginalised young people.

Contact Teaching Workshop 1 and Practice Period 1

Reflection on Professional Profile

Introduction

Input: In reflecting on working with excluded young people we want to emphasise 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 should be aware of how their socialisation (life world) has shaped their norms and values, motivation, and expectations.

Very often in diaconal youth work the focus is on providing services for young people but in this programme, we want 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.

As we have already seen, there is a tension or dilemma in youth and community work – as in all diaconal 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 should be at the levels of:

- the young person themselves, in the context of the family or others who take care of them.
- 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 Programme – Make Change Yourselfes - 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’, even 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.
-

Task:

Now think about your professional profile. What is your approach to work with the marginalised young people? How do you see your position in correlation to organisational values and worlds of young people? Whose values do you keep in focus of your everyday work? Reflect on these questions personally and then discuss with a group.

We invite you to reflect on how your organisation, as a part of systematic level, shapes itself and its’ work with marginalised young people. To do this, use ‘NAOMI’ tool from page 42 of this Handbook. Answer those questions yourself and then invite colleagues to discuss your findings.

Note: for more info on the Practice of Youth Work and Professional Profile see Make Change Yourselfes! Handbook for empowering young people in everyday life. p. 12-15.

Exposure

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'. 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.

Our "western" style of work, especially in professional field is very language-oriented and the 'exposure process' challenges this issue. In the exposure process, one must rely on something which is common to all people: affects, feelings, and emotions. Exposure can be understood as a metaphor taken from a photography. You, yourself may be examined as a biographically produced film, which will get 'exposed' in the light of social, phenomenological reality, which shapes how you view various events in your life and in the context around you. The relevant scope for analysis and reflection is the relationship between your own life history and your experiences in the field, in the grassroots level. The objective of exposure is to open a space between you and a social reality and to reflect on and reinterpret the relationship".

The 'exposure process' has been developed as a tool in an international project called "Community Action Based Learning for Empowerment"(CABLE; see Porkka & Pentikäinen 2013).

Now we will introduce the method, which can be used by a group from one or more localities. Support is needed 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 their own working community, because it usually reveals unexpected learning.

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 exposure process 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 affects 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 assumes that personal values, life experiences, cultural and social positions influence 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 dimensions 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.

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 must deal. As we are in the middle of diverse processes of change and of our 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 experience. 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 often 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.

Task: On the second day of the Workshop 1 the participants follow the process of Exposure. Here are the instructions for the process. As preparation, an area should be defined for the exercise, which is not too large and care should be taken to ensure that people feel and are 'safe'.

Introduction to the Task 'Exposure' for Participants

Follow the instructions and stay in the area marked on the map, which you received.

You may choose to explore the area or stay in one spot. Roughly you will have around 2 - 3 hours to explore. Note, that in these hours you will have to have a lunch. And take with your paper and pen for writing down your observations and thoughts.

Then you will have to find your way back to the venue.

Process

When you start your exposure, look around you; try to 'read the walls' and use all your senses in order to catch the space and situation you are participating in. Ask the following questions to yourself:

1. What do I see?
2. What do I feel?
3. What do I smell or taste?
3. What do I think about what I see and feel?

Refrain from making judgments. Stay with your feelings and just observe first, do it as long as it is possible. It is important to spend time in the area, in the same street, passing several times and allowing it to be really present. Being present without interpretation from professional or social scientific categories is important. Try to listen to your body instead: the body has its wisdom which we have forgotten. What messages do we get from the environment?

Don't censor your thoughts but become aware of everything you feel and think instead. However, try to avoid becoming an external observer - be a participant instead. If possible, write down your feelings and experiences on the way and continue your writing after the experience.

Then reflect on why your attention was attracted by those events or pictures. Use diary style and write only for yourself trying to become aware of the ideas, which have come up during the exposure. You can also take photos and video clips in order to record your experience. The exposure experience acts like a mirror to the biography - and vice versa.

Bring your reflections to the session in the end of the day.

Next Step

Plenary Sharing and reflection

We will start the session with the following task for you:

When you read your diary, summarise your experiences into a symbol which can be for example a picture, a word or a sentence which reflects your exposure experience. We'll start with sharing our experiences with the symbols when we are back in the place where the workshop is being held.

Theory and Practice of work with marginalised 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.

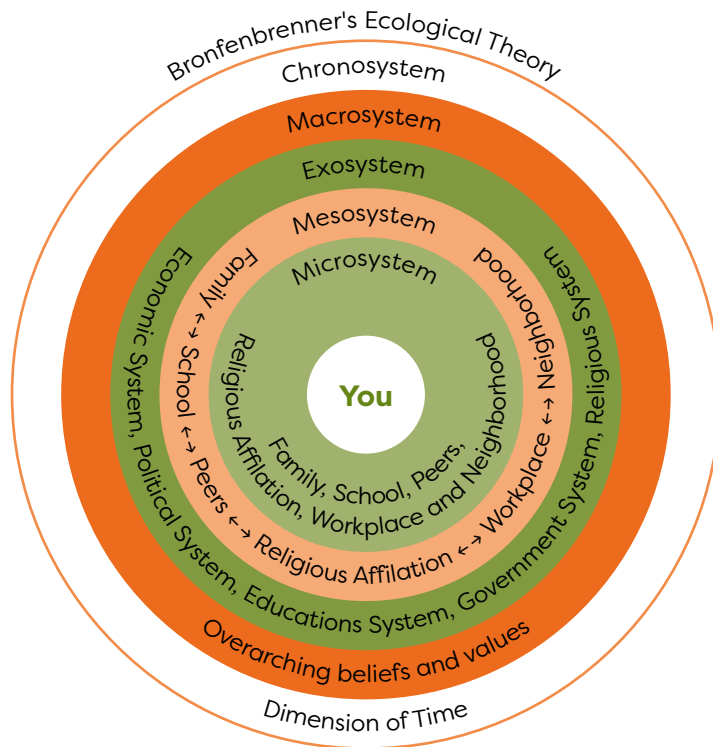


Diagram 1. Bronfenbrenner's Ecological Theory ⁶

The ecological approach means that we see the 'life world' of the young person and their 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 should 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.

⁶ See more at https://en.wikipedia.org/wiki/Ecological_systems_theory

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 considered. So, the context is very 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.

Task: the leader suggests to participants to look back at own biography through the lens of ecological theory and then to discuss their findings in small groups, including new reflections about personal up-bringing and how it was shaped by the different social systems.

Ethical Issues in Youth Work

Input: Examples of Ethical Principles that may be discussed with the group:

- We place young people in the centre of our work.
- We consider the context and choose holistic approaches.
- We work for equality of opportunities and inclusion.
- We recognise the power in relationships and work for empowerment.
- We create safe spaces.
- We fight corruption.
- We work transparently.
- We keep confidentiality.
- We set and keep healthy boundaries.
- We practice self-awareness and self-care.

Task: Work in small groups to discuss what ethical principles were implied responding to the following case:

CASE STUDY - STEFAN

The children of the Bondarenko family were sent to the day care centre for excluded children and young people by the local department for minors (state authorities). They live in a big city, in a disadvantaged neighbourhood.

The children are Stefan (17), Anna (10) and Tim (4). Because of the infrequent school attendance of the kids, the authorities asked an NGO to intervene.

The family lives in the same block where the day care centre is situated, but nevertheless the girl does not attend the programme regularly, because she must look after her little brother.

The centre is normally open for kids from the age of 5, but Tim turned 4 only recently.

Father Vlad (45) and Mother Olga (35) are having occasional jobs. The father can't do physical hard work, because of health problems. Both parents regularly drink alcohol.

The grandfather Vlad (70) is also living with them in one of the three rooms of the flat. He has his own budget and keeps his food in a separate refrigerator.

Frequently the kids are infected with lice and recently it happened in the day care centre that when the girl opened her school bag cockroaches run out of it. Anna is also complaining about toothache. She is telling that she has felt the pain for more than two months and her mum is telling her, that she must earn money and does not have time to see the dentist with her.

Some time ago, when Tim came to an activity of the centre he showed his hand, which had a strange wound. The workers asked how this happened and he answered "fire". After some talk to the older brother Stefan, he said that the injury was caused by a cigarette of the father.

Stefan has begun a vocational training as a cook, but he does not attend the lessons regularly. Sometimes he volunteers at the youth centre doing some practical things. He considers the youth worker a friend and sometimes he shares something about his difficult family situation. He says that he cannot respect his parents for their lifestyle and poor choices.

He does not spend much time with his siblings. Most of his friends are from the Centre or from a local church community which he recently started to attend. The parents do not refuse to talk to the social worker, but they are not very motivated to communicate and to cooperate.

Nicole Borisuk

Biographical work with the young people

Task

Here are the instructions for the young people who participate in the biography task:

Please, ask young people to take peaceful time for doing this task by being away from disturbances. They should take time which allows them to reflect on their life so far, and they can follow the same instructions as you did with your own biography. You can give the group members or individual young people the following instructions:

1. Drawing the life timeline

First, ask each person to draw their lifeline with important moments, events, persons, as well as accidents and incidents of their life from their birth until current moment. They can use different forms for drawing of a lifeline, choosing one which would suit marginalised young people. A Google search will lead you to many forms for drawing a life timeline. The questions below are suggestions which could be adapted to each situation:

The questions for this task:

Think about your family: parents, grandparents and other people who have been close to you in your years of growing up. Remember that the influence could be either positive or negative.

- Where did you grow up?
- How did 'you become you'?
- What has been the influence of different relationships and communities in your life on your development and your 'self'?
- What has been the role and impact of various organisations such as school on you?
- Did any events in the wider society have an influence on you?
- What has been the role of religion and faith-based organisations to you during your life?
- What is your current relationship to congregation in the church or other faith-based organisations, if any?

As you are producing, your drawing, pay special attention to your experiences in the community and their impact on you during your life.

Recall which incidents and people have been the most important to your development (note: the influence might have been either positive or negative). Try also to reflect for yourself, how your way of thinking and image of God has changed in the course of the time.

2. Optional part: Ask the young people to write the biographical reflection.

If you think that the young people are capable to write about their life, ask them to do so as a reflection on these questions. You should emphasise the confidentiality of this task – they are writing only for themselves. It's important to realise that the content is more important than the style. The reflection on the experience of writing is as important as the writing itself. What did the young people learn and what are their reflections?

However, in many cases young people don't like writing a text. If you think that this is too demanding for the young people, you can skip this step of the task.

3a. Ask the young people to prepare to talk about their biography in the group meeting.

Self-reflection is important but it would be important that the young people can share the parts of their life history and the findings of the task with you and the other young people of the group. You can ask the young people to tell the group about their life and reflections or develop some symbol or other visual presentation to sharpen and present their findings.

3b. If you think that the group discussion is too difficult to organise you can use this task with the young people in individual work. You can also apply the instructions of 3a also in this case.

Contextual Analysis

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 as context analysis should emerge from the direct work with the young people. If the young people themselves are involved in the analysing the context, 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 does not raise 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 must 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 on their context 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 also learn new skills which will be useful in their lives and in their communities. It is important to make sure the research is related directly to their needs and issues.

When further developing the outcomes of the context analysis it is very important to involve young people themselves. In carrying out research it is important that all the partners participate voluntarily and that if the research uses an interview, those asked give their informed consent. It is important to be clear what will happen to the results, how the research will be evaluated and how the materials of this activity will be stored securely and used in a way that preserves confidentiality. It will be good if the young people will be involved in creating and storing the material of their context analysis by themselves. It is even 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 should 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 the storage and usage of data.

In this programme Context Analysis is a part of the ABCD approach to community development.⁷ It should be a first step to involvement of marginalised young people in finding out about their community and environment as resource to build sustainable change in their lives. The creative methods of contextual analysis are PhotoVoice, Good Life Conversations, Assets Mapping, Treasure Hunt, etc. Let young people develop this analysis as engaging activity through which they may involve own skills and learn from each other.

Contact Teaching Workshop 2 and Practice Period 2-3

Motivation and Participation

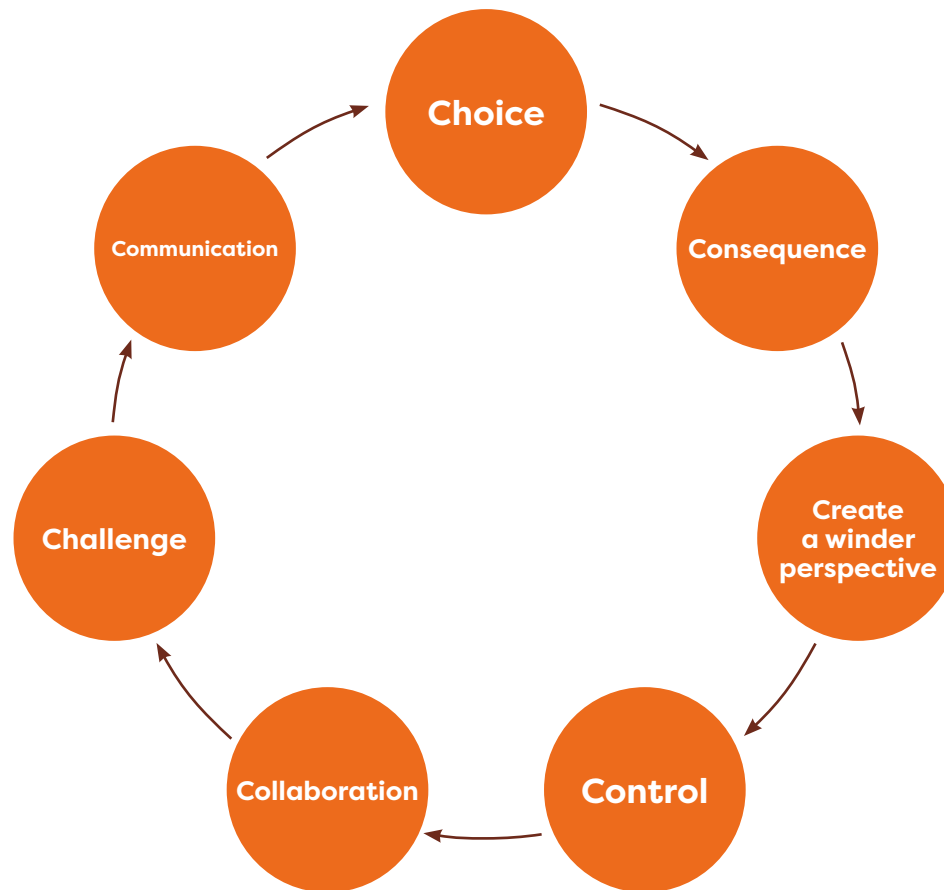
Motivation is an important issue when it comes to youth participation. Have you ever experienced that when you start an activity, everybody is enthusiastic and after a while it becomes difficult to keep the young people participating? Or imagine, you are planning a great project, but to raise the young people's interest becomes a problem. In this section we want to give you some inspiration how to motivate 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. To be able to motivate the young people we are working with, we need to be motivated ourselves. As we have by 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 should develop our approach to young people based on their pre-existing motivation and expectation. Therefore, we should get rid of our prejudices and illusions and develop our ability to act.

⁷ 'Asset-Based Community Development. How to get started.' op.cit.

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, considering 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 teamwork 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. 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.

Factors Supporting Motivation

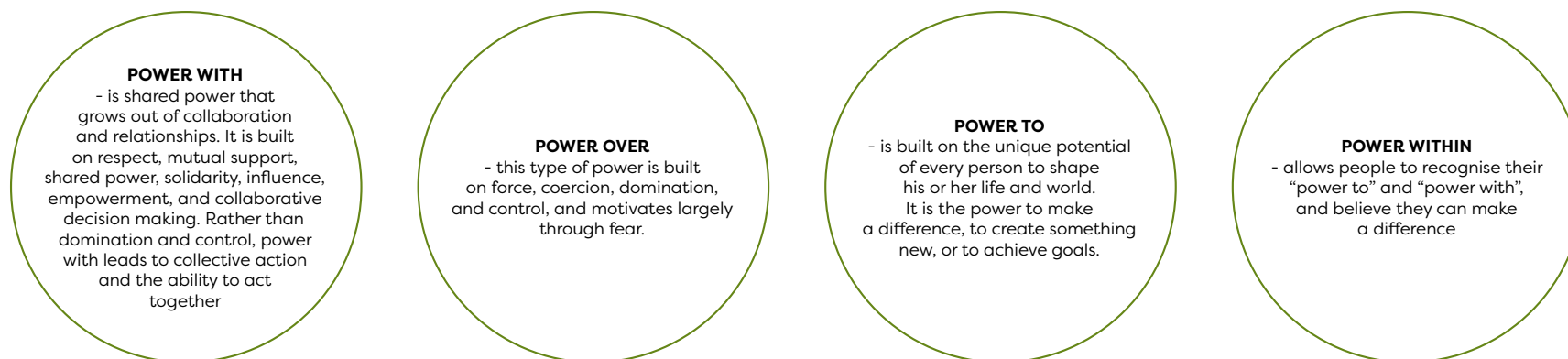
To support the motivation of marginalised young people we suggest recognising the need in providing the safe space for them and be aware of how the relations secure the absence of hierarchically dominant power over them.

Safe place

A safe space is place where everyone can feel that they are free to express their own views and where there will be no threatening or potentially threatening actions nor any exclusion of people because of their culture or identity. A safe space is one in which people can feel secure and where there is a trusted relationship and there will be no overt or covert violence or abuse.

Power

Power often viewed in a negative sense that ascribes to it unequal positions of the people, it may be a justification of violence or the domineering of one group of people over the other. However, power may have a positive understanding, which connects it with use of personal potential and human capital for social engagement. Below you may read about 4 types of power that has been suggested by number of authors:



Also, we would like to refer you to the ideas for empowerment of marginalised young people that are given in the pedagogical chapter of this Handbook. They may be useful orientations for the developmental work with them.

Planning and Implementing a Micro Project

Stages

1. Together with the group of young people you will go over the material that you have gained so far. Starting with the biographies and connecting to the contextual analysis, you will investigate the findings together. Plan and lead a group discussion where you will hear young peoples' different perspectives on their findings, discuss different views and try to draw together the future where there is a place for everyone to be accepted and recognised and where diversity is celebrated. It may not be a 'one-time only' discussion and you may plan to come back to it again to ensure that everyone's voice will be heard. Use flip charts or a similar medium that can be retained to write down ideas and reflections of the young people on what changes may be helpful to them to feel that they may influence their lives. You may also go through the fears, reservations, and doubts as well as the hopes and expectations for the future. The aim is to work towards a small project which will be a step to a more positive future. In this stage, allow young people to express the barriers they see to their active involvement. Be patient and explore all the remarks and arguments together.
2. Out of this discussion they will create ideas for the participatory project. You should be aware of the 'power' issue and avoid exercising the 'upper hand' over the choice of the project. Instead, it is important to make sure that marginalised young people will develop and preserve the 'ownership' of this project. These are the keys to successful action development going forwards.
 - » Please, note that it may be a very small-scale project, which steps away from formal projects and makes it fun for young people to be involved. What you should ensure is that it is rooted in the context of the young people and that it will bring a visible change to their context or quality of life.
 - » Changing the context often implies a change in power relations, finding ways to hear what young people have to say and choose to do. This is a social transformative change that may be a step towards a wider social impact. It will be important to document and tell how they came up with the idea, what it aims to change and the wider impact.
3. In project planning, you will have to make sure that the young people have space to express themselves and be actively engaged in all stages of project development. You will need to plan together project steps, discuss the roles and involvement of the young people in each step, decide how the information on the project development will be accessible, and think how participatory evaluation will take place... All these means are important in securing the project will remain a community development project, in the hands of the young people. Once the planning is accomplished, the project proposal may need to be shared with the relevant decision makers or leaders. Do let young people speak for themselves and present their ideas! On the other hand, if the project is to work for a change, the young people will need to develop a strategy for affecting the power holders who must make the change.
4. Start implementing project activities. Be aware that the learning from this process is of the equal importance to the doing of it! Use opportunities to bring young people together for debriefing on the project development, revising their roles and actions, thinking how they will tell their story together, for the organisation and local community and maybe for others following the same programme. Document the process and celebrate the achievements! Continue the project if it is for the longer term.

5. In the end of the Programme time look back at one-year of work together, draw conclusions and work together on the following items:
- » evaluation of the project,
 - » creating presenting the story with materials from the process and project outcomes,
 - » deciding on the presentation of project story to the wider public,
 - » discussing the plans for the future.

Sensible rules for your work with the group of youngsters

- Never do for others, what they can do themselves.
- Give your support while taking a step back.
- In the development processes you should focus on possibilities and reframe problems.
- Have fun and arrange parties or informal gatherings, not only meetings.
- Start where people are, listen to what people say.
- Work towards results that make a visible difference.
- Everybody has gifts and resources. Everyone can contribute something.
- Get to know people before they present their wishes and agendas.
- Celebrate results along the way. Celebrate partial goals in the work.
- Share the good stories about what you do, the place you live and create good news stories together.
- Focus on the strengths and the resources and not on what is wrong and lacking⁸

Evaluation Form

Carrying out evaluation is a necessary part of the project finalisation. It is better if you evaluate some parts of your project on the way. And then will make the final evaluation. It will allow you to see what things may be continued and what may better be wrapped up, as well as to allocate interested actors and resources for the future steps. It is not necessary to have a very formal evaluation of the micro-project with the young people, but it is a good that evaluation is a part of the action-reflection process. This will also give some orientation for yourself as a programme leader on what was done and what goals were achieved, who was involved and how the participation was ensured. Therefore, below we suggest the form of evaluation which may be adopted for your use whether as guiding questions or as a form to be filled by the participants.

⁸ Adopted from 'Asset-Based Community Development. How to get started'. op.cit.

Name of Project:**Participant:**

Needs

What were the needs or issues the project was addressing? (Think about needs which are expressed and unexpressed; needs of all actors.)

Were there hidden needs?

Aims

What were the short term aims of the project? How did these relate to long term and overarching aims? How did they relate to needs, issues?

Objectives

What were the smaller or short-term objectives? Did they contribute to the achievement of the short-term aim? The long-term aim?

Methods

What methods did the project use? Were they consistent with the aims and objectives?

Involvement

Who (which groups) were involved in the project? How were they involved? Who was involved in deciding on issues, aims, objectives, methods?

What do you notice issues of power & participation?

Values

What were the expressed and 'hidden' values of the project? What do you think about that

Religion/Faith

Did you notice the influence of religion or faith in the life of the project? How were they expressed?

What is your reflection on the project from a faith perspective (if any)?

Other evaluative comments:

Portfolio

Introduction to the Task

In this Programme, the focus of learning is on developing new practice with marginalised young people within the worker's workplace context. Such an approach implies that the worker will re-examine their working model through direct engagement with marginalised young people. And at the same time, the worker will try to explore the ways to empower them to find their 'own' voice and develop collective action for change through the planning and implementation of a small-scale project. Therefore, it is important to document the whole process of work together with marginalised young people in a way which is beneficial for the work. It would be good to include the contributions of the young people themselves and this can be organised in the way that the worker and youngsters will choose together. However, it is necessary to collect the working material and methods that were explored and applied by the worker in their work with marginalised young people. Please, read the following for further explanation.

Process of Producing the Portfolio

A portfolio is a means of integrating the learning from participation in the Programme. To complete this Learning Programme, each participant should create their own portfolio and present it.

A portfolio is like a collection of work from an artist! It may contain materials from the tasks throughout the programme. It can also include other documentation (or references to other documentation) which are important. This is not meant to be a new written document but should use the working tasks and collected material and assemble the relevant sections from them.

You may think of how you would introduce this, or parts of it as a resource to those organisations who are working with marginalised young people and who would find this both inspirational and practical. It can help others face some challenges in the field and in building meaningful relations and joint work together with marginalised young people. Participants should not hesitate to include their own comments and ideas from practice to those tools and methods. A front sheet should be included to guide the reader and list the resources and materials and a personal reflection on learning in the process (see NOTE 1 below).

Participants are free to choose your own personal structure for this task, but it should be accessible to others. We would recommend the following sections, which follow the steps in the programme:

1. Building the work with a group of marginalised young people (including motivation, trust building, identity work etc)
2. Analysing the context with the young people
3. Developing a micro project with the young people (what methods were used for empowerment and community development? How was the decision for the project made?)
4. Implementation of the project (what 'external relations' were needed? How were young people involved in this? What were the problems? How were they overcome?)
5. Evaluation and next steps (young people and their project, yourself in your work)

Please encourage participants to include original materials, photographs, diagrams, press reports etc.

Presentation the Portfolio

The portfolio may be presented physically as collection of documents or it may be arranged as one electronic document with scanned materials included in it (diagram, photographs, screenshots, etc).

NOTES:

1. The collection should be introduced with a short reflective account which relates key personal and professional learning and vision in relation to the sections which are included. This reflection should include any material developed during the final event of the programme where future visions and plans are considered.
2. The Portfolio should be confidential to the participant and their group (according to the sections) and the Learning Supervisor and Programme Leader. If any parts are to be made public, this will be only after consultation and with the permission of the Participant and the group as required. In case any visuals (photos etc) are used in wider publications this will only be after permission to use has been obtained.
3. All course documents produced by participants should be stored securely and conditions on confidentiality should be followed.

Co-learning Exchange

During Practice Period 2 and 3, an additional learning activity, the Co-learning Exchange may be implemented. Below, please, read the description and conditions of this activity.

Co-learning is an approach that goes beyond some more traditional approaches to job shadowing which is often used as an induction for new social work students, or which focusses on organisational matters (which are also important!). In this programme we focus on two aspects of youth work: firstly, the ways in which workers perform their service and its roots in both their personal and professional vocation and secondly, on the context and the organisation in which they work, which has its own concept of 'service'.

- ✓ The first level of learning is for youth or diaconal worker themselves, in terms of a critical look at the ways the peer-participant performs their work (their service model) as it will be experienced by the worker in the visited place. It should be used as a mirror for reflecting on your own service model. This is then discussed with the peer participant and with the wider group of Programme participants.
- ✓ The second level of learning relates to the context and organisation of each place. At the end of the process, each in the pair of peer-participants produce a critical reflection on the visit and give feedback to both their own organisation and the visited organisation. This is then discussed with the peer participant and with the wider group of Programme participants.

Task

During the visit for the Co-learning Exchange, participants are expected to:

- ✓ learn about the context and organisation visited, produce short assessment of its activities.
- ✓ familiarise themselves with the working process and the approach of their peer-participant as it is observed and reflected on in the report.

Timetable

Participants should spend 5 days on the co-learning exchange with the organisation and their peer-participant. They should divide their time between 'job shadowing' and finding out about the organisational background where the co-learning exchange takes place.

Process

Part 1.

The first aspect is to analyse the organisation/agency/church or project where the worker and the work is located. Participants collect documentary data on the work of the organisation. These may be constitutions, codes of practice, policy documents, annual reports, etc. Participants can additionally interview people in the organisation or extend your observation to gain an overview of the organisational life. Participants should spend a minimum of one day on this data-collecting task.

Part 2.

The main purpose of the observation and research during the Co-learning Exchange is to observe closely the activities that the peer-participant carries out during the day (job-shadowing). For this purpose, participants should use a semi-structured observation of the daily activities. The time period for this is a minimum of 2 days. Participants should register different activities; ask questions if some things are not clear. The basic dimensions for each activity are start time, activity, place of activity, participants, notes on content, methods used, initiative and duration.

The next step is to try and categorise the data from these observations according to some patterns, which can be 'functions' or 'themes of the work'. For instance, some of the activities can be carried out internally with co-workers, some can be made with service-users; some time can be spent for planning and for managing the documents that the job requires.

This data will be used further in the evaluation.

Part 3.

After the Co-learning Exchange, each participant writes an analysis and reflection on their experience in two parts: First, when they have sufficient data on hand they can analyse and assess the work of the organisation. Second, they can analyse and reflect on the work of their peer-participant.

In conclusion participants write a reflective section on how what you have observed and analysed could be relevant for your own organisation and work, back home.

Usually, participants write a minimum of 3 pages for the organisational analysis and 3 pages for the analysis of the practice of the peer-participant visited, plus 2 pages for the conclusion.

The report may contain references to reading resources.

Note: if participants wish to interview people, they should follow the relevant code of ethics (confidentiality and consent) which should be shared at the start of the process.

Guidance Framework Tool for Co-Learning Exchange ((An Example. ,NAOMI' tool))

This tool is meant to be a guidance framework to focus your attention on the areas that you may wish to cover in your evaluation. It is not meant to cover every point nor is it a questionnaire!

A. Basic Structural Issues

Needs

What are the needs or issues the church/diaconal organisation/NGO is addressing overall and in the chosen project/action where your peer is engaged?

(Think about needs that are expressed and unexpressed; needs of all actors...)

Are there hidden needs?

Aims

What are the long term and overarching aims of the project or organisation?

How do they relate to needs, issues?

Objectives

What are the smaller or short-term objectives?

Do they contribute to the long-term aim?

Methods

What methods does the project or organisation use?

Try to analyse the practice of your peer participant as a key aspect of this

Are they consistent with the aims and objectives?

B. Involvement and Engagement

Involvement, Decision Making & Accountability

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 & participation?

How is the 'wider community' involved in the project?

Community engagement

How does the project promote the participation of the community?

How does it see the role of participants?

How does the project motivate, support involvement?

How does the project contribute to the participant's personal development?

What is the place of the participants in social change processes?

C. Workers and Volunteers/Activists

Role & position of the worker

How do the workers 'relate' to the 'life world' of the participants in the project?

In which ways is the worker enabling their active participation?

How does the project see the relationship between life-world and system world?

Volunteer/Activist?

How does the project see the role of volunteers?

How does the project motivate, support and sustain volunteers or activists?

What is their 'place' in the project?

Are there changes over time (process of personal development)?

D. Values and Faith/Spirituality**Values**

What are the expressed and 'hidden' values of the project?

What do you think about that?

Religion/Spirituality

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/diaconal perspective?

7. Leadership responsibilities

Programme Team Responsibilities

Note: Here the different roles are elaborated, and it may be that the roles can be taken by one person, for example 'Programme Director' and 'Workshop and Project Coordinator' or 'Programme Leader and Learning Supervisor'

- **Organisational**

The '**Programme Director**' takes responsibility for the implementation of the Operational Plan, the process and responsibility for the Learning Programme and its evaluation.

The '**Workshop & Project Coordinator**' ensures the organisational, logistic, and functional matters related to the programme delivery, including Co-Learning Exchange.

- **Programmatic**

The '**Programme Leader**' steers and coaches the learning and educational processes, working together with the Learning Supervisor and with both the Support People and the participants.

The '**Learning Supervisor**' supports personal learning and provides coaching with the aim of integrating theory and practice throughout the practice periods.

'**Support People**' are drawn from participating organisations or more widely. They may act as local support persons for the participants and may lead and facilitate the learning sessions in accordance with the Operational Plan. They meet as a group, on-line or face to face with the other members of the Team.

Appendices

Appendix 1. Creating a safe space for participants

A safe space is a place where everyone can feel that they are free to express their own views and where there will be no threatening or potentially threatening actions nor any exclusion of people because of their culture or identity. A safe space is one in which people can feel secure and where there will be no overt or covert violence or abuse. A safe space should be built on and should reinforce trusted relationships.

The ethical principles given below should be followed during a learning programme to address the issue of ensuring a safe space. The safeguarding of the learning space as open, non-judgemental, and anti-oppressive is the responsibility of each participant.

- **Open Place** – the learning space is a space where people may be present ‘as they are’ regardless of their gender, race, faith, or family background. Any biases, stereotypes, or mistreatment based on cultural/religious/gender other domination is prohibited in the learning programme.
- **Equality** – within the learning process all are ‘participants’ and no one has an upper position in it. Experience sharing and work together during the learning process should be carried out in a positive manner and involve everyone in the process.
- **Confidentiality** – a participant’s tasks and diaries are confidential and should only be displayed personally for each participant.
- **Transparency and Accountability** – the learning process should be organised and run responsibly in terms of power. The organisers are responsible for establishing and delivering the commitments and for sharing relevant information in a timely way with all participants.
- **Preserve the quality of time spent together** – the quality of learning depends on the quality of common presence. It is a mutual responsibility and commitment towards getting the best outcome from the learning. It starts already when people show respect to each other by switching off the sound of mobile phones and similar devices and includes active engagement in learning activities, completing assignments and beyond. Organisers are responsible for developing the plan, ensuring staff competence, and delivering the programme.
- **Empowerment** – work together should be based on the empowering methods of mutual learning. Negative personal criticism, neglecting others’ opinions, unconstructive argumentation or any other manifestation of disrespect are forbidden and will be stopped when they appear.
- **Keeping Boundaries** – striving for a horizontal or dialogical approach is important but care should be taken with leadership in developing friendships with participants, one reason is that this can be misinterpreted or lead to allegations of favouritism.
- **Authority** - in terms of evaluating the quality of participant’s work as well as ensuring all tasks are completed, the programme leaders have the duty to carry this out in an even handed, just and timely manner. The Programme leader is also responsible in the first instance to ensure this code of conduct is adhered to.

Appendix 2. Useful Links and Resources

Web Sites

interdiac

www.online-space.eu – online resources on the work with marginalised youth and online learning community of the professionals; learning journal and event diary access for registered users.

Youth work resources

www.salto-youth.net – support of youth work by offering trainings, tools, and state-of-art strategies.

<http://www.youthworkessentials.org/> – resources, guides on various issues for the youth work from Youth Scotland.

<https://www.coe.int/en/web/youth/home> – explore youth work and programmes, standards of youth work and calls for trainings with Council of Europe Youth Work.

Resources for Spirituality in Practice

Vogel, Eva, Walking and Dancing with God, interdiac 2022.

Download from: <https://www.online-space.eu/spiritual-and-theological-reflection-on-practice-for-practitioners>

Christian Aid (UK) Daily Bible Readings

<https://www.christianaid.org.uk/pray/daily-bible-readings>

Daily Prayer with the Corrymeela Community, P. Ó Tuama, Canterbury Press, 2017.

Pedagogical resources

www.infed.org – resources on education, learning and social action.

<https://sustainingcommunity.wordpress.com/> – resources for families, community engagement and environmental sustainability – for parents, students, practitioners, and anyone who wants to make a difference. By Graeme Stuart from Newcastle Australia.

www.barefootguide.org – explore resources for creative ideas, stories, practices and resources from social change leaders and practitioners across the world.

This Handbook provides guidance for those who are interested in being a Leader for the Programme: Make Change Yourself: Turning Challenges to Your Advantage!

The Programme is for those who are involved in organising or carrying out diaconal youth work with marginalised young people and who would like to develop joint learning from practice for youth workers or volunteers and marginalised young people. The main condition for the learning in this programme is that the participants are responsible for organising and building up work for change with a group of marginalised young people in their workplace through the whole learning process in the programme.

This is the third booklet in a series which will introduce the whole programme:

1. The Curriculum
2. The Operational Plan
3. Handbook for Programme Leaders
4. Handbook for Programme Participants

All four booklets can be accessed on the interdiac 'on-line space'.