Different World

How young people can work together on human rights, citizenship, equality and creating a better society

> Never before in history have there been states where people have been able to live so freely, and to have such a good, or better, life… I know that our world is not without its negative side: crime, cruelty, drugs. We make lots of mistakes and even if many of us learn from our mistakes, some remain a prisoner to them. That is how the world is; it sets us tasks. We can live happy and content. But that should be said loud and clear!… Everyday instead I hear grumbling and complaining about the terrible world we have to live in. In my view, the spreading of such lies is the greatest crime of our age, because it threatens to rob young people of their hope and optimism. In some ways it leads to suicide, drug taking and terrorism.[1]

[1]Popper, K, *The Lesson of this Century*, Routledge, 2002

Acknowledgements

About City Parochial Foundation

Established in 1891, City Parochial Foundation (CPF) is one of the largest independent charitable foundations in London. It aims to enable and empower the poor of London to tackle poverty and its root causes, and to ensure that its funds reach those most in need.

Occasionally, CPF funds research – as with this report – when it increases knowledge of these areas of work or other aspects of poverty in London. A particular interest is in work which has a clear application to policy and practice.

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About Lemos and Crane

Lemos&Crane develops and disseminates knowledge and innovation on social policy through research, web sites and conferences. Its projects help professionals to take informed action to improve lives and communities.

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City Parochial Foundation has a long history of supporting work with young people. Soon after the Foundation was established in 1891 to benefit the 'poor' of London, it was a prime mover in the development of the Polytechnic movement, expanding opportunities beyond basic schooling for the most disadvantaged.

FOREWORD

In the 1930s and 1950s, special emphasis was placed on aspects of the needs of young people. It has also been a priority in our funding approach, particularly in our previous five year (1997-2002) funding period which included a specific 'Youth Programme'. This is therefore an issue in which we have a close interest.

In our new funding priorities for 2007-11 we have emphasised our aim of promoting social justice. We are particularly interested in policy change and campaigning work which gives a voice to excluded communities and strengthens democracy.

Given this interest in social justice, we commissioned Lemos&Crane, a leading social research organisation to look at how work with young people on human rights, citizenship and equality issues – outside the school classroom – could be developed. They have researched existing policy and practice, looked at what works in specific projects, including many we have funded, and produced a report suggesting what should be done.

Although the majority of the projects involved in the research were located in London, the findings, conclusions and recommendations are relevant to the whole of the UK.

What is clear is that young people are engaged in issues such as human rights and social justice – for example, getting involved in campaigns for peace, for ending poverty and resolving conflicts in their communities. They do want to be listened to and to shape the world, and are not just interested in consumerism and anti-social behaviour. Unfortunately, too many negative attributes have been attached to young people and we are delighted that this report challenges some of society's stereotypes and preconceptions about this group.

Among its recommendations are that young people must be involved and taken seriously, that youth workers need the skills to undertake this work and be more creative, and that youth work needs a new purpose which places citizenship, human rights, equality and social justice at the heart of it. Fortunately it gives plenty of examples of what works in achieving this new purpose.

There are messages for government, and also for us as independent funders. For the former it is about allowing and enabling young people to challenge government and to change the way it works. It is about allowing their voices to be heard – it is about more than just lip service. For the latter, it is about funding work which encourages young people to become involved in projects and movements which advocate social change at a

local, national and international level. It is also about taking risks and, as independent funders, we are well placed to support this risk-taking.

If we want a different world – as the report's title indicates – we need to have young people involved; after all they are the adults and the decision-makers of the future. We hope this report starts a discussion on this issue and leads to positive changes.

Maggie Baxter
Chair, City Parochial Foundation

INTRODUCTION

Purpose of the report: How young people can work together on human rights, citizenship, equality and creating a better society

Or to put it another way, this report seeks to answer the questions 'how can young people work together to make the world a better place?' and 'what help and support might they need in that endeavour?'

The more detailed objectives of this report are to:

- consider how progressive values such as human rights, citizenship and equality are being reflected in government policy – or not – in relation to young people;

- consider how this policy is being turned into practice with young people;

- devise an overarching analytical framework to incorporate different activities and methods of working with young people on citizenship, human rights, equality and progressive social change;

- link different activities for engaging young people into a 'pathway' or 'journey' of increasingly intensive methodologies which involve larger numbers of young people on more complex issues of greater social significance, perhaps far away from their personal experience.

Methodology

Firstly, a desktop review of current literature in the field was conducted. Many of these were government publications (Green Papers, White Papers and policy and guidance documents); others were journals and books looking at social movements, democracy, citizenship, human rights and the youth work sector. A full list is given in the Bibliography.

Secondly, a database of more than 200 organisations working with young people was assembled; projects which had a specific focus on helping young offenders or tackled specific problems such as anti-social behaviour or drugs were not included. Similarly, because the focus of this report is not on the specific problems faced by young people but instead on young people's engagement with positive and progressive social change, projects which sought to divert young people from trouble were not considered. Projects working on personal development and skills training were also excluded from consideration.

Examples of the following kinds of projects were sought and examined:

- projects working explicitly on human rights, citizenship, equality and diversity;

- projects working more generally with young people on progressive positive social change, beyond diversion, personal development or correcting anti-social or offending behaviour;

• peer influencing and leadership projects.

A questionnaire was sent to the organisations on this database and from the responses, in-depth telephone interviews were conducted with staff from more than 40 organisations.[2] As well as providing information on their own project's activities and approaches, respondents were asked about staff training and barriers or obstacles they have encountered in working more proactively in areas such as human rights and citizenship.

From these interviews 17 participants were invited to attend one of two focus groups[3] – some of the comments made in focus groups are quoted without attribution. Projects which worked in different community and educational settings were identified, with a range including theatre, ballet, sport, film and classroom and curriculum-based activities. Projects working with different groups of young people, for example refugees, socially excluded groups and black and minority ethnic groups were also identified. Finally, the projects we visited are set out as case studies.

Structure of the report

The report is in three parts. The first part (chapters one to four) sets out concepts and policy on human rights, citizenship, equality, multiculturalism and diversity as they relate to young people and the practice of youth workers. The boundaries between these concepts and wider movements for progressive social change are also considered.

The second part (chapters five to nine) gives examples from practice of projects working with young people to raise awareness of risks; to encourage tolerance; to increase participation and to build peer leadership. This part of the report links these different types of activities with young people together into an analytical framework. The third part (chapters ten and eleven) contains conclusions and recommendations.

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[2] Listed at Appendix A
[3] Listed at Appendix B

Concepts and policy

In the first part of the report the principle concepts of citizenship, human rights, equality and, more generally, action for progressive social change are discussed. The historical and theoretical links between them are also covered. Current Government policy approaches as they relate these concepts to young people are then set out. The institutional arrangements and structures being developed both for the core concepts and in youth policy are also considered, as well as government approaches to the skills and training of youth workers.

1. A starting point: Why citizenship, human rights and equality matter for young people

KEY POINTS

▶ Citizenship, human rights and equality articulate a relationship between the individual and their social context – other people, institutions and the state.

▶ Technological change has altered the way young people communicate – strengthening horizontal ties in society and increasing the sense of intergenerational divide. Although young people care about events at the local and international level, they are turned off by national party politics.

▶ Young people must inherit social traditions and moral values so that they can meaningfully and purposefully interact with adults and other young people.

Perhaps every era and every generation feels that the young people of their time, uniquely, are in special danger of going off the rails. New concepts, it is felt, must be developed and new ways of winning young people over to these concepts have to be deployed to prevent what Wordsworth called the 'thoughtless youth' decoupling from older generations and pursuing fragmenting and destructive behaviour without regard to the consequences either for themselves or for their societies.

'Grumpy grownups'[4] feel that young people live in a 'different world' – and a worse world, full of disrespect and anti-social behaviour. That is the first resonance from the phrase 'different world' which has suggested the title for this report.

From the opposite perspective as well young people too may feel that they live in a 'different world'. They are not listened to, they are misunderstood and they are blamed by older people. To avoid the breakdown of

trust and communication that may flow from these mutually exclusive viewpoints, adults seek new ways of helping young people to listen and respond to 'the still, sad music of humanity.' (Wordsworth again).

Recent political times have seen new energy being exerted to search for, identify and disseminate proposed unifying social concepts across generations and divisions. Some, such as anti-social behaviour and the perceived lack of respect, seek to reduce unacceptable behaviour.

Extensive new legislation coupled with vigorous law enforcement is being implemented; numerous new offences have been created since 1997. The responsibilities (but not the rights)[5] of parents for the behaviour of their children is seen as another way of inculcating respect, also sometimes by legislative decree. All of that is stacked on the negative side of the balance.

Other more positive concepts have also been promoted by legislation, policy (particularly in education) and substantial government expenditure – for example citizenship, human rights, racial equality, multiculturalism, diversity – to mention only

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[4] The title of a report in 2003 by the Children's Society and the Children's Play Council which pointed out the great lengths that adults will go to prevent children from meeting or playing in the street or in public spaces
[5] see the report of the Commission on the family and the well-being of children, Joseph Rowntree Foundation, 2005, of which one of us, Gerard Lemos, was a member

those dealt with in this report.

The uniting goal of all these positive concepts is to articulate a relationship between the individual and others in society and, more widely, the relationship between people and the state itself and its institutions. The concepts of citizenship, human rights and equality are all built on the two cornerstones of the international human rights framework: freedom and equality.

These principles hold that each of us has inalienable and irreducible entitlements regardless of all else. Even governments may not legally infringe these rights. We also have obligations to others in our families and communities which, to some extent, the legislative state will enforce.

Human rights and citizenship define these relationships in positive and progressive terms. The state cannot randomly constrain the freedom of citizens. On the contrary, the state's instruments, institutions and resources should engage citizens, particularly young people in their formative years, in building a more cohesive society and with an updated national identity.

In this configuration the state can provide more than welfare, economic prosperity and public services. Government effort can also bring people together to build a better society: a different world – hence another more positive meaning of the title of this report. This report seeks to describe ways in which government and others can seek to support young people in these endeavours.

But this report will argue that government can't achieve citizenship, human rights, equality or progressive social change on its own. On the contrary, hyperactive state agency on these subjects contains dangers, not just benefits. The rest of us also have a role and a purpose in relation to human rights and citizenship. Part of that purpose may at times be to work together to restrain the state and to defend the citizen.

What's special about young people?

Concerns about citizenship, human rights, equality and progressive social change are obviously not confined to young people, but in some ways the views and behaviour of young people have special significance. Firstly, adults are the upholders of social traditions and moral values and these need to be transmitted, in part (to put it controversially) to save young people from themselves.

No one would want young people to live in the amoral and violent world of William Golding's famous novel *Lord of the Flies* or the *Mad Max* movies or the world of street children portrayed in the Brazilian film, *City of God*. These are semi-obscured worlds devoid of tradition or the restraining influences of elders and they are the worse for that.

On the other hand young people, particularly in adolescence, need freedom to establish their own distinct identities. They are not, at least in liberal values systems, expected to follow unquestioningly the traditions and routines of their forebears and ancestors.

Indeed 'adolescent rebellion' has almost come to describe the phase of identity formation in early adulthood. An inevitable, though not insuperable, inter-generational divide must be negotiated. If possible, common ground must be found through disagreement and debate.

Since peer influences and fashions are more important now than perhaps ever before (see below) the importance of helping young people to influence one another also grows. Lastly, optimism about the future should have a special place in the minds of young people who face the longest future.

For all these reasons young people need to face the big questions of our time and act as ambassadors, advocates or activists with

other young people. So it is not only projects with an explicit focus on human rights and citizenship that have been considered in this report. Approaches and activities which seek to focus on more general issues of positive and progressive social change, however defined, are also included.

In addition, in some projects the focus is not on any specific desired social change, but on the process of bringing about social change and the agency of young people in that process.

Peer influences in the horizontal world

There are also wider contextual factors influencing the lives and social agency of young people. The rise of instantaneous communication technologies – specifically the internet and text messaging – have strengthened the 'horizontal' influences between young people as peers and weakened the 'vertical' ties between older members of the authority generation, notably parents and teachers, and young people.[6]

Partly as a consequence of this, young people can feel that they are living in a 'different world' to their parents and teachers who mostly don't understand what they're on about (and sometimes that feeling is mutual). This different world of the young is a creative, dynamic, technological space with new freedoms and possibilities and ramifications in all corners of their lifestyle.

The age of identity

Partly as a result of these manifold technological choices young people can experience many different types of people and activities. The internet, mobile telephones and other new media have created an alternate virtual space in which we can interact without reference to physical appearance or our bodies.

These encounters all contribute to the forming and re-forming of identity. In the mobile world of signs and signals that is instantaneous technology, identities can be traded in and altered, in part through the adoption of new habits and new companions. Identities are also, to some extent, for sale in a consumer market: new clothes, different kinds of music and so on.

Because identity is so malleable and mutable, it has become multiple and situational: we all have many identities. The one we choose to express in any situation depends who else is there and what we wish to achieve or suppress. One of the focus group participants pointed to this sense of multiple identities among Muslim young people.

> *The debate is too often framed by non-youngsters and non-Muslims. They set up a false dichotomy between faith and country. In reality though, identity is multi-layered.*

It seems strange to ask Muslim young people whether they feel more Muslim or more British when, in fact, because they are young, the biggest challenge is to feel more themselves and they are not yet sure what 'being yourself' might mean.

However, because of their mutability these situational or multiple identities can also become sources of insecurity.

Psychoanalysts using transactional analysis techniques argue[7] that the wish to repeatedly re-assert some 'truth' about yourself is often evidence that one does not quite believe what one is saying oneself: hence to wish to repeatedly seek the affirmation of others for what may in fact be, at best, only a half-truth.

But do young people care?

All that has been said above may emphasise the importance of progressive concepts in the lives of young people, but there are

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[6] Castells, M, *The Rise of the Network Society*, Blackwell, 2000
[7] Harris, T, *I'm Ok, You're Ok*, Arrow, 1995

signs that young people (and others) are losing interest in politics, at least in its parliamentary form.

Writing in the *Financial Times* John Lloyd, a journalist and campaigner for higher standards in the media, described the following as 'one of the large anxieties of our time':

> *The rapidly eroding popular support for the main variants of democratic politics, evidenced by a decline in voting, in party membership, activism and loyalty, in interest in public affarirs in the news media, in trust in politicians and in democratic institutions.*[8]

The turnout in elections by young people, particularly those from black and minority ethnic communities, would tend to confirm these fears. Yet the larger international issues such as poverty and the environment seem to capture their imagination and endeavour.

One might ask the question the other way around: is it young people that have a problem with politics or is it that national debates and the politicians conducting them seem distant and alienating? It is not, as it were, the state that young people are in, but rather the state that politics is in. The news media may feature on the same indictment, also seeming distant and alienating.

Little wonder that, if more apparently relevant and interesting information is available from numerous other sources such as the internet, young people turn to those instead. We should not necessarily fear that young people have become apathetic. Instead we should fear that politicians and journalists live in a different and self-serving world with which the citizen, particularly the young citizen, feels unconcerned.[9]

This report will argue that, while young people, may be turned off by national party politics, they are far from indifferent to what is going on in their local communities and internationally. They are keen to do something about it, acquiring the necessary skills en route.

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[8] Lloyd, J, 'Out of the ruins', *FT magazine*, July 8/9 2006
[9] Sampson, *A, Who Runs This Place: The Anatomy of Britain in the 21st Century*, John Murray, 2005

2. Turning values into policy

KEY POINTS

▶ The state increasingly defines, promotes and monitors levels of citizenship, human rights and equality even though these ideas were originally conceived in part to limit state power.

▶ Civil society, the busy space between the family and the state, is the best place to debate and enforce hard-won rights in the public arena.

Since the 1990s, the language of citizenship and human rights has been called upon to articulate the changing relationship between the people and the state.[10] If you have the right to live here freely (that is, you are not an illegal immigrant or a prisoner) you are now a citizen, not a subject, with rights and responsibilities.

Universal human rights underpin our constitutional settlement and our legal framework. Diversity, within the boundaries of universal human rights, is to be valued. Tolerance and cohesion is to be fostered.

All this is being promoted in the context of progressive social change. These debates have been more than listless conversations among the chattering classes. Instruments of law, policy, and crucially resources, have been developed. Some of these are set out below.

Citizenship

Citizenship is the political relationship between a citizen and the liberal, democratic state under whose authority he or she lives. Classical philosophy set out how, in return for agreeing to abide by the law and its forceful application by the state, a citizen is granted the right to life and protection from other citizens – whether they live within or outside the state.

Interpretations of this contract have changed over time. The emphasis on a citizen's right to vote and protest against unjust laws which emerged during the great 19th and 20th century suffrage and anti-discrimination movements has also changed. Now the emphasis is on a (non-enforceable) duty to participate in society.

These changes are reflected in a recent Government publication on race equality and community cohesion:

> *Fundamentally, national cohesion rests on an inclusive sense of Britishness which couples the offer of fair, mutual support – from security to health to education – with the expectation that people will play their part in society and will respect others.*[11]

This contemporary incarnation of the concept of citizenship bestows primary agency on the state. The citizen receives entitlements from the state. The electorate have minimal responsibility for steering society or keeping government in check.

Citizens are expected to 'play their part in society' by becoming involved in local governance, volunteering to provide services or making the most of economic opportunities, rather than questioning the status quo or challenging authority. Ofsted put the dilemma in its unvarnished form:

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[10] Will Hutton's, *The State We're In*, was the best and most influential articulation of the links between a new constitutional settlement for 'citizens' and the modern economy and state that The Labour Party wanted to create.
[11] Home Office, *Improving Opportunity, Strengthening Society*, 2005, p. 42

There is plenty to argue about in citizenship. Why was it introduced really? Is it about good behaviour or asking awkward questions?[12]

Government has permitted a situation in which citizens become increasingly powerless. Nonetheless, many local, national and global challenges require people in political and social movements to act on their own behalf beyond the narrow frame of voting in an election every few years.

Gramsci coined the term 'civil society' to encompass all the structures and networks that exist between the family at the lowest level of social organisation and the nation state or empire at the highest level.[13] Citizens can act and participate in all these structures – neighbourhood organisations, faith groups, self-help groups, clubs and societies, charities and philanthropic organisations, political and other campaigns.

Citizens should not be confined to only getting involved in such activities as the state encourages or permits. If they are so confined, then society is not free.

Not every group or campaign will be benign, like book clubs, or progressive, like environmental action groups. Protests against paedophiles, the price of petrol, the treatment of veal calves or fox-hunting bans are all also expressions of citizenship (though not the expressions to be discussed in this report), because they seek to influence the relationships between people and the role of the state in those relationships. That is the price of freedom.

Citizenship education

In response to declining levels of civic participation among young people and an increasing sense that young people lacked respect for, or indeed interest in, the institutions of society, citizenship education moved up the political agenda in the late 1990s.

In 1998 the Advisory Group on Citizenship, chaired by Sir Bernard Crick, published *Education for citizenship and the teaching of democracy in schools*. The Crick report recommended the introduction of citizenship as a statutory requirement in the schools curriculum. The three suggested strands of citizenship education are social and moral responsibility, community involvement and political literacy.

Although in Crick's view voluntary and community activities were important, they 'cannot be the full meaning of active citizenship'.[14] Although perhaps it is still early days citizenship education has not been an unequivocal success. Crick has himself expressed frustration with the slow pace of adoption.

A significant report from Ofsted in 2006 confirmed the suspicion that there was still a long way to go on citizenship education. Its overarching conclusion was stark:

Significant progress has been made in implementing National Curriculum citizenship in many secondary schools. However, there is not yet a strong consensus about the aims of citizenship education or about how to incorporate it into the curriculum. In a quarter of schools surveyed, provision is still inadequate, reflecting weak leadership and lack of specialist teaching.[15]

A participant in one of focus groups put her views straightforwardly:

Teachers have no idea how to teach this material and many have not received any citizenship training.

Although expressed more politely, Ofsted seem to largely agree with that view: citizenship makes particular demands on

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[12] *Towards Consensus: Citizenship in secondary schools*, Ofsted, September 2006
[13] Gramsci, A, *Prison Notebooks*, Lawrence & Wishart, 1975
[14] Crick, B, *Education for citizenship and the teaching of democracy in schools*, QCA, 1998
[15] Ofsted, op. cit.

teachers, some of whom are ill-equipped due to inadequate specialist knowledge and lack of training.

Human rights

At first philosophers conceptualised rights as 'inalienable', given by the grace of God, or 'natural', stemming from our human nature, to prove that a minimum standard of treatment of human beings was universal.

Classical philosophers argued that certain abstract rights (such as the rights to life, liberty and estate)[16] belong ontologically to all people. They are of the essence and are therefore not to be infringed upon by government.

A full declaration of the doctrine of human rights was only made in the 20th century in response to the atrocious violations during the first half of that most troubled century. The United Nations *Universal Declaration of Human Rights* (1948), which binds together disparate conceptions of rights, nevertheless addresses specific problems (for example, guaranteeing a fair trial, declaring the right to vote and to hold public office). Abstract conceptions of rights are eschewed.

The protection encapsulated in the first Universal Declaration were designed as practical measures to stop governments abusing citizens; denying them their freedoms unduly; or preventing individuals or groups from challenging the state and changing its course through legitimate political action.

The concept of human rights was to evolve from these beginnings. Human rights instruments originally prevented state abuse, but gave no guarantee of equal treatment. That had to wait until the demands of the civil rights movement in the 1960s in the USA.

Here was the first popular assertion that if everyone was equal and free the state could not pass laws, on education or marriage for example, which enshrined unequal treatment. Civil rights, as they were then known, were to reverberate massively and a powerful echo was returned all over the world: in the struggle against apartheid in South Africa; in the resistance against Soviet domination in Czechoslovakia, Hungary, Poland and other former Warsaw Pact countries; and, closer to home, in the battle of Catholics in Northern Ireland for fair treatment.

A golden thread had been woven which turned human rights from a set of limited freedoms into a more general entitlement to equal treatment – particularly across boundaries of race and faith.

So like citizenship, human rights have altered in meaning and expression since inception. In particular the remit has widened to include new rights and the emphasis has shifted from government alone. Human rights are now to be applied across a range of public arenas.

International treaties introduced since 1948 describe economic and social rights that go beyond the (largely civil) rights first envisaged by classical philosophers. Many people in South Africa, for example, have argued that the constitutional guarantee of the right to vote does not of itself bring much to people without fresh water, sanitation or anywhere secure to live.

Hence socio-economic rights have been enshrined in South African constitutional arrangements, even though the existence of additional rights opens up the whole doctrine of universal human rights to accusations of dilution or 'rights inflation' – a charge which undermines the founding principle of 'naturalness' or 'inalienability'.

Regardless of where the boundary is drawn between civil and socio-economic rights, that government cannot be the sole agent of human rights is evident. The human rights movement came out of a realisation that

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[16] Locke, J, *Two Treatises of Government*, 1689

states have so much power that legal checks are required to protect the individual. In the end it is naïve to expect the state to protect our human rights for us.

Whether abuses are perpetrated by public or private organisations, individuals must be empowered with enforceable knowledge of their own human rights and the obligations on them not to breach other people's. They can then seek the enactment of these rights in the courts certainly, but also in the public arenas in which they conduct their daily lives: in schools, in neighbourhoods and communities.

As human rights have become streamlined in the state itself, the use of the term has been transformed so that current human rights considerations also cover employees and consumers as well as citizens. The Government's White Paper on the Commission for Equality and Human Rights which will bring together various anti-discrimination and equalities regimes demonstrates this.

The Paper, by identifying human rights with 'equality' and 'fairness'[17], transforms the rights from a measure of civil protection into a demand for equal treatment. As with the state's effect on conceptions of citizenship, its adoption of a legal, institutional and policy framework for human rights allows it to assume a primary role in human rights enforcement.

It may yet seek to use that role to either dilute the provisions of human rights legislation or to breach the principle of the universality of human rights protection while increasing the obligations on others to treat people equally.[18]

Promotion of human rights by the state

As a sign of the increasing importance of human rights (following the adoption of the Human Rights Act in 2000), the Department of Constitutional Affairs now aims to promote justice, human rights and democracy, although the Department does not have the power to bring individual cases to court.

The new Commission for Equality and Human Rights will also have the promotion of human rights as a core part of its remit in addition to having the power to take on human rights cases. The Department for International Development (DfID) has also taken it upon itself to promote a widespread understanding of human rights as part of its development awareness initiative. Publications and resources are distributed to schools and higher education establishments as well as to nationwide Development Education Centres, funded by DfID.

Although several government bodies are involved in human rights promotion, none have as yet developed programmes which break out of the familiar classroom-based mould or go beyond facilitating international school-to-school links. Projects funded by government frequently fail to achieve the innovation, excitement and urgency of projects which are independently funded.

Equality by law

As with citizenship and human rights the state has also adopted the cause of equality. Since the mid-1970s, legislation has been passed prohibiting forms of racial hatred and outlawing discrimination on the grounds of race.

And, of course, equality provisions are not confined to race. Similar legal protections that prevent discrimination on the grounds of race in employment and in the provision of goods and services apply to gender and disability.

Differential pay between men and women for work of different value has been prohibited. Incitement to religious as well as racial

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[17] HM Government, *Commission for Equality and Human Rights White Paper*, 2004, p15: "Human rights are based on the idea for fairness for all".
[18] See Kennedy, H, *Just Law*, Chatto and Windus, 2004

hatred is a crime. Discrimination in employment on the grounds of religion, sexuality and age has also been made illegal, along with the existing prohibitions of discrimination on the grounds of race, gender and disability.

Equality, as understood in law, has taken on many and complex meanings. These measures are surely positive and often offer welcome protection to those least able to protect themselves.

As Paul Gilroy[19] has described, the state is often not the most appropriate vehicle for delivering anti-racism. He contrasts the relative failure of the anti-racist propaganda of the Greater London Council (GLC) with the success of grassroots movements such as Rock Against Racism through the 1970s and 1980s.

He finds that, among other shortcomings, the GLC's attempts could only ever advocate isolated and individualised acts such as letter writing to local institutions about the number of black people they employ. On the other hand when black and white people are themselves empowered by the commitment to anti-racism through collective action which tackles concrete issues (as in Rock Against Racism), they are much more effective.

This critique echoes those made earlier in this report on the wisdom of limiting expectations of the state as the protector of an individual's human rights and the rights of citizens.

Multiculturalism, equality and diversity

In addition to the rights of individuals gained through international and domestic human rights instruments, some theoretical frameworks on social relations have sought to create group rights.

Anti-racism introduces the idea that unfair treatment is not only perpetrated on individuals, but on groups defined by shared ethnicity. Action is therefore needed to combat the combination of prejudice and power that leads to structural disadvantage.

Affirmative action suggests that membership of a disadvantaged group should attract a compensatory benefit, whether or not there is evidence that an individual has themselves necessarily experienced the disadvantage being redressed. In that way affirmative action creates group rights, such as to African-American people in the USA and to members of scheduled castes, formerly known as 'untouchables', in India. Similarly, group rights – after much struggle – have been granted to displaced first communities and nations in North America and elsewhere.

In the UK group rights have never been conceded. Legal protection and redress is given only to individuals who can demonstrate that they have experienced discrimination themselves.

Even if group rights have not been granted, some credence to group identities has been given by the official sanction of multiculturalism. Never enshrined in law, it is nevertheless widely accepted as part of the way we live now and it is, to some extent, in government policy.

In a nutshell, the idea behind multiculturalism is that there should be a continuing and permanent dialogue about difference to sustain a shared sense of belonging in a diverse society. Difference is inevitable, and a good thing, but it may make achieving a general sense of belonging more difficult.

However, a common sense of belonging is a powerful unifying social aspiration. A dialogue about difference is therefore not just a practical way to resolve disagreement. It is also a moral duty.

[19] Gilroy, P, *There ain't no black in the Union Jack*, University of Chicago Press, 1987

Thus was created the idea that diversity is a good thing which everyone can value, so long as we talk about it and seek to resolve our differences. Equality, founded on civil rights, has evolved into the idea of valuing, even celebrating, diversity.

Despite many objectors, among the ordinary as well as the powerful, an uneasy truce has prevailed between equality and diversity for some decades. However, this has, according to recent surveys of social attitudes[20], started to unravel.

Many British white people are starting to question whether respecting diversity extends to accepting cultural relativism. Is forced marriage or female genital mutilation a breach of a woman's human rights or an acceptable cultural practice which women might 'choose'? Should Gypsies and Travellers be exempt on cultural grounds from the legal requirement to ensure their children attend school?

For many liberals (including the authors of this report) the answer is unequivocal. A cultural defence cannot be mounted against a breach of someone's fundamental human rights. Human rights are paramount.

In any event some, like Amartya Sen, have argued[21] that group identities are too fixed and limiting. Reactionary leaders can use these group identities to simplify and negate difference and debate, to segregate and to foment anger and alienation. Sen would argue that plural identities mediated by the power of individuals to reason and choose between aspects of their plural identities is the way forward for national and international relations.

From the opposite perspective others have come to ask whether we have too much multiculturalism. Some ethnic minority communities have started to question whether a 'permissive', liberal society is really what they want, particularly for their children. Hence the growing movement for alternative education for Muslim children,

visible in the increasing number of Muslim schools.

Some may also feel that the emphasis on individual rights detracts from important aspects of the common good: respect for traditions; faith as a force for social cohesion; collective solidarity and political action by trades unions, rather than individual rights being asserted through courts. Many would still argue that these collective endeavours bring greater benefits than fragmented, atomised and legalistic approaches to rights.

Perhaps then the social consensus, perhaps even the social contract, is becoming frayed by our apparent willingness to tolerate diversity ad infinitum.[22]

The threat posed to social cohesion and a common sense of belonging came into sharp relief following the civil disorders in northern towns in 2001. The inquiries that followed in Oldham, Burnley and Bradford diagnosed a lack of 'community cohesion' and Ted Cantle,[23] Trevor Phillips[24] and others pointed to the extent of segregation between ethnic groups and the mistrust and suspicion caused by people leading 'parallel lives'.

An alternative civil society perspective echoes comments about citizenship made earlier in this report. People do indeed live parallel lives, but the main fissure is not between white people and others. Instead the breakdown has occurred between ordinary people in one camp living diverse lives and getting on as best they can in a sometimes messy but generally peaceful way and politicians and media in the other camp who are intent on fostering discord to justify their wider opinions and action, particularly in foreign policy and international relations.

[20] Home Office, *Home Office Citizenship Survey* 2003, 2003
[21] Sen, A, *Identity and Violence: The Illusion of destiny*, Allen Lane, 2006
[22] Goodhart, D, 'Too Diverse?', *Prospect*, February 2004
[23] Cantle, T, *Community Cohesion*, Palgrave 2005
[24] Phillips, T, *Sleepwalking to Segregation*, Commission for Racial Equality, 2005

The Government's publication *Improving Opportunity, Strengthening Society*[25], which was published in 2005, sets out its strategy for achieving race equality and community cohesion. The plan is largely a response to the disturbances in Northern towns in 2001 and international terrorist events since then. It firstly sets out how the Government plans to improve the 'life chances' of members of Britain's black and minority ethnic communities through improvements in education, the labour market, health, housing, policing and the criminal justice system.

Secondly, as well as fair treatment in service delivery and aspiring to equality of opportunity in a meritocratic society, a more ambitious goal is set: building a 'cohesive society'. For the Government this rests on inclusion and a shared British identity, built on young people from different backgrounds growing up with a sense of 'common belonging'. The integration of newcomers is also seen as central to this proposed sense of common belonging.

The Government also takes tough positions on racism and religious hatred to restrict extremists' opportunities to spread divisive messages. *Improving Opportunity, Strengthening Society* therefore goes to the heart of the matter by addressing British identity and the foundations of British society full on. It shifts the balance away from a vision of a multicultural and potentially antagonistic society to one which insists on 'Britishness' for the sake of cohesion, particularly among young people.

Evidently the question of race has given rise to a panoply of concepts: equality, diversity, multiculturalism and community cohesion which all currently find their sometimes paradoxical (perhaps even contradictory) places in public policy.

Multicultural education

In 2000, the Commission on the Future of Multi-Ethnic Britain[26] made several recommendations for education policy in England, Scotland and Wales. Noting that government has provided little direction in this area, the report highlighted two important ways in which mainstream education could act as a lever in the process of 'rethinking the national story'.

Firstly, schools and universities needed to wise up to the way students from black and minority ethnic communities were represented in the education system and the way they were treated by it. Usable statistics on ethnicity (both students and staff) were lacking and government took little action to reduce exclusions of black pupils.

Secondly, schools (and even nurseries and infant schools) needed to make best use of education for citizenship classes – by including human rights principles, laying stress on the skills of deliberation, advocacy and campaigning and opposition to racist beliefs and behaviour.

Since the report's publication both the Department for Education and Skills and Ofsted have introduced race equality schemes which respond to some of the recommendations.

The DfES[27] for instance now insists that data on pupil and staff ethnicity is collected and analysed for trends. It also promotes the use of an Ethnic Minority Achievement Grant for raising standards and Race Impact Assessments when introducing new policies and partnership working by schools with other local agencies.

Yet in the crucial area of improving education on multicultural issues, there has been little strategic thinking. Instead it is vaguely hoped that diversity and good relations between ethnic communities will be delivered through classes on citizenship, religious education and modern foreign languages. Without sufficient guidance[28] and

[25] Home Office, *Improving Opportunity, Strengthening Society*, 2005
[26] Parekh, B. et al. *The Future of Multi-Ethnic Britain: The Parekh Report*, 2000, Profile Books
[27] DfES, *Race Equality Scheme*, May 2005
[28] QCA have a website called "Respect for All" (at http://www.qca.org.uk/301.html)

training, too few teachers (as already noted) feel equipped to carry out this work to a high enough standard.

Progressive social change: 'Optimism is a moral duty'

The framework for much of this discussion has been the agency of the state enacted through law, public policy and the distribution of public resources. As already discussed, these ideas set up home and find life and energy in civil society, which lies outside government institutions.

In these manifold contexts many efforts are made to right the wrong and to encourage others to do likewise. Once a concept such as equality or human rights moves out of the legal and policy arena into the wider public discourse it is challenged, defended and morphed. Carefully drawn legal boundaries, complete with hair-splitting distinctions and a reliance on 'reasonableness' will not be respected in turbulent social and cultural spaces.

Some, for example, would argue that it is not just humans that have rights; so do animals. Following a path trodden by previous social movements, animal welfare has for some become animal rights and that in turn has led to appeals and campaigns for animal liberation[29].

Another pressing issue most hotly debated in international arenas is the entitlement to use up natural resources without regard to environmental consequences. No one would suggest the needs of other species or the state of the planet should be ignored. On the contrary, many would argue that we have a moral duty to be concerned, debate them and find solutions for our own and future generations.

The discourse about rights has jumped the species barrier and is alive and well in many debates about the progressive social change needed to make the world a better place. These debates, if they are to be productive, must be hopeful and forward-looking. To quote Karl Popper, "optimism is a moral duty".[30]

Summary

At the heart of discussions of citizenship, human rights and equality are debates about the dynamics of power in society. Citizens and communities have struggled for generations to achieve the use of legal, social and cultural tools to overcome injustices perpetrated by more powerful forces, not only states but also institutions and corporations.

These hard-won rights declare that ordinary people have an impact on, and perhaps even a dispensation over, the way the state acts and the way people are treated. That the state now comes to see itself as the guardian of human rights and citizens' values is a measure of their success.

Indeed the state's effort to promote civic values is ever more urgent in the face of decreasing interest in traditional groupings and activities such as trade union or political party membership.

As the state increases its interest in citizenship and human rights it promotes itself as the agent of change, through measures such as formal citizenship education, equality and human rights commissions and anti-discrimination legislation.

These measures can only ever represent the empowerment of the state. To truly recapture the imagination and force of the public for progressive social change British citizens must feel a greater sense of empowerment. In the arenas of civil society, the weight and significance of the arguments – for example, for human rights or against discrimination – need to be heard and debated (the more vigorously the better). Debates are needed in the playground and in the pub as much as in parliaments and the courts.

[29] Singer, P, *Animal Liberation*, Random House, 1975
[30] Popper, K, *The Open Society and Its Enemies*, Princeton University Press, 1945

3. Positive and negative youth policy

▶ Recently youth work has largely been geared towards preventing youth crime, anti-social behaviour, drug use, and pregnancy and helping young people into employment.

▶ New policy developments are more positive and include proposals to give young people more choice over leisure activities and more opportunities to volunteer.

▶ The Government's agenda on citizenship, human rights, equality and youth policy generally is too sanitised, focusing on involvement rather than challenge to the status quo; inclusion rather than change.

Many of the progressive goals and values outlined in the preceding chapter have been enshrined in government institutions, laws and policies with direct and intentional impact on young people and some are set out in this chapter. On the one hand through exhortation, education, protection and development young people are to be turned into good citizens by government agency. This could be called positive youth policy.

But there is also plenty of policy designed to restrain and to punish young people for bad behaviour. This could be called negative youth policy, although sometimes the effects are beneficial. As a participant in a focus group noted:

> *For many young people, anything adults do is part of their 'control agenda'. The Government has a carrot and stick approach. Agendas of punitive ASBOs and loving diversity. It's all geared towards a goal of peace and quiet, but is that what young people want?*

Positive youth policy
Services for children and young people
The Green Paper *Every Child Matters* (2003) recommended reforms to support parents and carers with information and advice; provide early intervention and protection in potential cases of abuse; improve co-

ordination and leadership in the delivery of children's services; and improve the skills and effectiveness of those who work with young people.

The Government envisages a single named professional taking the lead in cases which are known to more than one agency. Similarly, the new post of Director of Children's Services means that one person will be in charge of all education and children's services for each local authority (known as a Children's Trust).

Youth Matters, published in 2005 and building on *Every Child Matters* aims to create and deliver youth services which do more than skills, training and preparation for employment. They should also seek to engage young people and give them some choice over the services they receive; encourage young people to volunteer and become involved in their communities; provide better information and guidance to young people; and improve targeted support for young people at risk.

One of the headline proposals is the introduction of 'opportunity cards', which would give young people access to discounts at various 'positive' activities, such as sports and clubs. Young people would therefore have an incentive to engage in

certain activities and a disincentive for engaging in anti-social behaviour, since those who are found doing so would have their subsidy removed.

Alongside the cards, the report recommends that local authorities provide 'opportunity funds', through which young people could influence which local projects are funded. The Government therefore hopes that by young people having more say in services, they will be better tailored for their young 'customers'. Local authorities are to become the commissioning bodies for youth services taking charge of a disparate range of funding streams shortly to be brought together in a single mainstream programme.

In 2006 the Government issued a joint planning and commissioning framework for children, young people and maternity services.[31] *Youth Matters* emphasises the Russell Commission's[32] recommendations for increasing the level of volunteering by young people. It calls for a 'dedicated implementation body', youth-led and independent of government, for improving the availability and marketing of good volunteering projects for young people.

Much of this is to be done through a 'National Youth Volunteering Portal', essentially a national database of volunteering opportunities accessed by a variety of new media. Young people could advise and encourage each other, as well as rate the volunteering projects in which they have participated. Youth Volunteer Advisers, linking into the local Children's Trust, would offer peer-support and guidance.

Children's Commissioner
A key element of the new youth service structure is the introduction of the Children's Commissioner for England. The incumbent promotes the views and interests of children and young people with a mandate to take into account the Convention on the Rights of the Child.

Although this role is genuinely new and will promote young people's concerns at a higher level than before, concerns that the Commissioner's powers are too weak have already surfaced. Commissioners in similar roles elsewhere in the UK have warned that the post is insufficiently independent of government; that the holder is not lawfully obliged to protect and promote children's rights (only to 'take them into account'); and that the Commissioner can only review individual cases at the request of the Secretary of State for Education.

Notwithstanding these fears the Children's Commissioner for England has already seen fit to take the Government to task over its policy on anti-social behaviour orders ('ASBOs') which he believes leaves too many young people with criminal records – so at least there is no shortage of vigorous independence there.

Negative youth policy
Parents in the picture: The Respect Agenda
The Government has a cross-departmental strategy for tackling anti-social behaviour, which it sees as largely perpetrated by young people. The main policy is law enforcement, through a vastly expanded range of legal measures such as ASBOs, dispersal orders and parenting orders. These are being tailored and updated to provide courts and other bodies (such as social landlords) with the means to tackle behaviour ranging from low-level nuisance (such as littering) to criminality (such as domestic violence).

The police are also changing to take account of this new approach. Police Community Support Officers and Neighbourhood Wardens, who have some legal enforcement powers but a primary brief to reassure communities and prevent anti-social behaviour, have been deployed nationally to increase police 'presence' and to keep an eye out for persistent trouble-makers.

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[31] www.everychildmatters.gov.uk/strategyplanningandcommissioning
[32] www.russellcommission.org

The Government's *Respect Action Plan* takes these measures further. There is a new emphasis on the role of families, and especially parents, in developing and controlling their child's behaviour. Among some of the 'action points' are an expansion in the use of parenting orders (to enforce attendance at parenting classes) and a national network of intensive family support services.

Although the Government also wants to increase the availability of positive activities for young people the Respect Agenda advocates changing behaviour primarily through family influences and through law enforcement.

Youth offending, youth justice, youth at risk

In 1996 the Audit Commission's report *Misspent Youth* concluded that although youth crime was highly costly to society and public services, the youth justice process was riddled with shortcomings, especially in the way different agencies worked together. The report recommended shifting the emphasis away from processing young offenders towards dealing with their behaviour.

The Government published *Tackling Youth Crime* in 1997. This White Paper argued that, although lots of young people were involved in crime and drug misuse, most offending was infrequent and minor. The behaviour of a small group of persistent repeat offenders was however not being sufficiently changed by the interventions of the criminal justice system.

As a result, the Youth Justice Board was established to develop and deliver a national strategy for youth justice. Local Youth Offending Teams (YOTs) have now been established in all areas to deliver community-based intervention programmes such as restorative justice and reparation orders.

In 2004 the Audit Commission reviewed changes since 1996 and published its findings as *Youth Justice 2004*. Although critical in parts, it reported that young offenders are now more likely to receive an effective intervention and their cases are dealt with much more quickly than previously by the criminal justice system.

In particular, a regime of community-based penalties as alternatives to custody appeared to be producing better outcomes, reducing repeat offending and re-engaging young offenders in education, training and mainstream society. The regime run by the Youth Justice Board and the delivery of it locally through YOTs has been, with some inevitable qualifications, a success.

Summary

The Government thinks that the state needs strong powers vigorously enforced to bring young people and their parents into line. Once young people are in the criminal justice system good work is done through restorative justice, reparation orders and diversion of young people from the custodial system to seek to prevent re-offending and to re-engage those young people with wider society.

Citizenship and human rights education are playing a larger role in the school curriculum. The Government wants to encourage young people to engage more positively in society, and not just young people who have been in trouble with the law.

Some feel that the Government's agenda on citizenship, human rights, equality and youth policy generally is too sanitised, focusing on involvement rather than challenge to the status quo – inclusion rather than change. The enabling role of the state is emphasised and attention is drawn away from the possibility that government action, as far as citizenship and human rights is concerned, may sometimes be part of the problem, not always the solution – the question, not the answer.

4. Youth work: then and now

▶ When youth work began its purpose was defined as 'character-building'. This is now described as 'personal and social development'.

▶ The ethos of youth workers is designed to form and strengthen relationships of trust with young people and giving young people a greater say over how activities are organised.

▶ Since the 1980s the purpose and values of youth work have been under scrutiny and frequently re-organised with reduced resources. The training and skills of youth workers has also suffered.

▶ The Government now has plans to strengthen the skills of youth workers, improve the commissioning of youth services and to review arrangements for inspection and evaluation of youth services.

▶ These changes are welcome but may not go far enough towards strengthening the structure, methods and content of youth work to bring about the enhanced outcomes now needed.

Many agencies and practitioners have responsibilities in relation to this range of policy initiatives: schools, local authority child protection services, youth offending services and so on. But a key player in the fulfilment of the goals of these policies will be youth workers.

This chapter considers a little of the history of youth work and the current situation, including some comments about the skills and inspection of youth work. Youth work represents an important element at the implementation side of the equation, without which no policy can be more than good intentions and warm words.

How did we get here?

Within a year of declaring war on Germany in September 1939 more than a million people had been moved from the cities to the countryside. Responding to widespread concern over the well-being of the youth of the nation in this time of great upheaval, the Board of Education drafted a groundbreaking initiative which gave 14

voluntary youth organisations the right to nominate representatives to new local youth committees empowered to oversee the development of youth provision in these areas.

The youth service as we know it was born. It was defined with an overriding purpose:

> *The building of character: this implies developing the whole personality of the individual boys and girls to enable them to take their place as full members of a free community.*[33]

On a weak statutory footing, the youth service was initially dominated by wealthy philanthropists keen to ensure young people stayed religiously and morally sound – as well as fit, willing and able to serve their country at war.

It was only with a landmark paper in 1960, the *Albemarle Report*, that the youth work

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[33] Board of Education, Circular 1516: *The Challenge of Youth*, 1940.

sector began to receive any significant resources from government. It ushered in a major programme for purpose-built premises and the establishment of a training programme which doubled the number of youth workers over the subsequent ten years. Increased grants to national voluntary organisations and a new committee to negotiate salaries for youth workers moved the sector away from charitable provision and towards full-time professional delivery.

The Conservative election victory in 1979 created a challenging political landscape for the youth work sector. There were cuts in funding not just to weather the national economic downturns but also as part of a monetarist strategy of using markets, rather than the state, as a means to lift the poor.

Cuts to local authority spending budgets were accompanied by a wider downgrading of local government power. Thus Local Education Authorities were forced to substantially devolve control over schools' budgets to governing bodies and lost their responsibility for polytechnic and further education colleges altogether.

With councils giving maximum protection to school budgets as a way of convincing them not to opt out of local authority control, local funding for the youth service increasingly came to be treated as discretionary. Restricted and unpredictable funding led to more voluntary and part-time youth work staff having contact with young people as the professional youth workers moved into management positions. The creation in 1983 of the Council for Education and Training in Youth and Community Work (CETYCW), which developed new flexible routes to professional qualification, further increased the proportion of staff who were voluntary, part-time or recent graduates of the youth service themselves.

Central government also applied pressure to ensure that any money which was spent on the youth service could be accounted for. More projects were targeted at the unemployed and at drug users and there were an increase in sporting and 'outdoor adventure' projects which simultaneously achieved health outcomes.

Although there were growing calls within the youth work sector for issue-based work, the populist Thatcherite derision of 'political correctness' hampered work with young people on class, race and gender. In London the situation was exacerbated by the closure of the Greater London Council and Inner London Education Authority which had been dominated by left-wing figures.

In the 1990s, after a failure by the Department for Education and the National Youth Agency to impose a core curriculum on the service, the focus on young people's problems was further bolstered by the Labour Government. Detached outreach work was increasingly used to engage 'hard-to-reach' young people on the risks of drugs, crime, anti-social behaviour and sexual ill-health. By the turn of the century massive resources were being poured into the ill-fated Connexions scheme to provide employment training and guidance.

As the youth service entered the 1990s its disparate institutions were centralised. In 1991 CETYCW and the National Youth Board (NYB) consolidated with the National Youth Agency (NYA) and three other national bodies lost government funding. Priorities were controlled by the Department for Education and Skills and Ofsted began inspecting youth work services in 1994.

It was only in 2002, with the publication of *Transforming Youth Work*, that the Government put the youth service on a sounder legislative footing and more tightly defined its purpose. The document set out the powers and expectations of the Secretary of State for Education and Skills for local authority provision of services for young people – in terms of preventing anti-social behaviour and crime; and achieving economic success and helping young people become full and active citizens.

What is youth work for?

Perhaps the historic goal of youth work – 'character building' – has not changed so much, despite the many vicissitudes noted above. The term may be old-fashioned, but the contemporary definition of the goal of youth work – 'personal and social development' – comes to roughly the same thing.

The problem, however, is that personal and social development for young people is a highly generic goal and one to which many other professions, notably teachers, as well as parents would also lay claim. So what is special about youth work or is it just keeping kids off the streets and out of trouble?

Bernard Davies who has written extensively on youth work notes the reluctance of youth workers to address this question head on and their tendency to dissemble when challenged:

> *Youth workers… are going to have to be clear, confident and articulate about just what this practice is and how it can make its distinctive…contribution… Nor will it any longer do for youth workers to reach for the usual crutch: "It's the relationships stupid!" when professional colleagues and agency partners ask: what is this youth work?*[34]

He sets out 'essential features' of youth work practice, which include whether young people choose to become involved; whether the balance of power is tipped towards young people; whether young people are seen as individuals and their experiences taken as a starting point without adult-imposed value judgements; whether youth workers respect and support peer networks and involvement by young people in the community; whether young people are developed by youth workers; and whether feelings, as well as what young people need to know and do, are also important.

The wisdom of those principles would be hard to dispute. They could be crudely summarised as giving young people a choice and a voice in their own personal development. To some extent they describe how youth work should be done, even though they leave the question of what youth work is for largely unanswered.

In the second part of this report the argument in favour of a great deal more structure, method and content in youth work practice will be set out. Good process and practice is important, but messages are needed, as well as means.

Training and skills of youth workers

Although by no means all youth workers are qualified, youth workers receive training from a range of courses and programmes (diplomas, degrees, post-graduate certificates etc.) provided in higher education institutions.

At present the National Youth Agency evaluates these programmes on behalf of the Joint Negotiating Committee for Youth and Community Workers which agrees the terms and conditions of employment for youth workers in England, Wales and Northern Ireland. The National Youth Agency uses a set of National Occupation Standards for youth work as criteria by which to judge youth work courses.

These standards therefore offer a direct way of influencing the quality of youth worker training. For example, at present an element of the standards covers active citizenship but it is not compulsory and focuses only on the ability of the youth worker to help young people understand and articulate views on society, rather than helping them change it.

The importance of improving youth work training was noted by several participants in focus groups. These quotes are typical.

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[34] Davies, B, Youth Work: *A manifesto for our times*, National Youth Agency, 2005

Some youth workers are trained but many have just had responsibilities handed down and find themselves organising trips and so on. They actually have far too little theory to put activities in context.

Growing numbers of people are becoming involved in youth work who were originally recipients of it. This is fine but they need training at some stage – not just a brief summer course.

The people now doing the work are part-timers who don't have much training – they are just local. If you only recruit from the excluded group you are going to replicate mistakes. In a sense they are being paid to be old young people.

Partly in response to the Government's *Every Child Matters*, workforce development in the sector is currently undergoing a major overhaul. From 2010 only youth work programmes which are classed as honours degrees (or above) in the Framework for Higher Education Qualification Levels will be validated by the Joint Negotiating Committee. At the same time the Qualifications and Curriculum Authority is revising the National Qualifications Framework so that it better fits with the Framework for Higher Education Qualification.

Inspection and evaluation of youth work

The inspection of youth work projects is also being reviewed. Ofsted now carries out

Joint Area Reviews in each local authority area instead of separate inspections of local education authorities, local authorities social services departments, Connexions services and provision for students aged 14-19.

The criteria for the new inspections is based on the five *Every Child Matters* outcomes: being healthy; staying safe; enjoying and achieving; making a positive contribution; and economic well being. The impact of this new inspection model is not yet fully evident but fears have already been expressed that the increased focus on child safety and economic well being will distract staff from encouraging young people to become future leaders with a challenging manifesto.

Summary

Youth Matters signals a shift away from the overwhelming focus on getting young people into work. It moves towards defining positive engagement more widely while incentivising that engagement through the opportunity card.

The need to raise the standard and skills of youth workers has been recognised after the checkered recent history described earlier in this chapter, but it is still early days. The role of youth workers is generally seen as positive diversion and development of young people, not yet in the wider ways to be recommended in the conclusions of this report.

Policy into practice

The second part of the report considers proactive approaches to work with young people on human rights, citizenship, equality and progressive social change.

In the first chapter of this second part of the report, projects which aim to warn young people of the risks of destructive activities and therefore to deter them are highlighted. In the next chapter projects which seek to build tolerance between young people as well as between young people and others are discussed. After that projects which aim to encourage young people to participate in mainstream institutions and structures are considered.

In chapter eight, projects designed to develop young people as leaders are looked at. In each chapter a range of projects are described and at the end of the chapter some analytical commentary is set out suggesting the strengths and weaknesses of the projects already referred to. After that an analytical framework is developed to bring these activities and projects together into a linked, coherent conceptual structure. Finally, a framework is presented which brings together all the different types of learning and content and locates them relative to one another.

5. Raising young people's awareness of risk

KEY POINTS

▶ Many of the programmes based in schools, youth offending institutions and other 'compulsory' environments seek to make young people aware of risks and dangers: guns, knives, drugs, pregnancy, truancy, etc.

▶ But young people who witness 'shock and awe' demonstrations or take part in employment programmes, without their skills to build and alter their relationships and their surroundings being developed, are not likely to respond to deterrent messages from adults.

A primary goal of many youth programmes is to make young people aware of the risks of destructive behaviour. They seek to discourage young people from joining gangs, carrying weapons, abusing drink or drugs or having unprotected sex. Others are less problem-specific. They wish to prevent young people from going down the road that leads to a 'life of crime'.

Whatever the behaviour being addressed their core purpose is the same: they tell young people what not to do – albeit often using interesting, sometimes shocking, and generally participative methodologies.

As attendance is usually mandatory on risk awareness programmes such as these, significant energy is expended in the initial encounters to capture participants' attention. This might be by shocking the group into paying attention. **Be Safe**, an anti-knife project, distributes photographs of horrific knife injuries.

Other projects get attention in less direct, more positive ways. **The Big Fish Theatre Group** puts on 'trigger plays' at the start of each session as a hook to engage participants and start a discussion on a pre-determined topic. **Bang Edutainment** trains young people in music technology, DJ skills, website design and graphic design as a hook to engage them in the programme –

the goal of which is personal development and preparation for employment.

Once attention has been grabbed, unavoidable and unwanted consequences are emphasised. **Outside Chance**, which works on crime reduction in schools, stresses inescapable criminal justice implications of anti-social behaviour at school: detention in a young offenders institution.

Be Safe stresses the violent injuries that, paradoxically, may result from carrying a knife. Far from protecting you, carrying a knife puts you at greater risk of being attacked with a knife yourself, perhaps attacked with your own knife. An escalating cycle of violence might then engulf you, your friends and your family. The outside world is spilling over with danger and the outcomes for those who foolishly ignore those dangers are inevitable and severe.

While these programmes may have an immediate impact and deter young people from risky behaviour, they do not address underlying reasons for participants carrying a weapon,[35] taking a mind-altering, addictive substance or having a child while still young yourself. Theorists on repetitive and addictive behaviour have argued that the bravado gained from the transgression of social norms may in fact be part of the

appeal of taking the risk, however dysfunctional.[36] The more the risks the rest of us think are contained in certain behaviour, the more attractive a certain minority find them.

Changing the behaviour of an individual without tackling their relationships and their surroundings will inevitably be of limited impact.[37] The benefits are likely to be temporary.

This focus on the individual is sometimes illustrated and emphasised in the sessions themselves. Most of the awareness projects mentioned at some point remove certain participants from the group and conduct one-to-one discussions or activities. For example, the **Hanover Foundation** conducts most of its work via one-to-one personal development sessions for young people at risk. Participants set themselves achievable short-term goals and slowly tackle their negative behaviour.

At *Bang Edutainment* each participant is given an individual learning plan and throughout the programme they are assessed and monitored. *Be Safe* consciously removes peer leaders (about whom they have been briefed in advance) for more intensive one-to-one sessions where they will be less likely to show off to their peers. A project worker who has himself served time in prison then warns participants not to make the same mistakes he made.

If citizenship resides in the relationship between an individual and other people and their relationship with the state, then deterring negative behaviour with adverse consequences which may ultimately put them at odds with the requirements of the criminal law is inculcating a basic level of citizenship: don't harm yourself; don't be a nuisance to others; stay out of trouble and stay away from the law. Fair enough, but not enough.

[35] Lemos, G, *Fear and Fashion: The use of knives and other weapons by young people*, Bridge House Trust, 2004
[36] Beck, U, *The Risk Society*, Sage, 1992
[37] Peele, S, *Love and Addiction*, Taplinger Publishing 1975

6. Encouraging tolerance

KEY POINTS

▶ Programmes designed to encourage tolerance between communities celebrate the multiplicity of people's backgrounds yet stress the underlying equality between people.

▶ Team building facilitates mutual support and encourages young people to share their personal experiences. It empowers the group.

▶ These projects are good examples of the multiculturalist ethic in practice; but they do not seek to challenge power in individuals or in institutions.

The second group of programmes seek to build tolerance between groups of young people. That places an emphasis on relationships and in keeping with that, they employ more subtle ways of gaining and maintaining young people's interest. They do this in three ways.

One group of projects uses visual media and arts (such as photography and film) to open mental, intellectual and emotional doors and thereby help young people learn about themselves in the world.

Another group of activities uses drama to examine and reflect on situations of conflict.

A third uses interactive games and role-play to make participants think about the way they make decisions, the context in which they do so and the impact of these decisions on others.

Using visual media: strengthening identity

Photovoice is a visual media project. Staff work with young refugees using photography to build their confidence and strengthen links with other young people. They train the participants (aged 13-17) to use cameras and editing software on a week long 'digital storytelling' course. Participants create visual stories (sets of photographs with a voiceover) about their past, their new lives and their hopes and fears for the future.

In this sense the project strengthens identity. Photography is about using images as symbols so an implicit message is that ideas and images can be represented and manipulated in different ways, including ideas about yourself, reflecting the discussion earlier in the report about the omnipresence of situational and multiple identities.

This is especially salient in portrait photography. The study of how you and others are portrayed is a primary focus. Participants begin to appreciate firstly that they can change their own story; their own self-perception.

Secondly, telling a different story about themselves is likely to undermine other people's stereotypes.

Finally, they may also learn that their new powers to alter the way people, including themselves, are presented and perceived are a miniature proxy for the use and abuse of power in society at large, not least in the deployment of imagery as (selective) reality.

ICAR also use visual media to examine how differences between people are portrayed. It works with 16-25 year old asylum seekers and local people on joint filmmaking projects in Coventry and Peterborough. The groups each separately make films about themselves and where they lived, again

emphasising the strengthening of identity, before coming together on a team-building exercise and producing a final piece together.

Films from past projects have examined different attitudes towards asylum seekers in the cities or re-enacted scenes of confrontation and conflict. Like *Photovoice*, building confidence through skills transfer is only one objective.

Film allows participants to take the lead in producing stories about their lives. By acknowledging that the path they have taken in life is only one of many possibilities, young people can begin to appreciate – and be more sensitive to – the differences between themselves and others.

Unboxed is an international exchange programme between young people in London and Cape Town with ambitions to be ambassadors for human rights also used visual media. Participants produced two artistic products: a body map and an ID box.

In each of these objects and images were used as symbols of aspects of themselves: their spirituality, sexuality, interests or music. These products were then shown at an exhibition and conference organised by the participants themselves for their peers where the young people explained the significance of the chosen objects and images.

Drama and dance: gaining insight

While visual media can be especially effective in examining identity and difference, other arts are more suited to the other half of building tolerance: resolving conflict. *Leaps & Bounds* is a ballet and drama based project in the Black Country, which works with young people aged 15-18 with no formal ballet or drama training (shades of *Billy Elliott*). It is going to put on a production of the ballet of *Romeo and Juliet* with full choreography, which has been screened live on terrestrial television.

Drama-based personal development sessions in the initial stages draw out the themes of the play, one of which is conflict between groups. Encouraging the participants to physically act out conflict scenarios helps them to identify the behaviour that illustrates both the underlying reasons for the conflict and the possibilities for its resolution. The **Tricycle Theatre** also has several drama-based workshops on these themes (see page 30).

The primary purpose of these drama and dance projects is the production, not personal development for the participants. These are ancillary benefits. If the production is to be any good, the young people need to acquire the core skills needed, as this comment from a focus group participant illustrates.

> *One of our peer-led groups did a play on alcoholism. It was brilliant but they don't know how to act properly and made the basic mistake of trying to act drunk. They didn't have any artistic concepts. They needed guidance.*

Quality is imperative because there is to be a public performance or a TV show. Focus group participants laid great emphasis on the need not to 'dumb down' just because they are working with young people:

> *Celebrity programmes reinforce the idea that young people can only make change by becoming famous. So many projects lower... standards to the point which young people will engage. I saw a theatre piece performed by young people just out of prison and it wasn't modernised. It was really good. You have to understand 'Macbeth' before you can change it.*

Another focus group participant put her finger on why drama was so effective:

> *Plays work because they are reflective as well as being highly creative.*

Tricycle Theatre

Dramatic Intercourse is an arts project run with young people at the *Tricycle Theatre* in London. Arising out of a discussion group (called Verbal Intercourse) it focuses on typically urban issues such as HIV/AIDS, crime, gang membership and drugs through film and documentary production and drama and music performance.

In January 2005 Justin Donaldson, a young writer/actor/director, joined the group and began work on a performance of *Cold World* (based on a script by Vanessa Walters) with a group of young Londoners (aged between 18-25) who are mostly from black and minority ethnic communities.

The workshops are structured around the script of the play and on the surface appear little different from professional rehearsals. There is a clear sense of discipline in the room and respect both for Justin, who is director and also an actor, and his assistant Leon Herbert, who is an experienced artist and friend of Justin's. Moreover, with a fixed date for the final performance already set, the pressure is on. Participants who are not acting in the scene being rehearsed are told to be quiet and observe.

These are no ordinary rehearsals. The participants are cast in roles of which they have real-life experience: one young woman acts the part of the protagonist's girlfriend, who is a prostitute, and she herself has worked in the sex trade. Other actors and actresses have themselves been in trouble with drugs and the law – issues which the play includes.

The project leaders try and work with this connection between the actors and their characters without the participants simply 'playing themselves'. Although preliminary discussion workshops on the themes of the play led to some parts of the script being altered to reflect participants' knowledge of the subject, the characters are clearly distinct from the actors who play them.

The directors focus on developing emotionally literate relationships between the characters whatever the content of a particular scene. That is, whether the characters being played are taking drugs or engaging in crime, the sessions aim towards attaining realistic body language, tone of voice and other artistic ideals rather than fixating on correct drug terminology or other details.

They employ a method of 'breaking down' each scene multiple times to reveal the underlying tensions and dynamics. This helps the actors to abstract the scene's content and helps the directors to find the best way of presenting the material.

In a subtle way the participant's distance themselves from material they are familiar with and are encouraged to consider the underlying emotional forces at work and the choices they have over them.

When they watch a playback of the rehearsals at a later stage – each one is filmed – they begin to see themselves as others see them.

Games and role play: building trust

A final group of projects concentrate on games and role play to foster tolerance and respect between groups.

In Newham, east London, **Conflict and Change's** activities build trust as a way to examine diversity and conflict. For example, they use a variation on the party game 'Twister'. Each button is replaced by a possible response to conflict, such as 'Shout!', 'Tell someone how you feel' and 'Hit out!'.

The young people have to be honest and stand on the action they take in conflicts with friends, family or at school. The game is therefore an introduction to a discussion about helpful responses and those which may exacerbate the situation.

Other games help participants to speak out about their own experiences. 'Stand up if…' is a game in which young people briefly stand up and speak about how it feels to be different. Participants soon realise that everyone is different in some way, including themselves.

Breaking Boundaries is a project delivered by **WORLDwrite** in schools in London. Young trained facilitators provide an eight-session programme focussing on identity and culture from both local and global perspectives to explore the commonalities within and between groups of young people.

Each session consists of a short film or interactive game followed by group discussion. For example, in one session participants begin with a short film on the dangers of global poverty being written off as 'cultural difference' before taking part in an interactive activity which explores the North/South divide.

After the eight sessions, participants join forces with other local young people who have been working on the programme in their school to plan and deliver an event, for family and local community representatives, showcasing what they have learnt.

Judging by an evaluation of the first programme, Breaking Boundaries is a success: all participants developed their understanding of multiculturalism and 40 per cent went on to volunteer in their school or community as a result of their involvement in the programme.

In Slough, where tension has occurred between Sikhs and Muslims, **Aik Saath** works with young people on identity, conflict analysis and conflict resolution. 'Dimensions of Identity' explores participants' backgrounds and the influences on their lives. Young people complete a diagram with words describing their family and social life, the things they enjoy doing and what they would like to achieve. This common expression of similar aspirations breaks down mutual stereotypes of difference.

Other activities look more specifically at conflict. In one young people describe their conflicts on a diagram known as the 'conflict tree'. The roots represent the underlying causes. The trunk represents the problem leading to the mistrust and the branches

represent the outward effects. Standing back from conflict and encouraging participants to analyse it from a more objective viewpoint helps tackle the myths behind mutual intolerance and reveals the value of cultural diversity.

Leap Confronting Conflict's programme on 'Gangs and Territorialism' tries to reduce entrenched tensions between groups. It works from the perspective that gangs are not wholly negative. Although they may at times be engaged in danger or violence, they also offer members a strong sense of friendship and security which, if handled correctly, can be positive.

Leap's toolkit[38] for resolving group conflict can be used by youth workers to introduce conflict resolution as part of their work. The games, role-plays and drama exercises are designed for use with young people with a long shared history and identity as a group or gang. A host of techniques are suggested for working with the group on safety and danger; space and territory; status and reputation; and enemies and revenge.

For example, in one exercise participants create a frozen image (using their bodies) of the word 'enemy'; another in which the feeling of being an outsider is explored by creating groups which exclude some participants, with a view to them gaining empathy. The exercises help young people to consider their extreme intolerance in a new light: participants on both sides of conflicts face similar cyclical pressures and psychological forces.

Valuing difference

Some projects concentrate on how people can be misrepresented in visual media. Others focus on how destructive mutual stereotypes lead to situations of conflict. Another group tries to separate participants from the cycles of conflict by giving them choices over their response to it.

[38] Feinstein, J and Kuumba, N, *Working with Gangs and Young People*, Jessica Kingsley, 2006

While awareness programmes generally suggest that individuals can choose one of two tracks – one inevitably leading to a young offenders institution, hospital or one which escapes from the cycle of violence, misuse of drugs and poverty – programmes designed to encourage tolerance celebrate the multiplicity of people's backgrounds.

As noted in one of the focus groups:

> *'Diversity' implies many directions. Instead we call it 'cultural richness' – to get rid of the sense of competition.*

Implied within this is the important message that respecting other people's identities will be a hard call if your sense of your own identity is depleted or overly negative. Eventually these approaches to understanding difference reveal the underlying similarities in people's outlooks and aspirations and their shared interest in a better future. The approaches do not deny difference – they celebrate it. 'Equal but different' is the mantra.

A focus on team working

To achieve a safe environment for personal revelation and group acceptance many programmes devote significant effort to team building. *Photovoice* uses an exercise in which young people compose photographs as a group to improve their communication skills. *ICAR* took all the young participants on an outdoor adventure trip on which they had to co-operate on activities like canoe building.

WORLDwrite run a 'Big Brother'-style group activity in the first session of Breaking Boundaries in which participants can share information about who they are and how different they are. *Aik Saath* use simple icebreaker games to introduce participants to one another, establish common ground and improve group dynamics.

Conflict and Change go further still. They have exercises for building group members' self-esteem such as the 'Affirmation Circle' –

a circle of participants within which one person stands while they are told three positive attributes about their personality by those around them.

The goal of building group solidarity is markedly different to those of the 'awareness programmes', which often use one-to-one sessions to improve participants' behaviour. Removing young people from their peers reinforces the power dynamic between project leaders and participants whereas team building facilitates mutual support and begins to redress the power imbalance.

Young people will share their personal experiences and challenge accepted wisdom when they are empowered as a group. By reflecting on their own and other people's experiences, reflections sometimes involving painful disclosures, participants are brought closer to the content and have a greater chance of internalising its messages.

Wider impact?

Programmes which build tolerance tend to remain focussed on participants' personal development, albeit in a group, without seeking to pass on skills which would help them change the world around them. Although many of them screen and display artistic creations with the expressed aim of making change in other young people, this is usually done on a small scale.

Publications, exhibitions and performances are more for the participants' benefit than with a view to changing society at large. In the first part of this report the importance of a dialogue about difference in a multicultural society was emphasised. All the projects mentioned in this chapter certainly seek to enact that principle and to wrap around that debate an implied moral duty of tolerance, though this is not necessarily rammed down participants' throats.

They also contain an implication akin to the

notion of inalienable rights. They suggest that difference is inevitable and therefore inalienable and, with that, goes a right to be different. That sense of tolerance of the right of others to be different is certainly an obligation on the good citizen, tolerance will not be enough to right a wrong.

These projects are good examples of the multiculturalist ethic in practice, but they do not seek to go more deeply into the territory of challenge: challenging one another or challenging power in individuals or institutions. Those challenges are where more active notions of citizenship reside.

7. Participation

▶ Organisations which help young people to contribute to decision-making look beyond the immediate participants in the programme and consider the wider impact of their work on young people.

▶ By transferring skills in negotiation, influencing and compromising these projects demonstrate to young people how imbalances in power can align against progressive change.

▶ But if involvement in debate and decision-making is only by invitation of adults, young people are blocked from fundamentally challenging authority and its structures of oppression.

Giving young people the skills to participate and contribute to decision-making outside their immediate group is the goal of organisations working on participation. The manner in which projects give young people a 'voice' depends on whom young people are seeking to influence and the subject on which they seek to exert that influence. Young people may have different perspectives and opinions from older generations and this can be useful to canvas.

Ignoring the input of young people is considered most heinous in planning, developing and delivering activities from which young people themselves are the intended beneficiaries. This is reflected in the comment below made in a focus group.

Giving young people the opportunity to experience real participation is empowering but hitting them with false experiences – safe, tokenistic consultation – makes them cynical.

Debate, decision-making and democracy

Some projects help young people gain a theoretical understanding of the way decisions are made in UK society. Others help young people influence the services they receive – education, criminal justice or child protection. A third group develop the skills and methods of speaking out to other young people in magazines or posters.

The **Citizenship Foundation** runs two programmes aimed at giving young people a better defined and more in-depth sense of the country's constitutional arrangement than is possible through classroom-based citizenship classes can achieve. The National Youth Parliament Competition asks groups of 11-18 year olds to re-create the House of Commons (or Scottish Parliament) by taking on the roles of government (or executive), opposition and backbench MPs.

Students debate a mock Bill on an issue of their choice and record the debate on a 20-minute video. Three thousand students a year enter the competition which is judged by MPs at regional and national level.

The Foundation also runs a programme called 'Mock Trials' which introduces young people to the magistrates court (12-14 year olds) and crown court (15-18 year olds). Participants in teams take on the role of lawyers, witnesses, magistrates and court staff and compete against one another in a live format.

The competitions are very popular attracting over 6,000 young people to take part in mock trials every year. Both these projects at one level aim to increase participant's knowledge of the mechanics of legal and political institutions. At a more fundamental level they also draw attention to the importance of communication, negotiation and debate in resolving differences and taking decisions.

These skills are presented as essential components of the orderly conduct of society. Participants are exposed to a facsimile of the moral and social questions daily posed and resolved through established decision-making structures.

Some projects build participatory structures where young people spend much of their time: school. **School Councils UK** delivers training programmes for pupils and staff to introduce more democratic processes into schools.

Students take part in workshops to develop their technical councillorship skills – such as running meetings, producing manifestos and standing for election. Pupil representatives are also given handbooks with advice and ideas on fundraising and producing canvassing materials such as posters, wall charts and badges.

Other elements of the training consider the structural impediments to a full-functioning democracy. Role-play activities in which a student acts as a staff representative emphasise the importance of negotiation in decision-making. Discussions about diversity encourage them to ensure the council is representative of all those on whose behalf it claims to speak.

At present half the schools in the UK have at least one of the organisation's resources.

Other projects attempt to improve democratic structures for young people in their local area. Lewisham Council has a post of Young Mayor to make decisions

affecting young people in the local area. The office is elected by local people aged 14-17 studying at a local secondary school. Participation in these elections is higher than the turnout in local government elections.

Accompanied by a team of Young Advisers, who are nominated by local community organisations, the Young Mayor has the power to distribute a budget of £25,000 to five projects across the borough. For instance in 2006, the Young Mayor, Wilf Petherbridge, spent money on a project to encourage young people from different backgrounds to get involved in rugby.

The **British Youth Council** has produced a toolkit called 'Every Young Voice' which helps youth councils (of which there are around 500 in the UK) broaden the range of young people that are involved in their organisations. The toolkit, which is currently being piloted with 20 youth councils, aims to help them identify the range of young people in the area, understand who is involved in the council (and to what degree) and find other similar local organisations they can work with.

Young people who are normally excluded from debate in particular stand to gain when the toolkit is rolled out nationwide.

Barnardo's also run projects to increase the involvement of its young clients in the way that its services are planned and delivered. Young service users attend workshops to improve their knowledge of citizenship and human rights.

One activity involves a variation of 'Snakes and Ladders'. The ladders connect positive scenarios and the snakes are described by situations where children's rights have been denied. To move up the board participants must recall which right is relevant to each square.

Once equipped with some knowledge of the rights they can expect, young people are given the opportunity to meet with the senior

managers and trustees of the organisation and make presentations on aspects of the service they would like to see changed. They can also attend accredited courses on interviewing skills and then take part in staff interviews.

These measures amplify the demands of young people and increase their visibility within the organisation. Young people can feel empowered if and when policies change.

A comparable project was run by **Leap Confronting Conflict** with young people in custody at Feltham Young Offenders' Institution. Inmates were invited to attend a voluntary three-day course in which they examined influences behind conflict and attempted to understand how to diffuse and disengage from situations which could lead to violence or criminality.

At the heart of the course was a discussion involving a group of participants and a handful of prison officers in which everyone shared the story of how they had reached that point in their lives. This frank and emotional discussion laid the groundwork for a workshop on conflict management and resolution in which participants learnt how effective communication can reduce or remove the need for violence. One of the results, which was not universally welcomed, was that inmates became more assertive with prison officers thereafter.

Another example of a project which helps young people influence their services is **Second Wave**. It supports young people to explore trust, confidence and safety in community relations with police officers through art-based workshops on critical encounters between young people and the law.

Second Wave holds regular meetings between police officers and young people to improve dialogue between them and influence the training of police officers in

Lewisham. The group is also a member of the Lewisham Community/Police Consultative Group and the Stop and Search Group. Achieving results takes time but the act of exploring situations of immediate relevance to young people and helping them to influence how those situations occur is empowering.

Forward Thinking is a new organisation that aims to improve dialogue between Muslims and the wider community; give Muslim grassroots organisations access to decision-making forums and the 'corridors of power'; and foster a new generation of leaders who can resolve conflicts and represent their communities views.

Forward Thinking runs a project in universities and mosques across the UK to facilitate theological debate and 'counter radicalisation'. In these sessions young people are invited to discuss, challenge and re-think theological perspectives on issues such as homosexuality, voting and pluralism. They are encouraged to ask questions and explore ideas which have sometimes been negatively influenced by extremist organisations.

Some of the participants then go on to take part in workshops which give them skills in mediating between faith-based and secular communities or in workshops with the military, police, media or politicians to discuss issues of concern to young Muslims. It has been successful in encouraging people from very different backgrounds to work together and recognise and appreciate differences within the Muslim community as well as between the Muslim community and wider British society.

Encouraging engagement and participation with institutions and official structures of all kinds is undoubtedly a citizenship activity. In order to be authentic in the minds of the participants effort has to be rewarded by impact.

The organisation in which they are participating needs to do more than listen. They must change in response to young people's suggestions. That is when young people see themselves as agents of change for the better.

Without that they may become cynical about 'window-dressing' and other falsehoods. Honesty about the possibility – and the limitations – of change is at a premium in these participatory encounters and structures.

Influencing other young people

Rather than encouraging young people to develop the skills and approaches of communicating with institutions and structures, some projects focus on how young people can positively influence other young people. *Young Voice* works nationwide on projects which tackle (among other things) bullying and domestic violence.

Young people create art, cartoons and music in workshops relevant to the project's theme. Some also use film to create videos and DVDs which encourage young people to report incidents in which they have been victimised.

In the past this art has been published locally on posters or distributed on DVD/video. The messages are therefore disseminated to a wider group of young people. Young people communicating in their own style, can effectively spread the word from a small base.

Similarly *Bang Edutainment*, mentioned in a previous chapter, helps local people (mostly young people) run a community radio station in Stonebridge. The aims of the project are both to build the skills and confidence of participants (the training is accredited) as well as being a medium for local people and organisations to express their interests and concerns.

Most programmes play music but some give advice and 'therapy' to callers. News and events are tailored to the North-west London area.

Finally, *Exposure* runs a magazine which is researched, written and designed by young people and aimed at their peers. A series of sponsors, including the Department for Education and Skills (DfES), ensure that the magazine reaches a wide audience by distributing it free of charge.

Volunteer contributors are recruited through advertisements in the magazine itself or by referral from the youth offending team in Haringey, where the project is based. In return for their contributions, young people receive accredited training in journalism, desk-top publishing, photography, web design and video production as well as the chance to gain soft skills such as team-working, meeting deadlines and servicing clients.

More than a thousand young people have worked with *Exposure* since its launch in 1996 and many have used the experience to find employment, apply to university or set up their own social enterprises. An even greater number have benefited by reading the magazine, which regularly includes articles on youth issues such as drugs, street violence and sexually transmitted diseases for example.

Transferring skills and widening dissemination to other young people

The selection of projects which fall under the heading 'participation' illustrate how work with young people must adapt their methods to fit the issues being addressed. *School Councils UK* teaches councillorship skills to improve participation in school decision-making; *Barnardo's* teaches interviewing skills to increase young people's involvement in the way its service is run; and *Exposure* teaches writing and design skills to increase participation among young people on issues that concern them.

These projects all aim to transfer skills to young people to influence each other and redress the power imbalance with adults. By learning the formal techniques by which society conducts orderly debate and decision-making, young people can influence others' opinions and shift the point at which agreement is reached between competing interests. They can engage with and, more importantly, influence the traditions and structures, the running of which they and other young people will one day inherit.

In the sense that they seek to achieve influence for young people these participation projects are seeking to do something more complex than encourage tolerance or raise awareness. Participation projects look beyond the young people who are directly involved in the programme to others in the wider community.

For example, rather than just displaying young people's creative work online or in small galleries participation projects devote resources to publication for wider dissemination, such as in magazines or on posters. Instead of solely focussing on the changes that participants can achieve in their own skills and behaviour they take account of the role that young people can play in challenging and influencing other people's views – including school governors, charity board members, police officers and other young people.

Not just different; also unequal

Projects which further participation build the capacity of young people to express themselves so that they can have a say in decisions made by others which impact on them. In that sense they can certainly be seen as citizenship projects.

To do this projects must develop a nuanced understanding of interaction in the structures and institutions of society. Programmes designed to encourage tolerance stress the diversity and equality of people's backgrounds and viewpoints, but

participation projects implicitly acknowledge that people are rarely equal in the knowledge, skills or resources called upon in influencing or making decisions which impact upon others.

Some people come to the table with their power and resources in place and institutionalised within existing structures, whereas others come only with good ideas or speaking on behalf of particular interests or perspectives. The assertion that everyone is 'equal but different' begins to lose its meaning when confronted by the great variety of ideas, skills and resources and power in decision-making structures.

Programmes which encourage young people to participate in society acknowledge the great inequalities of power between competing interests – even though they help to make decisions which affect everyone.

In a sense young people are not 'themselves' when serving on committees or presenting themselves for election. Instead they are playing a certain role for a certain time in order to achieve a greater goal. The monolithic idea that people are 'equal but different' and 'I can be myself' does not readily describe a world in which people play different parts – sister, councillor, shop assistant and mother – in different contexts. Participation projects subtly demonstrate to young people that they can play these differing roles without contradiction – and thus achieve positive social change.

Participating, not changing

Yet for all the nuances in developing and transmitting the concepts of identity and power, there is an inherent limitation with participation as a goal in itself. While young people are encouraged to participate in debates and seek to influence those debates, the forum and format of their participation is always pre-determined by adults.

Magazine publication and poster design are particularly safe and conventional means of spreading ideas. Democratic consultation by schools and service providers is controlled so that decisions are reached which can be accommodated within the boundaries of existing (adult) authority. The frame of the debate – what counts as a legitimate topic for young people's views – is strictly limited.

The views expressed in *Exposure's* articles, although written in 'youth language', all comply with conventional wisdom. For example articles on drugs advise readers against dabbling. Instead they might call for legalisation (which might put government sponsorship at risk). School councils are permitted to discuss uniforms and lunches not about staff salaries, disciplinary procedures or the curriculum.

In the end, because involvement in debate and decision-making is by invitation of adults, young people are blocked from fundamentally challenging authority and its structures of oppression.

There are echoes here of the comments made earlier about how government's inevitably dilutes ideas such as human rights or citizenship with a view to limiting the challenge to themselves. Nevertheless, civic participation is a fundamental aspect of citizenship and, in a democratic society, is one of the routes to wider social change. Helping young people to understand it at least gives them a choice about whether they should embrace and join current structures or whether they are sceptical and set their face for more radical change. Knowledge, in that sense, is power.

8. Leadership for change

KEY POINTS

▶ Projects which are most successful at engaging young people on human rights and citizenship join forces with the participants to achieve change in specific outcomes.

▶ Although different models exist, leadership projects all emphasise the importance of structure, method and content in their work.

▶ They encourage creative thinking which steps outside traditional roles and/or challenges the status quo.

By contrast with participation projects – although they vary in structure and approach – projects which successfully engage young people on human rights and citizenship all align themselves alongside their participants in the struggle for change. They avoid, where possible, acting from the top down.

Broadly, three models are discussed here. The first, often run by large and well-known charities concerned with a specific subject, brings young people together through networks of small decentralised groups to act on issues with global dimensions and implications.

The second model, in which the facilitating organisation works more directly with the participants, is used to establish and assist community groups in achieving change in their local area.

The final model, which is still in its emergent phase, has a much looser vertical structure and reaches a wide network of young people through peer influences.

This section examines how these approaches impart content and learning – both an understanding of the problem and the tools needed to solve it – by a method which puts power in the hands of participants. This combination of 'adult' content and peer-led method sometimes baffles funders according to one of the focus group participants:

There seems to be a lot of funding for youth-led projects but they won't fund training for young people in campaigning because that is itself not peer led. It's a chicken and egg situation.

Networks for change

Amnesty International fits into the first model. It provides affiliated youth groups (over 500) and students groups (more than 100) with resources for running their organisations and advice on fundraising and campaigning. Each month the groups also receive campaign action which they can complete either individually, such as letter writing, or in groups, such as getting up a petition.

Amnesty also provides materials, including school lesson and assembly plans, which can be used by teachers to incorporate human rights education into the curriculum. Lesson plans are not limited to citizenship classes: many of the resources are for use in maths, science or language classes.

Contact between the parent body and its members is not limited to distance-learning. *Amnesty* has face-to-face contact with participants in conferences and by arranging for speakers to hold school assemblies. These events provide an occasion to revitalise core members through drama, music and speeches in a way that postal communication cannot.

The same is true of the new media and technology tools which the organisation is beginning to adopt. The 'Control Arms' project includes a website onto which users are encouraged to upload a photograph of themselves to join a petition for an arms trade treaty. Participants can therefore voluntarily access the organisation through a variety of channels, free from any requirement to become more deeply involved in the movement.

People & Planet is similar to *Amnesty* in having a network of decentralised youth groups which to a large extent follow the lead of the parent organisation. More than 1,600 sixth form groups and over 2,000 university groups are affiliated and receive campaigning/fundraising packs and are invited to attend conferences and lobbying events. Unlike other major campaigning organisations, *People & Planet* is hands-on in its approach to group facilitation. Staff deliver workshops on global issues, such as climate change and fair trade, and capacity building, including team-working, strategic thinking, lobbying and working with the media, to small groups of young volunteers.

Once inspired to act against global transgressions the student-led groups then use their training to fully express their citizens' rights through petitions, voting and protest action. Their pressure has contributed to local change such as greener policies across schools and universities as well as playing a role in influencing much larger global shifts such as attitudes towards trade justice.

Changing your community

Your Turn is one of the projects that builds leadership through the second model – working with small groups on making change at the community level. It recruits young people (13-15 years old) at school with the aim of expanding their horizons by taking them 'behind the scenes' of local businesses, government, service providers and community organisations.

Once participants have experienced how these organisations function, their own skills are developed on a three-day course. The first two days are built around a series of interactive games, held with adult experts from relevant local organisations, which demonstrate how power can be used in making decisions.

In one of these – the 'Trading Game' – participants role-play setting up a small business and taking advice from relevant parties, such as the bank or business development advisers. In another – the 'Power Game' – participants play the part of different stakeholders on a council board, taking advice from experts and debating the issue in front of them, such as a proposed curfew for young people. Both games covertly ask young people to consider issues from another's point of view; they demonstrate how most decisions disappoint at least one stakeholder.

A campaigning workshop is held on the final day of the course. Participants choose a local project they would like to work on and are advised on how to fundraise and campaign for it. Past examples include removing graffiti from school toilets and introducing a text-enabled anti-social behaviour reporting service into a nearby shopping complex.[39]

In contrast to *Your Turn*, ***Youth Timebank*** encourages young people to choose a potential community project as soon as participants begin the programme. Project staff hold informal and open-ended brainstorming discussions with school pupils on potential action plans when they first engage with them.

In Lambeth the participants at three schools have chosen to do an exhibition on citizenship, a fundraising event for the South Asian tsunami and a project to improve the playground facilities.

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[39] This example won a Princess Anne Award for innovation

The organisation is highly flexible in the facilitation of groups of young people. *Youth Timebank* has recently announced a challenge to schools in Waltham Forest: whichever issue from the citizenship curriculum they are covering, they can provide resources to help bring it to life. Examples include film diaries, newsletters, events, debates and conferences.

Envision runs a group volunteering programme for 16-19 year olds, mostly in London and Birmingham, for projects with an initial lifespan of one year. At the start of the cycle in November, potential participants from around the country are invited to a large event where they can take part in taster sessions on potential project ideas, such as crime reduction, fair trade initiatives or improvement to the local environment, and workshops on practical skills, including marketing, communication, team-working and lobbying.

Once they have signed up to the programme small groups of young people (typically 12-15) are teamed up and allocated an adult mentor, who is provided with facilitation training by *Envision*. Usually the mentors are recruited through a volunteering agency but some join the scheme after hearing about it locally. They might be students, business people or staff at the council.

The groups of young people meet regularly and with help from their mentor – and with expert assistance from *Envision* when required – brainstorm ideas, decide on a workable project, assign roles and set to work.

In previous years young people have worked on a variety of projects including local environmental regeneration, international poverty awareness-raising, recycling initiatives, helping local children in care and setting up an after-school youth club.

Once the year is finished the groups join a graduate scheme to continue their projects. A web-based graduate network connects the geographically dispersed teams to maintain links with one another and share good practice.

Awards for champions

There is one further type of programme – recognising and supporting successful youth projects, for example the ***Institute for Global Ethics*** and the Camelot Foundation's 4Front awards highlight particularly impressive projects through their award programmes.

The Impetus Award, run by *the Institute for Global Ethics* provides an incentive for projects working on shared ethical values and also helps sustain them through training and networking opportunities. The award showcases successful projects and shares their best practice through its website and annual event. In this sense it works at one level removed from the majority of projects included in this report – facilitating the projects' development rather than that of the young people directly.

4Front has a different approach. The main input is not to the young people who receive the awards, but to the young people giving them. Young volunteers work in three groups over a lengthy period to plan the awards, to make a film of the whole process and to plan the launch event: a glitzy affair at a central London club. The emphasis is on learning by doing.

They then elicit applications from all over the country from young people engaged positively in their community. The young people who have been trained then decide which of these projects is to be given an award. As with drama projects, a high profile event looming up for a large audience focuses the minds of young people on the need to get things done and not get stuck on differences of opinion. The young decision-makers, film makers and project

managers thereby develop a range of important quasi-professional skills, while the young people receiving the awards get national recognition, not to mention £3,000. Although an expensive project to run, it serves two groups of young people – those willing to learn new skills in negotiation and decision-making and those ready to run projects of their own.

'Viral' leadership

The final model of building leadership adopts a barely visible vertical structure and tries to engage as many people as possible. One emerging example of this type is the **Stop The War Coalition** and its affiliate student groups such as **School Students Against War**. They run an active internet forum for young people to discuss current international events and facilitate local groups of young people who want to run protest events.

Leap Confronting Conflict facilitates a youth-led 'Young Mediators Network' called PeerLink which provides support to young people trained in mediation or conflict resolution. The network runs conferences, conventions and regional events across the UK to introduce new young people to conflict resolution, support those already a part of a local and peer mediation scheme and give a voice to youth mediation schemes at a national level. The organisation is run by a steering group of young members and assisted by two members of staff from *Leap*.

Kikass, for 16-26 year olds in East London, uses new communication technologies and youth culture to attract prospective participants. The core activity is 'Beer Brainstorming'. Young people are invited to discuss topics such as volunteering or money and debt over beer and pizza – often in partnership with other rather more mainstream organisations, such as the Home Office or Barclays Bank.

Street Teamers, who are young volunteers, organise the events and compete with each other to hold them in the most impressive location – by 'blagging' their way into the London Eye or a swish corporate venue, for example. In return for their work Street Teamers get 'Beans' which they can spend on consumer items, e.g. iPods, coaching lessons, such as public speaking or CV advice, or can donate to international causes.

Every so often *Kikass* hold 'guerrilla stunts' which are large-scale events to raise awareness of a particular issue. More than 400 Street Teamers held an AIDS awareness in Trafalgar Square. Through its mixture of viral marketing, unpredictability and partnership with the private sector, *Kikass* manages to engage young people other projects do not.

Beyond ourselves: content and method

At first sight one might have thought that programmes which facilitate peer leadership would operate from arms-length, simply creating a 'space' in which young people can work together on positive social change. But the examples in this section show that young people need structure, method and content as well as influence and power if they are to create projects which achieve their goals.

Unlike tolerance-building projects which work intensively with groups of young people, youth leadership programmes, perhaps counter-intuitively, are more likely to work with adults supporting young people as well as the young people themselves. **YouthAct** puts considerable energy into training parents, teachers and community leaders alongside the young people so that the community projects continue after *YouthAct* has withdrawn (see page 44).

Citizenship Foundation: *YouthAct*

YouthAct, run by the Citizenship Foundation, supports groups of young people (aged 11-18) and their 'supportive adults' (e.g. parents, teachers or community leaders) in achieving political or social change in their school, youth club or community.

In London, the project offers a series of weekly evening training sessions in problem solving, team building, co-operation, influencing decision makers, communication, fundraising and campaigning. The 'supportive adults' are also offered an orientation and training session. After six weeks the group is invited to a residential weekend away where they focus on applying these skills to a cause the young people themselves have selected.

In the past groups have tackled gun crime, mobile phone theft, bullying, teenage pregnancy, housing issues, sexual crimes, school meals and youth service provision. Once the training has been completed the 'supportive adults' are encouraged to take over regular facilitation of the project with assistance from *YouthAct*.

In June 2006 16 children aged 12-13 from the George Mitchell School in Walthamstow signed up to a project which ran weekly for two hours after school. The participants were selected by form teachers from a pool of 26 children who volunteered following an assembly on the programme. Their 'supportive adults' were two schoolteachers who hoped to continue the project and involve other children once the intensive involvement from YouthAct has come to an end.

At the first session participants agree 'ground rules'. The young people then discussed the positive and negative aspects of their community and local area as they saw them. They liked the fact there were lots of local shops, good schools and nice parks and were excited by the Olympics coming to London in 2012.

Many were worried by violent crime – especially gun crime, knife crime, rapes and gang crime. Young people also expressed concerns about transport facilities, youth unemployment rates, under-age pregnancy, fire service response times as well as a lack of entertainment centres.

The second session built on the first. After an icebreaker game participants discussed what sanctions should be imposed for those who break the ground rules. Having decided to adopt a 'three strikes and you're out' policy on lateness, everyone had to sign the ground rules 'contract' and agree to abide by them.

Participants were then shown a promotional YouthAct video to give them an idea of the sort of projects and causes that previous groups had adopted. With the list of positive and negative aspects of their local area from the first session participants brainstormed possible project ideas.

Having hit upon a few key areas for possible action – knife crime, police response times, youth unemployment and safety on buses – the young people split into four mini-groups, each charged with determining the precise problem, which community the problem affects and possible solutions to the problem. They then reported their findings to the other groups in preparation for a final decision at the third session.

YouthAct tackles, and, for the most part successfully, resolves a familiar tension encountered by projects seeking to facilitate community action by young people. On the one hand projects rightly seek to be participatory and youth-led. Yet facilitators must also ensure that the young people choose an area of action which is appropriate and deliver it in a way likely to have maximum impact.

Achieving this balance is not a trivial matter and can be especially difficult for adults who spend much of their time in control over young people's behaviour. At one school, the 'supportive adults', who were teachers, at times strongly directed their pupils energies towards certain topics, such as the prevalence of knives, which seemed to be more of a concern to them than the young people themselves.

But the *YouthAct* trainers were less controlling and the mini-groups which they led produced more structured responses. This highlights the importance of training the 'adult supporters' in a methodology which may be quite unlike their everyday interaction with young people.

In citizenship there certainly is the idea that young people can do no wrong and any adult action taints the process. There is an underlying philosophy of venerating young people.

YouthAct has young people/adult partnerships in which all participants learn campaigning skills. Young people come with issues of concern in their community – gun crime, police relations, bullying, housing – the young people come as a group and have adults that can support them. The young people then run campaigns, demonstrations, efforts to change the curriculum, publicity, recruiting others, lobbying. Projects are led by their ideas.

Amnesty International provides resources for teachers so that they can develop their own knowledge of human rights while they deliver the material in the classroom. In a sense this approach stands completely opposed to the dominant view that 'young people are the problem'. Young people also need the skills and support of the older generation.

Facilitation means skills development for young people in marketing, campaigning, lobbying, negotiating, team working and communication. Giving young people the skills to work with each other to challenge the way things work now and to create the world they want to live in is the greatest empowerment of the next generation.

This seems to work best when power is deployed to create the changes which young people themselves are seeking. Awareness-raising and tolerance-building programmes focus on young people and their relations with others.

Participation programmes are concerned with making change in the way services and communities treat the participants. If optimism is a moral duty, young people with the future before them will readily give their time, energy and creativity to something

other than themselves. This comment from a focus group participant makes the point plainly:

I think young people do want to change the world.

Amnesty International and *People & Planet* are popular organisations because young people, once their eyes have been opened, genuinely care about issues beyond themselves – in this case, human rights abuses, environmental degradation and world poverty. *Your Turn, Youth Timebank* and *Envision* are successful because they give young people the skills to change aspects of their immediate surroundings and communities.

Cutting out the middle man: local, international but not national

Interestingly social action projects such as these either focus on local community campaigns and activities or on wider international issues. Programmes working with young people on national changes are much less common.

Little wonder perhaps that politicians note rather mournfully the difficulty of engaging young people with their national concerns. Somehow national issues do not have the immediacy and impact of the local or the fascination with the unknown that goes with international issues.

Perhaps also young people can see all too clearly that many of the big questions of their time will have international answers. National answers on poverty or the environment for example might only draw attention to the importance of influencing international ones, so why not cut out the middle man?

Think global

This interest in international issues and the growing belief that solutions will be enacted on the world stage places an important emphasis on international content and activities, including international exchanges for young people. This is certainly not a new idea.

International exchanges have long been recognised as a powerful source of learning for young people. Of course, they learn about another place and the people (and sometimes the animals) that live there.

More importantly, out of their own context with their barely noticed day to day assumptions set to one aside, they learn most of all about themselves: their interests; their resilience; their relationships with others and how others see them. All of these are core components in the building of identity.

Perhaps the contemporary challenge is to integrate international thinking and issues into youth work practice which does not involve international exchanges. The growing network of development education centres recognise the importance of international and global issues in domestic contexts.

For decades youth workers have run international exchanges and encouraged young people to reflect on the global issues and events which affect their lives …where youth work might approached global issues as a separate activity, there is a growing imperative for these issues to be placed at the heart of it, woven into the fabric of youth work. We need to support young people in understanding how their lives are linked to others around the globe for their own sake and for the sake of future generations.[40]

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[40] National Youth Agency, *Blackberries from Mexico: Youth work, young people and global society*, 2006
[41] This itself is an excellent example of how power can be divested to young people. Compare with *iCAR* and *Young Voice* who use adult researchers when compiling reports.

Rebel spirit

Turning the focus of change from the participants themselves onto an external issue brings about a new stage in the evolution of the concept of 'identity' for young people taking part. Participation programmes are right to present people's identities as consisting of various overlapping roles depending on the context, leadership programmes introduce an important qualification but sometimes people express themselves in ways which defy categorisation into predetermined social roles.

Young people in particular have a great capacity for thinking and working creatively with a sense of open possibility. At some point, brainstorming and change-making become activities which themselves question the status quo and the collection of 'roles' which conform to it.

Successful leadership programmes capture and relay an element of that questioning and turbulent rebel spirit needed to stoke the fire of progressive social change. Young people get the skills needed to step out of traditional ways to be masters of their own future in a different and better world.

There may be plenty of others who are also interested but as yet outside the loop, as one of the focus group participants noted:

Maybe there are lots of young people who would be interested in doing projects but don't hear about them because they are badly marketed.

Learning from young people

Leadership programmes have not got everything right. Their most evident shortcoming is not learning from their participants to develop their own organisation. **RefugeeYouth** participants use action research techniques to learn more about their members (see page 47). This information is then used to develop organisational and wider policies.[41]

RefugeeYouth

RefugeeYouth is a network of refugee groups for young people across London that provides a space for young refugees to meet and support each other; a way for small refugee groups to share ideas and best practice; and a voice for the young refugee community as a whole. As a result of a detailed needs assessment, a model was developed which supports fledgling, self-starting young refugee groups without crushing their distinctiveness and diversity.

The organisation works on three levels. On one level, *RefugeeYouth* brings together local refugee youth groups as a 'group of groups'. For example Dayah, a group started by five young Somalian women to run football tournaments for young Somalian girls and provide them with mentoring, is one of 34 groups that are affiliated to the umbrella body.

The groups, diverse in size and outlook, come together and share food – cooking for one another is an important element – and ideas on how to run their organisations.

Alongside this informal information sharing, *RefugeeYouth* provide more formal training workshops on fundraising, child protection, health and safety, first aid and writing business plans. Affiliated members can decide on an appropriate level of engagement.

A second core element of the work is a regular meet-up for refugees, whether or not they are part of a local affiliated group. Instead of attempting to copy the success of these self-starting refugee groups,

World Remix welcomes refugees from all countries and celebrates their diversity.

Some of the participants do not yet feel comfortable or ready to form their own refugee group, but they enjoy taking part in an activity with people with similar experiences and histories. Young people from across London come together to take part in art and music activities, share food and relax.

Throughout the life of *RefugeeYouth* there has been a third level to its work: youth-led action research and advocacy. Refugee communities can sometimes feel used by youth workers and artists and writers who work with young people. They often concentrate on clichéd themes, such as 'journey', and assume refugees lives are unrelentingly tragic.

When young refugees have the chance to research their shared experiences and represent their views to the outside world, they reach richer and more salient insights and conclusions. An action research group in 2004 found that young refugees need a space to come together as a group. Action research in 2005 found that refugees are highly skilled in many art forms, e.g. henna, making music, and able to share these and enjoy them with one another.

Because these findings have emerged from its own research *RefugeeYouth* campaigns for more appropriate policy changes. Participants find that instead of always being the receiver of services from others, they can be givers and leaders themselves.

Few other organisations allow participants such a potentially intrusive role. In many cases, especially in large charitable youth group networks, members could use new technology to have a greater input into the running of the central body.

For example, *Amnesty* and *P&P* might encourage young people to design their own

marketing tools (posters, banners, t-shirts) and upload them onto the internet for others to use. Message boards on the organisation's website could also be used to create virtual communities of young people, passionate about the cause and sharing tips on effective campaigning with one another.

9. An analytical framework

KEY POINTS

▶ Projects working with young people can be categorised according to the type of programme content and the style of delivery.

▶ Programmes have varying attitudes towards young people's 'identity' and 'power', whatever their stated ethos. Human rights and citizenship work is best located in projects which divest power to participants, who are then viewed as creative change-makers.

In this chapter the strands of the discussion about different types of projects in the last few chapters are drawn together into an analytical framework. The first element is considering the links between different types of programme content. The second element is to compare and contrast different approaches to learning. Finally, the underlying recurring themes of identity and power are put into a typology.

Programme content: from awareness to leadership

First, a recap of the findings so far: in terms of content, many of the programmes based in schools, youth offending institutions and other 'compulsory' environments seek to make young people aware of risks and dangers: gun crime, bullying and teenage pregnancies, for example. The main tactic is 'shock and awe'.

Other programmes focus on relationships. They build tolerance and common ground between groups defined by 'race' or territory.

A third group of programmes are about how formal institutions and structures work – businesses, voluntary organisations and democratic political activities. These encourage young people to make their voices heard in the organisations that affect their lives.

The final group of programmes which encourage young people to tackle challenges in the wider world, such as climate change, poverty or human rights abuses by facilitating youth-led campaigns or projects.

These four levels of programme content are set out in Figure 1.

Figure 1: The content of projects for young people

Some projects and activities straddle several layers. Others progress through the layers as their lifecycles develop.

For example, they might initially work with a group of young people on how they perceived their own identity before broadening the scope to reflect on concerns about community and society. Over time this might develop into a discussion on human rights and ways in which young people can influence the world.

Projects in the outer layers greatly rely on participants having gained insight and knowledge from activities in the inner layers. If young people have not learnt to tolerate those around them everyday they will be unable to comprehend fully calls for universal respect and dignity, such as human rights, for example.

Styles of delivery and learning

An overarching principle within the approaches considered here and an emerging notion within curriculum-based teaching methodologies is the importance of congruence between the content of what is taught and the method by which it is learnt.

Paulo Freire most elaborately and powerfully captured the distinction between traditional and critical pedagogy.[42] Freire argued that traditional teaching methodologies based on teacher-centred approaches preserved undemocratic authoritarian relations of power. Learners in traditional pedagogies are disempowered because they are treated as passive consumers of knowledge rather than the producers of it.

A more enlightened approach, which encourages independent thinking, would balance the power in the classroom and level the playing field of ideas so achieving congruence between content and method. On no subject does this analysis return louder echoes than on human rights and citizenship. To put it at its most extreme, learning international human rights instruments by rote is hardly likely to

encourage the spirit of inquiry and challenge to authority that the principles of human rights forcefully espouse. In that case message and method would clearly have fallen out of kilter.

Just as there are differences in the content of programmes for young people, so there are differences in the way projects can be delivered. At their simplest, projects employ formal learning techniques to get the message across. Although on occasion this may be more participative than 'talk and chalk', these programmes generally use similar methods to school teaching such as lectures, videos and structured discussion.

Freire's analysis would suggest a critique of such traditional learning methods for failing to create a space in which young people can learn and live out active citizenship. Formal learning and diversionary activities both fail to create a congruence between content and method, an environment in which participants can learn without their creativity being stifled by overbearing rules.

As one of the focus group participants noted:

> *In schools work is not voluntary – and this difference is crucial. You can do a lot more with kids who have chosen to be there.*

Although school and diversionary activities currently provide most of the learning opportunities for young people until they reach adulthood, four other modes of working with young people suggest more empowering approaches to learning.

The first is 'informal learning'. This category would include arts projects like ***Photovoice*** which uses photography as a medium to examine attitudes to immigrants, or ***Haringey Warriors***, a sports-based project working on anti-racism.

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[42] Freire, P, *Pedagogy of the Oppressed*, Continuum International, 1970

Informal learning projects are explicit about the values and concepts which they aim to impart. They deliver the programme in an informal setting, centred on an enjoyable activity. For example, *Haringey Warriors* and **Charlton FC** use basketball and football respectively as a hook with which to enrol young people on their anti-racism programmes.

A second set of programmes could be described as 'creative learning'. When young people are given enough training in a particular art they can express themselves through that medium. A research participant made the point:

> *The arts are about raising aspirations and imagining different possibilities – not about coming down to our level.*

New Horizons worked with the Museum of London on a six-month poetry-writing competition for young people at risk. A working poet tutored the participants, whose final works were published across the capital on the London Underground.

Young Voice and **ICAR** similarly help young people internalise the programmes' themes of anti-bullying, anti-racism through the process of artistic creation. They use film as a way for young people to understand and comment upon their surroundings.

A third group of programmes use 'interactive learning' techniques to explore advanced concepts and live out critical scenarios in safe surroundings. For example, several projects use role-play sessions to examine participants' reactions and responses to everyday situations in which important choices are made.

Big Fish use role-play to examine situations of potential unwanted sexual contact or street violence. Participants take turns acting out contentious scenarios and commenting on possible responses.

[43] This analysis is solely based on information presented to the authors in the course of the research.

Other projects use interactive games to examine tricky ideas. **Children for Peace** is a conflict resolution programme for under 18s which emerged from work on sectarian conflict in Northern Ireland. It uses interactive games to examine concepts such as human rights and democracy which can be difficult to internalise following a purely theory-based discussion.

In one exercise young people are split into several groups (labelled 'islands') within which they have to develop internal rules governing behaviour and decision-making. One person from each 'island' is then made to leave their group and join another one, where they must argue for the imported rules to be adopted. Success or failure to do so leads into a discussion of immigration, social rules and democracy and other concepts to which the participants can contribute by reflecting on their experience.

A final set of programmes operate through peer learning and leadership. **Youth Act, Your Turn and Envision**, for instance, ask young people to make decisions regarding the focus and operation of their community projects. **4Front** goes further and asks young people to examine and judge the work of other young people.

Putting young people in charge is likely to have a positive impact on both the environment in which the community project takes place and the participants themselves. Young people are usually highly knowledgeable about the problems in their areas and therefore perceptive about effective solutions. Encouraging them to take the lead also builds communication and negotiation skills and boosts self-esteem. The 'method' categories are depicted graphically, in Figure 2 (page 51).

Bringing content and method together

Following in the footsteps of Freire, making the links between content and method is imperative as shown in Figure 3 (page 52).[43]
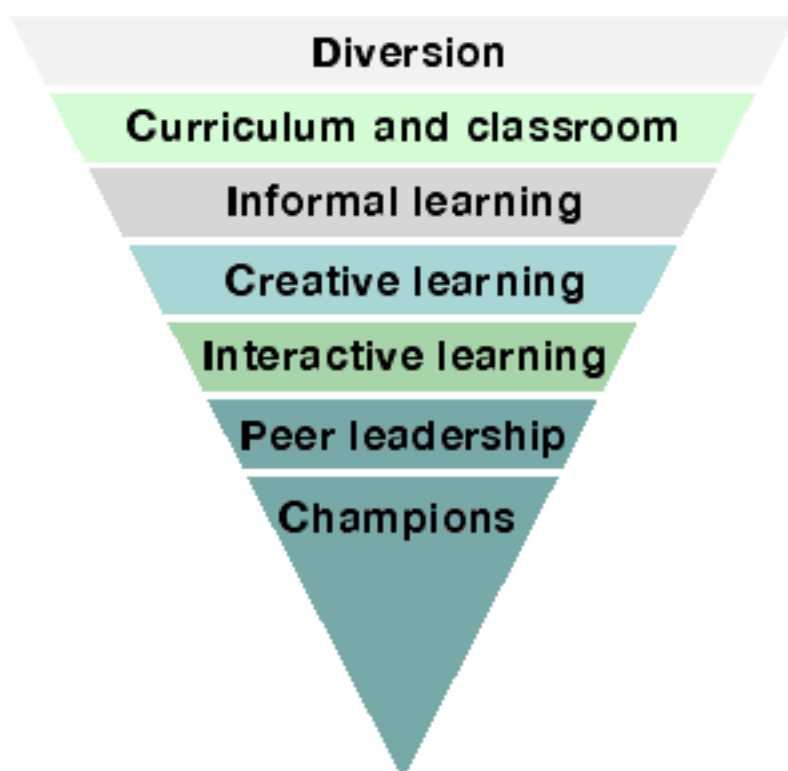
Figure 2: The method of young people's projects

Awareness-raising programmes subscribe to a straightforward bipolar view: young people are mostly good but forever teetering on the edge of wrongdoing. Staff do not shy away from removing participants from the group and talking to them separately. They would say that adult intervention is required when young people impress bad influences on one another.

Programmes designed to build tolerance go one step further. They acknowledge the multiplicity of people's backgrounds and life choices and declare it a richness. Individual self-esteem and group solidarity is enhanced when young people work together, understanding themselves, each other and appreciating difference.
Participation projects helps young people engage with wider society. They demonstrate different roles in mainstream decision-making structures to young people.

Leadership programmes and campaigning represent the final point on this trajectory. In these projects young people are regarded as capable of creating change and challenging accepted ways of working. Power is finally handed over to the participants and their supporters, along with a full kitbag of knowledge, ideas, skills and methodologies. These relationships are set out in Figure 4 (see page 52).

Identity and power

Work with young people on changing the world has to answer two fundamental questions: 'Who are young people?' and 'how can they be helped to bring about change?'. Each project needs to have a firm understanding of the messages it imparts implicitly or explicitly about identity and power. The projects highlighted in this report show a linear pattern.

	Awareness of personal well-being	Tolerance of others	Participation	Leadership and campaigning
Curriculum and classroom	*Be Safe*	*WORLDwrite*	*School Councils UK*	*Youth Timebank*
Informal learning		*Photovoice*	*Citizenship Foundation*[44]	*Amnesty International*
Creative learning	*Bang Edutainment*	*Young Voices; Tricycle Theatre*	*Exposure*	
Interactive learning	*Big Fish*	*Children for Peace*	*Leap Confronting Conflict*	*Your Turn*
Peer leadership				*Citizenship Foundation;[45] Refugee Youth*
Champions				*4Front; Institute for Global Ethics*

Figure 3: Projects compared by content and method

	Awareness raising	Tolerance building	Participation	Leadership and campaigning
Identity	One of two paths: good or bad	Plurality and richness; different but equal	Multiple roles	Creative change-makers
Power dynamics	Individualisation	Group solidarity	Controlled expression and engagement	Divested power

Figure 4: Identity and power

[44] Mock trials; Parliament competition
[45] YouthAct

Conclusions and recommendations

10. Conclusions

At the heart of this report is a stark contrast between two different views of the world.

The first view is expressed in much government policy as set out in the chapter on positive and negative youth policy. Progressive changes such as human rights, greater citizenship and equality can be brought about in large measure by government, without government itself being much challenged.

Those who do not fall in with this national political project are to be encouraged by government action and agents to 'positively engage' as citizens in essentially static structures of social and economic activity by volunteering and participation. Those who deliberately fail to comply with the consensus will either be 'diverted' from trouble or feel the weight of the criminal justice system, even from a young age.

More coercive methods will then be deployed to try to divert them from re-offending and a life of crime and encourage them back into the mainstream labour market. In this framework often the job of the youth worker is to encourage positive engagement; to arrange diversionary activities; to help young people to get into training and work and to organise mandatory programmes for young offenders.

The alternative viewpoint, which is suggested by many of the projects discussed in the second part of this report, is that while the state certainly can promote, encourage and resource policies and activities to promote human rights, citizenship and equality as well as wider social change, it is contradictory to expect the government to be the primary agent of these progressive social changes.

In part this is because these concepts in some ways protect people against the illegitimate action of the state. Additionally many progressive social changes do not happen at the level of national government. They are either more local on the one hand or more international on the other.

Instead progressive social change is brought about by groups of citizens influencing each other to act together across all the public arenas that together make civil society. In order to achieve positive change across those broader fronts citizens, particularly young citizens, must see themselves and their peers as the principle instruments for changing their communities and the world. To do that they need new attitudes and skills.

In this second view of the world the role of youth workers is to help young people to learn creatively and interactively about themselves, to learn to live and work together, to resolve differences, to participate in and influence decision-making and to lead and influence one another. In short, government is not enough; diversion is not enough; employment and punishment is not enough. On the contrary, government, diversion, employment and punishment may be the very things that young people want to work to change.

The analysis of the projects considered in this research suggests that the truth about young people is a long way from the tabloid caricature of drink-fuelled couch potatoes obsessed by football (boys), shopping (girls) and celebrities (both), stirring only from their stupor for another bout of anti-social behaviour or to get together to make trouble with their knife-wielding gang. The evidence is, in fact, that young people are concerned about what's going on in their communities and indeed in the wider world.

They are also concerned about what the world will be like in the future. They are keen to understand themselves and understand each other better. They want to resolve tensions and conflicts, without diminishing people's individuality and difference. They are keen to understand and participate as decision-makers in institutional and power structures.

Most importantly, they are willing to become activists for a different, better world. They want to develop leadership skills themselves and use those skills to positively influence each other. They want to work together on projects in their local communities and they want also to act on international concerns and issues. Young people are, in short, ready to be active, diverse, global citizens.

The projects represented here do not suggest that the expressions of that active citizenship will be within traditional structures, such as parliament, trades unions or traditional faith groups. Instead key approaches for enacting leadership and influence are sports, visual and performing arts and in local communities, as well as on international concerns such as human rights, peace, poverty and the environment.

Young people do not, however, get all the help they need in the years of forming their adult identities and values. Curriculum-based citizenship and human rights education cannot be enough. In terms of the time given over to it, it is marginal in the curriculum. Teachers do not necessarily have the skills and knowledge to do these subjects.

Learning methods do not always reflect the principles of participation, sharing power, learning by doing, learning from one another and learning from one's own experience. Method and message are not congruent.

Outside school too, resources to support young people in positive social change are limited. Youth work resources often focus on the hardest young people to engage, those at risk of offending or involved with anti-social behaviour. Youth workers too often confine their ambition to diversion and personal development. More challenging and ambitious approaches such as conflict resolution, participation, peer influencing and youth leadership are not nearly as common.

Projects which draw on the enormous range of new and now familiar information and communications technologies to work with young people are as rare as Tibetan yaks. This is all the more surprising given the enthusiasm with which young people have participated in new media technologies such as web-based networking groups.

Myspace.com for instance has more than 108 million users worldwide. Facebook, another social networking service, has more than 2.3 million photos uploaded daily. Wikipedia, an online encyclopaedia, is a site on which more than a million registered users (many of them young people) contribute to articles on all manner of subjects.

Youth workers are no doubt as avid in their use of the internet, mobile telephones and so on as anyone else, but youth work practice appears to be largely technophobic, suggesting a failure of imagination. Youth work training and skills does not necessarily equip youth workers to undertake these kinds of activities in day to day youth work settings such as youth clubs.

These more complex and challenging activities are often delivered by trained staff in specialist projects, with bespoke structured materials rich in content, method and learning. These specialist projects are not available everywhere and, even where they are available, they are not always widely known in the community by the young people who might benefit from them.

11. Recommendations

As set out in chapter four of this report youth policy in general is moving fast on a range of fronts. Policies and structures are also evolving and changing on the specific subjects of human rights, citizenship and equality. While this creates uncertainty and a degree of turmoil, there is also an opportunity to influence the emerging structures and policies.

The Government's approach in *Youth Matters* is welcome. The focus on positively engaging young people, encouraging volunteering, local commissioning strategies for youth services and much better web-based information for young people about local youth activities will all definitely make things better.

In addition, better-trained youth workers will be needed and more programmes and projects which work in the more structured, stretching and content-rich way of the projects described in this report.

Set out below are recommendations for those commissioning youth services; independent funders; youth work skills and training.

Commissioning youth services

As already noted local authorities are to become commissioning bodies for youth services once *Youth Matters* has been implemented. As part of those commissioning plans local authorities should:

- not only commission diversion, personal development, employment training and youth offending projects;

- commission projects and activities working with young people on human rights, citizenship, equality and progressive social change;

- commission projects and activities aiming to bring about social change;

- commission projects and activities which raise awareness of risks, encourage tolerance, empower young people for participation and build peer learning and leadership;

- commission projects with a variety of structured methodologies such as those mentioned above;

- commission projects which use different learning styles.

Independent funders

Independent funders have a special role to play as they are not bound by statutory obligations or national or local political concerns. Their role should be to:

- fund youth projects and activities which support and develop peer leadership and influences among young people for progressive social change;

- promote innovative methods of working with young people with a particular emphasis on innovation using information and communication technologies;

- support capacity building, practitioner development and sharing learning and best practice among youth workers and youth projects and activities;

- promote international thinking in youth work;

- promote international exchanges for young people which are content-rich, not just experiential.

Youth work: suggested purpose and skills

Effective work with young people on human rights, citizenship, equality and progressive social change represents a stretching but exciting challenge for youth workers. In the first instance a new purpose is needed for youth work beyond 'choice and voice'; beyond 'personal and social development' and even beyond 'character building'. That new purpose should be:

Building awareness of risk, encouraging tolerance, supporting participation and developing leaders to positively influence other young people.

In the focus groups a number of people commented that youth workers often lacked the skills and training they needed:

I was originally intensively trained in group work and so on. Now it is more of a mix of theory, essay writing and so on because it is a degree. They study the history of youth work. But youth work should be more of a reflection-action dynamic. There is presently far too much of a separation of theory and practice due to a nervousness regarding academic rigorousness.

Perhaps the biggest challenge is the interpersonal and communication skills needed by youth workers to ensure congruence between the implicit and explicit values of their own practice and the values of human rights, citizenship and equality. The message should not be let down and contradicted by the messenger.

As Mary Woolfe, the Principal of YMCA George Williams College, told us:

I would say most of them do have these skills – but this is the biggest learning curve. Students joining us at the start are much more fearful about standing back and letting young people govern or manage their activities and their learning…. if they qualify through to the degree that is quite a major shift.

Recent research[46] showed that three-quarters of street-based youth workers are either volunteers or part-time, sessional staff. They will need assistance in building some of the highlighted interpersonal communication skills, which include:

- engaging participants;

- building awareness of risk and facilitating the skills of managing those risks in young people in one to one and group settings;

- strengthening identity in young people;

- dealing with expressions of negative, transgressive peer leadership amongst young people;

- one-to-one work designed to modify or change negative behaviour;

- leading and facilitating groups;

- supporting young people in improving their confidence and communication skills;

- managing anger;

- managing and seeking to resolve conflict;

- working with difference; encouraging understanding and tolerance of difference through safe debate and dialogue;

- project management skills which can also be imparted to young people;
- facilitating leadership skills;

- reaching young people through new technologies and designing projects which use new media to best effect.

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[46] Crimmens, D. et al., *Reaching socially excluded young people: A national study of street-based youth work*, National Youth Agency, 2004

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These skills for youth workers can either be identified through recruitment or inculcated through training and staff development.

Youth work training

As youth work is progressively turned into a graduate profession, again there is an opportunity for positive influence. Youth work training bodies, whether delivery or accreditation, will wish to consider the suggested skills mentioned above as well as the findings on structure, method and content and different learning styles. In addition, youth work training could make 'active citizenship' a core, mandatory module in youth work training, inspection and evaluation. Several organisations, such as Development Education Centres,[47] provide resources and training for youth workers on related topics and more links should be made with these.

Inspection and evaluation

Although the arrangements are changing youth work will continue to be the subject of inspection and evaluation and quality assurance. Inspectors should:

- review the structure, method and content of youth activities, not just 'process';

- review and evaluate youth work projects using the template of skills set out above.

A last word

In a nutshell, the three recommendations suggested by the findings of this report are:

- placing citizenship and social change at the heart of youth work services and practice, enshrined in a new purpose for youth work;

- commissioning effective projects and activities to deliver that new purpose;

- ensuring that through recruitment and training (pre-entry and continuing professional development) youth workers have the skills – both in developing and managing the activities and the interpersonal and communication skills – to help young create a better and different world.

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[47] See the website of the Development Education Association for more information: http://www.dea.org.uk/dec

Projects involved in the research

Researchers conducted telephone interviews with the following organisations.

Aik Saath

Following violence in Slough, involving young Asian people in 1996-1997, a television documentary was commissioned by the borough council to highlight tensions in the local community. Young people who took part were trained in conflict resolution skills and became a conflict resolution peer training team. Since then Aik Saath has trained several groups in conflict resolution and peer mediation.

Amnesty International UK

Amnesty International (AI) is a worldwide movement of people who campaign for internationally recognised human rights. In pursuit of this vision, AI's mission is to undertake research and action focused on preventing and ending grave abuses of the rights to physical and mental integrity, freedom of conscience and expression, and freedom from discrimination, within the context of its work to promote all human rights.

Bang Edutainment

BANG Edutainment based in Brent was established in 1999 by a team of social entrepreneurs whose aim was to provide people with skills to unlock their potential and develop careers in creative industries. BANG delivers a wide range of taster and accredited courses for young people including radio production, music production, DJ skills, graphics & web design and industry skills.

Barbara Melunsky Refugee Youth Agency

RefugeeYouth is a small but growing network of refugee youth groups across London and the UK which aims to encourage refugees to take initiatives which will improve the quality of their lives and those of other young refugees. As well as creating opportunities and networks for young refugees, they research issues for young refugees and find ways to influence relevant policy and practice.

Barnardo's

Barnardo's works with the most vulnerable children and young people, helping them transform their lives and fulfil their potential. It is the UK's leading children's charity, supporting 120,000 children and their families through 370 services in England, Northern Ireland, Scotland and Wales. It campaigns for better care for children and to champion the rights of every child.

Be Safe Project

The *Be Safe Project* now goes into schools to educate young people on the harsh realities of what can happen when they carry a knife. The team talk to youngsters about why they carry knives, the short and long term repercussions of carrying them, the cycle of revenge and reprisal attacks, the effects on families and the medical implications of when someone is stabbed.

Big Fish Theatre Company

Big Fish Theatre Company aims to create and produce high quality theatre productions and drama experiences for young people in London. Main activities are divided into the production of new Theatre in Education productions and training resources; regional touring of issue-based theatre productions; and social impact projects.

British Youth Council

The British Youth Council (BYC) is the national youth council for young people aged under 26 in the UK. BYC represents and involves a unique coalition of young people through their involvement as individuals or through their youth organisations. They bring young people together to agree on issues of common concern and encourage them to bring about change through taking collective action.

Charlton Athletic Football Club

Charlton Athletic run a diverse and comprehensive range of activities, primarily designed to address social exclusion, promote community cohesion, tackle discrimination and inequality and build social capital. It delivers a programme of work using art and sport as vehicles.

Children for Peace

Children for Peace develop peace-building skills through educational peace programmes and youth exchanges which challenge perceptions and prejudice and aim to encourage tolerance and the acceptance of diversity. Based in a purpose built state-of-the-art 'Peace Centre' it is dedicated to working with adults, children and peace organisations which aim to resolve conflicts at a local, national and international level.

Citizenship Foundation

The Citizenship Foundation is an independent charity which aims to empower individuals to engage in the wider community through education about the law, democracy and society. It focuses particularly on developing young people's citizenship skills, knowledge and understanding.

Common Purpose

Common Purpose helps people in leadership and decision-making positions to be more effective: in their own organisations, in the community and in society as a whole. It offers a range of programmes for leaders of all ages, backgrounds and sectors and a website for citizens who want to take the lead.

Conflict and Change

Conflict and Change, the UK's first community mediation organisation, was established in 1984 as a response to the social tensions arising from economic change and population shift in Newham. It is now engaged in community mediation, schools work, training and community development.

ContinYou

ContinYou uses learning to tackle inequality and build social inclusion. It creates learning programmes and services that offer fresh opportunities to people who have gained least from formal education and training – by working with a range of professional people, organisations and agencies to enhance what they do to improve lives through learning.

Envision *Envision* was founded in 2000 by four young people. The organisation aimed to challenge the general perception that young people are apathetic and disengaged – unconcerned with the challenges that face Britain and the world in the 21st Century. *Envision's* simple model supports young people to develop the skills, awareness, confidence and motivation necessary to lie at the heart of positive change.

Exposure Based in Haringey in north London, *Exposure* is a charity which enables children and young people from all backgrounds, including disadvantaged groups and those from areas of deprivation, to participate and achieve their fullest potential in the media. *Exposure* publishes the free *Exposure* youth magazine, the free companion children's magazine *Junior Exposure* and undertakes other publishing, video production, advertising, design and internet activities.

Forward Thinking This new charity aims to increase the opportunities available for Muslims in the UK and increase understanding of Islam. It has several initiatives including training imams; countering intolerance; empowering Muslim girls; and getting young Muslim voices heard.

Hanover Foundation *The Hanover Foundation*, a registered charity, has been offering a personal development coaching service to schools since 1997 that sets out to tackle the issues of social and emotional behaviour difficulties. It uses goal-orientated personal coaching to encourage self-discovery and awareness in the client.

Haringey Warriors Youth Organisation *The Haringey Warriors Youth Organisation* (HWYO) is a community group that provides youth services in North London. Since 2001 It has provided sessions in sport and music based activities aimed at closing the divide within the community and improving opportunities for young people.

Heartstone *Heartstone* provides resources for young people to increase understanding of difference, prejudice and intolerance. It produces story-based resources for discussion, and photographs and features on a wide range of issues for older children and young people.

ICAR *ICAR* is an independent information and research organisation based in the School of Social Sciences at City University in London. It collects, analyses and publishes independent information on asylum in the UK and explore ways of improving the lives of refugees and asylum seekers in the UK.

Industrial Dwellings Society The *Industrial Dwellings Society* is a housing association which manages more than 1,300 properties in Hackney, Tower Hamlets, Southwark, Redbridge and Barnet.

Institute for Global Ethics

The main focus of IGE UK is on values and citizenship education, public policy and civil society , and corporate and organisational services. Its funding comes from a combination of charitable donations, foundation sponsorship, corporate and individual memberships, and fees for services.

Kikass

Kikass is a charity that brings together young people across the UK to champion career and personal development, while channelling raw talent into finding creative solutions to social issues and building active communities among 16-26 year olds.

Leap Confronting Conflict

Leap Confronting Conflict is a national voluntary youth organisation providing opportunities, regionally and nationally, for young people and adults to explore creative approaches to conflicts in their lives. It runs projects on conflict resolution in schools; on gangs and territorialism; and on youth leadership.

Leaps & Bounds

Leaps & Bounds combines life-coaching skills and powerful personal development training with a unique ballet experience to transform the lives of young people. A group of young people aged between 15 and 18 selected by the Birmingham and Black Country local authorities are assigned a life coach with whom they'll learn new skills to help them get their lives back on track culminating in an exciting and demanding opportunity to perform with Birmingham Royal Ballet.

National Children's Bureau

National Children's Bureau is a charitable organisation that acts as an umbrella body for organisations working with children and young people in England and Northern Ireland. It works in partnership, sharing knowledge, resources and services to have an influential voice in improving the lives of children and young people.

New Horizon Youth Centre

NHYC is a day centre for young homeless people. It offers advice, resettlement work and information on jobs, drug education, training, catering project and accommodation.

Notting Hill Housing Trust

Notting Hill Housing Trust is a large housing association with stock in London. It has pioneered a new approach to social housing by encouraging tenants into home ownership and increasing their sense of belonging to the community and local area.

Outside Chance

Outside Chance is a charity which runs workshops in schools and young offenders institutions trying to steer young people away from the use of violent weapons and a life of crime.

People & Planet

People & Planet is the largest, student network in Britain campaigning to alleviate world poverty, defend human rights and protect the environment. It supports networks of campaigners at sixth forms, colleges and universities.

Photovoice

Photovoice is an international development charity working to empower disadvantaged people with photographic skills so they that find confidence in their voices and are enabled to speak out about their challenges, concerns, hopes and fears. In the UK it has worked with refugee groups, homeless people, gypsy and traveller groups and people with family members in prison.

Rank Foundation

The Rank Foundation is a grant giving charitable trust which concentrates exclusively on the promotion of Christian principles through film and other media; encouraging and developing leadership amongst young people; and supporting disadvantaged young people and those frail or lonely through old age or disability.

Salmon Youth Centre

The Salmon Youth Centre in Bermondsey aims to inspire young people to realise their potential, to contribute positively to the communities in which they live and discover meaning and direction for their lives.

Schools Councils UK

School Councils UK is an independent charity which promotes and facilitates effective structures for pupil participation in every school. It produces resources to support schools with student voice and school council development. Its resources are used by more than half the schools in the UK.

Second Wave

Second Wave, based in Lewisham, provides youth and community activities with a special emphasis on youth leadership and empowerment. It runs creative arts-based workshops to explore and discuss issues of immediate relevance to participants.

Youth Timebank

Youth Timebank work with several schools on youth volunteering and community projects. The children are encouraged to come up with projects that would develop their community and *Timebank* provides them with support to make the project into reality and make it sustainable.

Tower Hamlets Summer University

Tower Hamlets Summer University provides a programme of free courses and activities combining academic and vocational study, performing and visual arts, music, sports, information technology, new media, personal development, entertainment and year round volunteering opportunities takes place each year.

Tricycle Theatre

The Tricycle is a theatre in north west London that provides special emphasis on supporting socially inclusive educational programmes that attract and reflect the culturally diverse local community. This includes literacy classes, creative writing courses and drama groups.

WORLDwrite

WORLDwrite is an education charity based in Hackney whose mission is to challenge prejudices and stereotypes by giving young people a unique opportunity to see the world from a fresh perspective through a first hand investigative experience. The charity helps create links between young people across the globe, encouraging them to learn from their peers, expand their horizons and champion the aspirations of newfound friends.

Youth Culture Television *Youth Culture Television* provide young people aged 11-20 with learning and development opportunities through film and TV recording and production.

Young Voice *Young Voice* undertake research with children and young people. It works in partnership with young people to bring clients their views, experiences and concerns through research, evaluations, training and consultation.

Youth at Risk *Youth at Risk* run intensive programmes with the aim of deterring young people from a life of crime, unemployment and unfulfilled potential. It holds coaching sessions for the most 'at risk' young people who are disrupting community life; under-achievers at school; and young people who are long-term unemployed.

Youthnet *Youthnet* provide high-quality information, signposting and frontline emotional support primarily through the internet. It runs two complementary websites: TheSite.org, which provides support and guidance to young people aged 16-24; and do-it.org.uk, which links users to volunteering opportunities.

Focus group attendees

Susie Miller	Big Fish Theatre Company
Carrie Supple	Citizenship Foundation
Rachael Takens-Milne	Citizenship Foundation
Sam Nicholson	Citizenship Foundation
Ros Johnson	Common Purpose
Adam Short	Institute for Global Ethics
Ros Norton	Barbara Melunsky Refugee Youth Agency
Lucy Freeman	Tricycle Theatre
Isobel Mitchell	Amnesty International UK
Rebecca Galbraith	Citizenship Foundation
James Williams	Envision
Huda Jawad	Forward Thinking
Jo Broadwood	Leap Confronting Conflict
Ali Reilly	Leaps & Bounds
Keith Horsfall	Leaps & Bounds
Asher Jacobsberg	School Councils UK
Viv Regan	WORLDwrite

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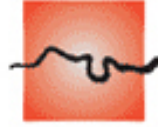
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