Commonwealth Youth Programme

Diploma in Youth Development Work

## Module 4

# Working With People in Their Communities

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# The Commonwealth Youth Programme's Mission

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

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

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

# Acknowledgments


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Pan-Commonwealth consultant in development of the CYP Diploma – Martin Notley.

The Commonwealth of Learning for the provision of technical advice and expertise throughout the process.

The CYP Regional Centres and the following institutions for conducting the Regional Reviews:

- CYP Africa Centre; Adult Learning Distance Education Centre, Seychelles; Makerere University, Uganda; Management Development Institute, The Gambia; Open University of Tanzania; The Namibian College of Open Learning; National University of Lesotho; University of Abuja, Nigeria; University of Botswana; University of Ghana; University of Malawi; University of Nairobi, Kenya; University of Sierra Leone, Fourah Bay College; University of South Africa; Zambia Insurance Business College Trust.
- CYP Asia Centre; Allama Iqbal Open University, Pakistan; Annamalai University, India; Bangladesh Open University; Indira Gandhi National Open University, India; Open University of Sri Lanka; SNDT Women's University, India; Universiti Putra Malaysia.
- CYP Caribbean Centre; University of Guyana; University of the West Indies.
- CPY Pacific Centre; Papua New Guinea Institute of Public Administration; Royal Melbourne Institute of Technology, Australia; Solomon Islands College of Higher Education; University of the South Pacific, Fiji Islands.

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# Introduction

Welcome to Module 4 *Working With People in Their Communities*. If you already have significant experience as a youth development worker, you will have spent a lot of time working with individuals and groups. During the course of your work, you will probably have had doubts about your performance and may have wondered how you could improve on what you were doing. Improvement is partly a matter of experience, but it is much the best to have a carefully directed experience, shaped by what research has shown to be effective.

In this module, you will explore what is currently understood about the most appropriate knowledge and skills required for working successfully with young people in groups.

- You will be encouraged to think about and reflect on your successes and difficulties.
- You will study how other people have worked in communities, and their theories about their work.
- You will explore the theory and practice of community development, with particular reference to the work of Paulo Freire.
- You will learn about community development work plans, and how to make and implement them.
- You will examine the characteristics of an effective group leader.
- Finally, you will consider the processes involved when your work is completed and you reach the end of your involvement.

# Module learning outcomes

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

## Knowledge

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

- recognise several useful models for analysing human behaviour and individual differences
- identify with the nature of group dynamics and the roles adopted by individuals in groups
- acknowledge your own preferred roles within group situations
- be familiar with key concepts in community development.

## Skills

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

- work effectively as a member of a group
- take on a variety of roles in a group, including leadership and advocacy
- know how to develop your own skills in facilitating a group
- use the techniques of community development
- create effective planning strategies and develop community profiles, social community plans and personal plans
- promote the participation of young women and men in community activities

# About this module

Module 4 *Working With People in Their Communities* is divided into four units:

## Unit 1: Working with young people

In this unit, you will be introduced to the different concepts associated with community, community development and community work.

## Unit 2: Getting going in the community

This unit looks at the process of entering the community and the agency. It addresses the importance of planning your work and provides guidelines for developing community profiles as well as work plans.

## Unit 3: Worker roles and methods

In this unit, you will examine and discuss the various roles played by the community worker. You will also look at forms of participation, as well as techniques that may be used to promote participation when working with a community or group. In addition, you will explore the stages in the development of groups and identify some activities that may be used to promote 'good' group processes.

## Unit 4: Moving to the next stage

This unit provides you with a brief introduction to social planning and its main elements, then goes on to focus on using networks and partnerships in your work. Finally, you will reflect on the issues that are involved in the processes of ending your involvement in a programme / project.

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

| Module 4 Learning outcomes | | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|
| **Knowledge** | | | | | |
| 1 | Recognise several useful models for analysing human behaviour and individual differences. | x | | x | |
| 2 | Identify with the nature of group dynamics and the roles adopted by individuals in groups. | | x | x | |
| 3 | Acknowledge your own preferred roles within group situations. | | x | x | |
| 4 | Be familiar with key concepts in community development. | x | x | x | x |
| **Skills** | | | | | |
| 5 | Work effectively as a member of a group. | | x | x | x |
| 6 | Take on a variety of roles in a group, including leadership and advocacy. | | x | x | |
| 7 | Know how to develop your own skills in facilitating a group. | x | x | x | x |
| 8 | Use the techniques of community development. | | x | | x |
| 9 | Create effective planning strategies and develop community profiles, social community plans and personal plans. | | x | | x |
| 10 | Promote the participation of young women and men in community activities | x | x | x | x |

# Assessment

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

## Methods

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

- A report of about 2,000 words – outlined at the end of Unit 2 (worth 50 per cent of the final mark).
- A review of the learning journal you keep – see below (worth 20 per cent of the final mark).
- A written examination set by the institution in which you are enrolled for this Diploma programme *or* a 1,500 word written study – outlined at the end of the module (worth 30 per cent of the final mark).

Several exercises, some requiring field investigation and action, will be required in the course of your work on each unit. You will probably be required to do the first assignment after you complete Unit 2.

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

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

- the learning activities you will undertake on your own
- the learning activities you will undertake as part of a group
- whether it is practical for you to do all of the activities
- the evidence you will produce to prove that you have met the learning outcomes – for example, learning journal entries, or activities that prepare for the final assignment
- how to relate the assignment topics to your own context
- when to submit learning journal entries and assignments, and when you will get feedback.

## Learning journal

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

For Module 4, Assignment 2 – The learning journal – requires you to produce the following material:

1 The notes and records from the activities included in each unit

2 At least 10 'reflective' entries that record reflections on your paid or unpaid face-to-face work with young people and/or other aspects of your work as a youth development worker (e.g., staff supervision, networking with other organisations). Each reflective entry should use the following format:

   (a) Brief description of what happened and what you did

   (b) Brief reflection on why it happened and why you took the action

   (c) What ideas or theories explain (a) and (b)

   (d) What would you do differently next time? What would you do in the same way next time? Why?

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

## Self-test

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

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

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

| | Yes | No | More or less |
|---|---|---|---|
| Can you identify models for analysing human behaviours and individual differences? | | | |
| Do you recognise the nature of group dynamics and the roles adopted by individuals? | | | |
| Can you analyse the causes and consequences of conflict within group situations? | | | |
| Can you acknowledge your own preferred roles within group situations? | | | |
| Are you familiar with key concepts in community development? | | | |
| Are you able to work effectively as a member of a group? | | | |
| Are you able to play a variety of roles, including the leadership of a group? | | | |
| Have you developed your own skills in facilitating a group? | | | |
| Are you able to intervene to resolve conflict in group situations? | | | |
| Are you able to develop community profiles, social community plans and personal plans? | | | |
| Can you use the techniques of community development? | | | |
| Are you able to promote the participation of young women and men in community activities? | | | |

# Learning tips

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

## How long will it take?

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

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

## About the study guide

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

## Activities, self-help questions and case studies

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

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

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

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

## Readings

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

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

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

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

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

## Unit summary

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

### Icons

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

### Self-help question

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

### Activity

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

### Reading

Read as suggested.

### Case study

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

## Studying at a distance

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

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

1 **Plan** – Give priority to study sessions with your tutor and make sure you allow enough travel time to your meeting place. Make a study schedule and try to stick to it. Set specific days and times each week for study and keep them free of other activities. Make a note of the dates that your assessment pieces are due and plan for extra study time around those dates.

2 **Manage your time** – Set aside a reasonable amount of time each week for your study programme – but don't be too ambitious or you won't be able to keep up the pace. Work in productive blocks of time and include regular rests.

3 **Be organised** – Have your study materials organised in one place and keep your notes clearly labelled and sorted. Work through the topics in your study guide systematically and seek help for difficulties straight away. Never leave this until later.

4 **Find a good place to study** – Most people need order and quiet to study effectively, so try to find a suitable place to do your work – preferably somewhere where you can leave your study materials ready until next time.

5 **Ask for help if you need it** – This is the most vital part of studying at a distance. No matter what the difficulty is, seek help from your tutor or fellow students straight away.

6 **Don't give up** – If you miss deadlines for assessment pieces, speak to your tutor – together you can work out what to do. Talking to other students can also make a difference to your study progress. Seeking help when you need it is a key way of making sure you complete your studies – so don't give up!

## If you need help

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

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

***We wish you all the best with your studies.***

# Unit 1: Working with and for young people

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# Unit introduction

Welcome to Unit 1 *Working with and for young people*

This unit begins with a discussion of different concepts of community. We look at the developing meaning of the term 'community' by exploring how the use of this has changed in recent years. Next, we focus on the origins of community development and how this has evolved as a practice. We then look at the roles young people actually play and those they might play in community development and discuss community issues of concern to them. We finish the unit with a discussion of the essential characteristics that a community youth worker must have. In addition, you will undertake several activities geared at getting you to reflect on how to apply these concepts effectively in your practice as a youth development worker. These activities will help to prepare you for your written assignments.

# Unit learning outcomes

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

- Discuss key concepts in community development, such as the evolution of the definition of community development, the different types of community and the functions of community
- Identify specific situations where you can use the nine stages involved in community development
- Argue the concept of community beyond its physical or geographical boundaries
- Justify, in your own words, the importance of empowerment, participation and inclusion in youth development work
- Identify the key characteristics of a youth development worker.

# Community: not just a place

## What is a community?

### Activity 1.1

(about 5 minutes)

Before you read further, take your learning journal and write down what comes to mind when you use or hear the word 'community'.

Did you think of a village? A neighbourhood? Well, if you did, it may have been because you, like most people, associate community with people living in a particular physical or geographical location. As we develop this module, you will see that the term 'community' refers to much more than this.

This perception of community as being determined by the physical or geographical location where people live has its origins in earlier efforts to implement community development programmes in areas denoted by geographical names. These initiatives usually did not consider the importance of looking at the other crucial meanings entailed in the term community, or discuss the social and psychological nature of the geographically identified communities themselves. But this has been changing, and community workers have come to appreciate that community is about considerably more than the location where groups of people live.

You probably did think primarily about the people living in the village or neighbourhood. The physical boundaries of communities are of course important in affecting the degree of intimacy and possibilities of action that people experience within those boundaries. However, as development workers you will also be concerned with the complexities of the way in which the inhabitants of that space interact with one another and the nature of the bonds of affinity and/or affection that they share. You might also have focused on community as an area of common life or shared interests. Look now at Self-help question 1.1.

## Self-help question 1.1

(about 35 minutes)

The following is an extract from 'In the Castle of My Skin' by the Caribbean author George Lamming, who was born in Barbados in 1927. Here, the writer captures life in the community in which he grew up as a boy. As you read, reflect on the writer's experiences of living and working in a community. When you finish reading the extract, compare it if possible with a similar piece of literary work from your country or region that depicts a particular community.

> "The village was a marvel of small, heaped houses raised jauntily on groundsels of limestone, and arranged in rows on either side of the multiplying marl roads. Sometimes the roads disintegrated, the limestone slid back and the houses advanced across their boundaries to meet those on the opposite side in an embrace of board and shingle and cactus fence. The white marl roads made four at each crossing except where the road narrowed to a lane or alley that led into a tenant's backyard. There were shops at each crossing: one, two, sometimes three, and so positioned that the respective owners could note each other's customers. In addition, whenever there were shops there was a street lamp ringed to a post, and always much activity, and often the stench of raw living. The lamps were fuelled with gas and lit at six every evening. When the lights went on, little boys like a bevy of flies assembled around the lamppost for gossip and stories. Elsewhere in a similar manner, men gathered to throw dice or cut cards or simply to talk. The spectacle repeated itself at each crossing where there was a street lamp ringed to a post. The roads bore names – Murrell, Alkins, Hunt – and a curious one-way affection grew between the villager and the road he lived in; just as a mutual antipathy sometimes passed from dwellers in one road to those in another. Now and again, those who lived at Alkins would contrive a secret conspiracy against those at Murrell, and the verdict was always the same. The people in Hunt's road, those in Alkins would declare, were a lot of so-and-so's.
>
> There was a public bath for men and women with a perpetual stench of disinfectant pervading the air, and everywhere limestone constructions like roof-less ovens for the disposal of garbage. However, most notable was the wood of mahogany trees through which the trains passed from the city on their excursions to the country. There were days when the village was quiet: the shoemaker plied

lazily at his trade and the washerwomen bent over the tubs droned away their complacency. At other times, there were scenes of terror, and once there was a scene of murder.

But this season of flood could change everything. The floods could level the stature and even conceal the identity of the village. With the turn of my ninth year, it had happened again. From the window, I looked at the uniform wreckage of a village at night in water."

Now that you have read the extract, how did you find the passage? Interesting, we hope. Consider the following questions and write down your answers in your learning journal:

- What is the image of community that the writer conveys?
- Do you think that any of this image holds true for local communities that you know today?
- What do you think might have caused changes in his Barbadian village since the writer was a boy in the 1930s?
- Might any elements of that community have remained the same? Why?

Look at the main points you have written down. Think about whether they are relevant to the community in which you work or live. When you visit other communities as part of this programme, check whether these points are relevant to them.

*Turn to the end of this unit for some suggested answers to these questions.*

## Defining community

As you have learned, the term 'community' is not easy to define. Let's look at some authors' definitions of community and how they differ.

Harper and Dunham (1959), cited in Commonwealth Secretariat, 2000) claimed that community could be defined by two characteristics:

- geographical boundaries
- social cultural homogeneity, consensus, self help and other forms of intereactional behaviour.

Warren (1966), cited in the same publication, offered a simplified definition that seems to be quite useful. In his words, a community is '*a combination of social units (with a high degree of interdependence and common ties) which perform a major function, having locality relevance'*.

## Changing concepts of community

All around the world people are discovering that some of the cherished ideals of community, associated with the image of interdependence and common ties, are disappearing. Indeed, some question whether there ever was a time when individuals, families and groups enjoyed the level of harmony and cooperation associated with Warren's description – the highly touted 'Golden Age' of community development.

In spite of the changes that are taking place, it is important that we look at some of the basic functions of community associated with Warren's view. We can then move on to consider the alternative ways in which the term has been used. Looking at the concept of community from different perspectives will help you to fulfil your role as a youth development worker more effectively.

## The functions of community

To have a better understanding of the basic functions of community, it is useful to examine these within the context of the family and the functions that the family performs as a pivotal social unit.

### Self-help question 1.2

(about 15 minutes)

Before reading on, consider your own family and the families of others you know.

What do you think are the major functions of the family unit?

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

Your reflections will no doubt have led you to conclude that the family unit has several major functions, from child rearing to providing for elders, for example. Well, communities share many of the functions of the family, as you are about to learn.

### Basic functions

The basic functions of a community have been defined by Jack Rothman (1995) as:

- economic (production / distribution / consumption)
- socialisation (family / education)
- political (social control)
- participation (voluntary associations)
- mutual support (health and welfare).

In summary, the community is the place in which we:

- earn or make our living
- obtain the goods and services we need for sustenance and recreation
- learn which values and behaviours are appropriate
- have a voice in governance.

Although the emphasis of these basic functions is on the various forms of social interaction, the underlying assumption in this view of community is that this interaction occurs in a defined place or space. The term 'spatial' is used to identify this type of definition. According to Rothman (1995), spatial definitions of community '*emphasize the territorial organization of people, goods, services, and commitments. It is an important subsystem of society …'* (p. 10).

## Broader functions

Community also helps to define who we are and where our loyalties lie. Note the reference to 'commitments' in Rothman's quotation above. In his description, community also means people's networks and social systems. It is at this level of social networks that community's broader functions are defined. It is when you consider problems in the community that this broader function of community network is seen to be so important. As an example, Mark Smith (2001) cites Wenger, who studied the support received by elderly people in Wales. She identified five types of community network providing local support:

> "(1) the local family-dependent support network. This mainly relied on close kin, who often shared a household or lived locally.
>
> (2) the locally integrated support network. This typically consisted of local family, friends and neighbours.
>
> (3) the local self-contained support network. Usually restricted in scale and containing mainly neighbours. This form had relatively little kin involvement.
>
> (4) the wider community-focused support network. Involving a high level of community activities, this forum also typically entailed a high number of friends and kin.
>
> (5) the private restricted support network. Characterised by an absence of close kin, aside from a spouse in some cases, this 'type' also meant few friends or neighbours."

In this case, Wenger found that most important, for elderly people in Wales, was the locally integrated support network.

Nowadays, as we live in larger, more complex communities in terms of their social support networks, we tend to feel that there is a decline in the 'sense of community'. Many factors contribute to this feeling of apparent decline. Economic growth and industrialisation have contributed to higher concentrations of individuals in geographically spread out urban centres. Invariably, this leads to more complex and structured support networks that do not rely as much on the family unit, for example. This can create a sense of anonymity that may contribute to the apparent feeling of decline of community. Let's look at some other factors that may contribute to this reality.

### Factors that undermine community as a sense of place

Given the importance of this social support function, we can appreciate why there is growing concern about the apparent decline of community.

Factors that contribute to this concern include the following:

- Many of us no longer earn or make our living in the place where we live and pursue recreative activities. Even living and recreation can be separated, since we often look outside our immediate neighbourhood for moral and social support.
- The unit of political representation and participation (where it exists) is usually larger than the place of residence – i.e., it takes several neighbourhoods or communities to make up the smallest unit of the political system.

Each person is today likely to be a member of a number of communities, each one performing at least one of the functions that were previously identified as taking place in a single geographical area.

## Is community in decline?

The question that still needs to be answered, however, is whether it is community that is in decline, or whether it is the idea of community as we have understood it that is in decline. Even as we list the factors that seem to undermine the existence of community as a sense of place, daily life exhibits people's increasing search for community, particularly as a space for participation in governance and as an expression of *'identification and interest'* (Smith, 2001, p. 115). For example, Roger Hart (1997) draws our attention to street children whose 'communities' are located in peer groups of other children in similar situations. These communities lack the *'usual geographic concept'*.

This issue is very relevant when we think about working with young people in a community and working with young people as a community. Let's look at two different community perspectives:

1 If my concern as a youth worker is the adjustment of the behaviour of my youth group to life in the community, the emphasis of my work will inevitably be on how to negotiate the geographical community's social organisation to enable my group to participate.

2 If my concern is with my youth group as a community, I will be concentrating instead on developing the social and individual potential of the group and thinking about community regardless of geographical boundaries. We call these 'communities of identification and interest', where communities form on the basis of common identity (e.g., culture, religion) and common interests (e.g., sports, professions).

The social and political changes we've been discussing therefore present us with this challenge: We need to be aware of the type of community we are working with before initiating development work.

To be successful at the work we do, we have to examine the implications for our work very carefully. The following self-help question gives you an opportunity to think about how the evolving definitions of community can impact your performance as a youth development worker.

## Self-help question 1.3

(about 15 minutes)

List at least two factors that you consider to be undermining the traditional notion of community. Beside each item, state briefly what implication this could have for you in your youth development work.

| Factors | Implications |
|---|---|
| 1 _____ | 1 _____ |
| _____ | _____ |
| _____ | _____ |
| 2 _____ | 2 _____ |
| _____ | _____ |
| _____ | _____ |

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

Read over your notes to Self-help question 1.3 and the suggested answers at the end of the unit. Based on your notes and your experience as a youth development worker, do Activity 1.2.

## Activity 1.2

(about 25 minutes)

Reflect on the following questions and write notes in your learning journal in answer to them. You may wish to do this on your own, or use the questions as a basis for a discussion with your friends or fellow students.

1 What are some of the characteristics and behaviours that may help us to perceive youth as a community?

2 Do you think we should think about young people as a single community?

3 What are some of the differences between young women and men – or between 14-year-olds and 19-year-olds, for example?

4 Do you think these differences are enough to consider these specific youth sub-groups as communities in their own right?

5 Are there particular situations when it may be useful to think in this way?

Keep these questions in mind. You may want to reflect on them further in later sections of this unit.

The first part of this unit has introduced several different concepts of community:

- It has highlighted the fact that although the term 'community' has a spatial dimension, it is important to be aware of the different functions of community and the changes that have contributed to make individuals members of several communities.
- It has alerted us to the importance of thinking about communities of identification and interest, especially as we prepare to work with and for young people in a community setting.

At the end of Unit 4 you will find the Readings section. At this time, you should read Reading 1: 'Girl talks link Ghana and the UK', which describes how schoolgirls in London formed community links with schoolgirls in Ghana. It will help you to think about the contemporary changes in the idea of community.

## Activity 1.3

(about 15 minutes)

Reflect on the text you have just read and answer the following question. Register your answer in your learning journal.

In your opinion, what concept of community is depicted in the reading? Why do you think so?

Now complete the following self-help question. It serves to review some of the major concepts covered so far in this unit.

## Self-help question 1.4

(about 10 minutes)

1 The term 'community' refers to:

(a)

(b)

2 Rothman (1995) describes some basic functions of community. List three of these in the space below:

(a)

(b)

(c)

3 Wenger identified five types of support networks. List three of these.

(a)

(b)

(c)

4 What is meant when we say that community has spatial dimension?

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



## What is community development?

Now that you have examined several concepts of community, we will expand the discussion to include community development from both a theoretical and practical perspective. First, we will discuss and examine some of the early initiatives of community development and the shifts that have occurred over the years. But before you learn about what others have written on community development, you need to explore your own understanding of the term.

### Activity 1.4

(about 10 minutes)

Think about the various situations in which you have heard or used the term 'community development'. What was the term referring to?

Before reading further, write a brief statement in your learning journal of your understanding of the term in your own words.

### Origins and meanings of community development

Now that you have reflected on the meaning of community development, let's look at what some authors have to say about its origins and differing meanings. Notice that the terms 'community development', 'community work' and 'community practice' are often used with similar meanings. Nevertheless, the Federation for Community Development Learning differentiates between community development and community work on their website in the following way:

> "Community Development is the process of developing active and sustainable communities based on social justice and mutual respect. It is about influencing power structures to remove the

> barriers that prevent people from participating in the issues that affect their lives."
>
> "Community Work is about the active involvement of people in the issues that affect their lives and focuses on the relation between individuals and groups and the institutions which shape their everyday experience."

Furthermore, the website describes the role of community workers as follows:

> "Community workers facilitate the participation of people in this process. They enable connections to be made between communities and with the development of wider policies and programmes."

Hopefully, these definitions are helpful in clarifying the difference between community development and community work and/or practice. Community work is focused on the practice and implementation of community development. However, keep in mind that in the field it is common practice to use all these terms to refer to community development in general. Let's now look at some authors' views.

Lena Dominelli (1990) suggests that community work began *'when human beings first started interacting socially and recognised the potential for maximising their power by working collaboratively with those who shared their interests'*.

What were the origins of community development? Keith Popple (1995) notes that originally,

> "Community development was an integral feature of British imperialism and dates from before the nineteenth century … the main purpose of this form of community development was the integration of colonial territories into the capitalist system."

Smith (2001) reports that in 1944, a report entitled 'Mass Education in the Colonies' '*placed an emphasis on literacy training and advocated the promotion of agriculture, health and other social services through self help'*.

Popple (1995) explains that community development methods continued to be used in developing countries after the dismantling of colonialism. However, although the term is closely associated with the decolonisation process in the former British Empire, there are several other streams of work that contribute to the tradition of community development throughout the world, representing the earliest efforts in this area.

One stream was the work done in poor regions of the United States, particularly through university extension services. The US subsequently exported this model into Asia – especially to those countries experiencing a communist insurgency.

Another stream of definition of community practice was the *animation rurale* programmes implemented by the French Government

in their West African colonies. Both these and the US programmes had strong elements of adult education and self-help.

There were also the distinctive contributions of the Panchayat Raj movement of India, which provided a system of self-governance at the village level, and the community development programme in Jamaica. Both of these helped to shape the concepts and strategies of community development in the 1940s and 1950s.

By the mid-1960s, community development had won widespread acceptance as a method of addressing the problem of poverty, especially in newly independent countries.

## Definitions of community development

Over the last decades, the definitions of community development have evolved. The following table showcases four definitions:

1 the United Nations (1971)

2 Alan Twelvetrees' (2001)

3 Val Harris' (2001)

4 UK's Federation of Community Work Training Groups' (2001)

| Author / Institution | Definition |
|---|---|
| 1 United Nations (1971) | The term 'community development' has come into international usage to connote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress ...<br><br>In relation to the people, community development is essentially both an educational and organizational process. (p. 6) |
| 2 Alan Twelvetrees (2001) | Community work is: '*the process of assisting ordinary people to improve their own communities by undertaking collective action*'. (p. 1) |
| 3 Val Harris (2001) | Community work is *about:*<br>● *working with others in a community around issues / problems that are clearly defined*<br>● *tackling these issues collectively, and in a way which is agreed by the group*<br>● *perhaps involving people from outside, as long as their views are not imposed on the group.* |

| Author / Institution | Definition |
|---|---|
| 4. UK's Federation of Community Work Training Group (as cited in Harris, 2001) | This definition is focused around four main aims of community work:<br>1 To promote co-operation and encourage the process of participatory democracy.<br>2 To encourage self-determination.<br>3 To ensure the sharing and development of knowledge.<br>4 To change the balance of power and the power structure in ways that will facilitate local democracy, challenge inequalities and promote social justice. |

As you can see, these definitions denote a certain evolution from the 1970s to the year 2001. For example, in the 1970s the definition of community development was more reliant on the involvement of government.

### Self-help question 1.5

(about 10 minutes)

Read the United Nations' definition again.

What roles are being emphasised in community development?

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

The definitions of community development / community work that you have studied present both similarities and differences in their emphasis and approach. Before we compare them, let's analyse how we look at community development in today's reality.

## Today's approach

There are differences in the approach to community work today.

First, there is now a much reduced emphasis on the role of government in leading or shaping the development process. In fact, there are those who argue that the renewed interest in community-based approaches to solving social and (to a lesser extent) economic problems is a direct consequence of the decline in the power of most governments to influence events.

Second, some contemporary approaches to community development place a great deal of emphasis on the rights of so called 'ordinary citizens' – the poor and marginalised groups – to define their own priorities and to contribute to (re)shaping the national agenda on their own terms, as emphasised in Twelvetrees' (2001) and Harris' (2001) definitions.

## Self-help question 1.6

(about 10 minutes)

Go over the four definitions of community development / community work again.

List the common features and then the differences among these four definitions.

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

You were asked earlier in Activity 1.4 to write a statement that represents your understanding of community development. You have now read other definitions of community development, which should have helped broaden your perspective.

## Activity 1.5

(about 10 minutes)

Now write a definition of community development in your learning journal that highlights the idea of a community of interest and identification.

## Stages involved in community development

Community workers have identified a series of stages associated with the process of community development. According to Harris (2001) these stages include:

1 Gathering information from many different sources.

2 Assessing the situation / analysing the information. (Stages (1) and (2) relate to community profiling, which is discussed later in Unit 2).

3 Encouraging people to come together and decide what they want to tackle.

4 Developing and supporting the group, project or campaign. (Stages (3) and (4) concern aspects of planning that are discussed later in Unit 2).

5 Assisting the group, project or campaign to plan its strategies and tactics and to prioritise its activities.

6 Strengthening and maintaining the group, project or campaign as it begins to take action.

7 Supporting their activities through acquiring and sharing relevant knowledge, skills and access to resources and decision makers.

8 Reviewing / evaluating the progress and activities of the group, project or campaign.

9 Assisting the group, project or campaign to wind up or to decide on its next set of activities.

… and the process starts all over again

These stages assume that workers are already familiar with the community and have personal contact with people who live there. However, a new worker needs to consider how to 'enter' the community. This is covered in Unit 2.

# Important terms / concepts about community development

As it was mentioned earlier in this unit, the terms 'community development', 'community practice' and 'community work' tend to be used almost interchangeably. It is not necessary here to go into the varying terms used to describe work at the community level. But you do need to be aware that community development is only one of several terms used, and that people interpret these terms differently. We'll take some time now to explain some different concepts related to community development, including:

- Community organisation
- Community care
- Locality development
- Neighbourhood work

'Locality development' and 'neighbourhood work' are terms that have emerged in an effort to be more precise about the character of community development.

## Community organisation

Those who are part of the American tradition use the term 'community organisation' to refer to those elements of community practice that emphasise the co-ordination of social welfare and development agencies and programmes. They also use the term to refer to the social activism of minorities or marginalised groups.

Keith Popple (1995) explains that community organisation involves *'improving the co-ordination between different welfare agencies'*. In Britain, many youth and community workers are engaged primarily in community organisation as they focus on promoting the use of, or membership of, existing provision of programmes.

Blunt and Warren (1996) note that in community organisation, a group of people with mutual interests and common purposes come

together voluntarily with the sole aim of collectively tackling a common problem or meeting a socio-economic need. According to the authors, community organisation is based on the principles of cooperation and organised group work.

## Community care

In Britain, the term 'community care' has emerged as an alternative to institutional care. In other words, it is a community-based approach to delivering a wide range of established social welfare services, including childcare and care of the elderly and other vulnerable groups. It relies heavily on the work of voluntary organisations and the unpaid labour of women, either in the home or as volunteers in the community.

## Locality development

Jack Rothman produced the seminal work in 1968 that promoted the concept of 'locality development' as an alternative to the looser term 'community development'. While Rothman (1968) defines locality development as a broader framework for community development, the focus of the work remains confined to a geographic area, where the emphasis is to build local community capacity. Locality development work is centred around consensus-building decision-making processes. This concept became one of the three prongs in the concept of 'purposive community change' that Rothman developed and subsequently refined in his 1995 article, *Approaches to Community Intervention*.

## Neighbourhood work

You may already know the term 'neighbourhood work'. It represents an attempt to convey aspects of community practice that involve both a sense of place and personal relationships. Henderson and Thomas (2002), suggest that:

> "Neighbourhood work is concerned with both political and personal development. At its best, it combines systemic change and personal development…. [It refers] to direct face-to-face work with local people who have formed groups or networks to tackle a need or problem they have identified, to give support to each other and/or provide services to people in the area…. Neighbourhood work seeks to involve people at grassroots level in decisions and policies which affect them and their neighbourhoods." (pp. 26–27)

You will note that there is a recurring theme in several of these concepts. They stress the right of citizens to chart a course for themselves and their communities. This is associated with the concept of 'empowerment', which you are going to review next.

# Theories relevant to community development

Next we are going to analyse two theories that are extremely relevant to community work:

- Paulo Freire's empowerment theory
- The social capital theory.

## Empowerment and Paulo Freire

One of the earliest formulations of this theory came from the work of the late Brazilian educator, Paulo Freire, whose ideas you have already encountered in Module 2. Freire developed the method known as 'conscientisation' or the practice of critical consciousness. Freire worked in the north-east of Brazil, the poorest region of the country. He developed a method of adult education that enabled participants to analyse and act on their situations of powerlessness and impoverishment.

Freire's methods formed the foundations of the participatory, experiential, 'bottom up' approaches that are evident today in so many branches of the social sciences, including social research, psychological research and community work. The theory is based on the idea that poor people are the experts on their own situation, and that it is possible to defeat the feelings of indifference and complacency that are so often evident among the poor by working on issues important and relevant to them. Anne Hope and Sally Timmel (1995) observe,

> "Only by starting with the issues on which the community have strong feelings – hope, fear, worry, anger, joy, sorrow – and bringing these to the surface, will we break through the deadening sense of apathy and powerlessness which paralyses the poor in many places." (p. 17)

Freire challenged what he called the 'banking concept' of education, where knowledge is treated as a commodity that the teacher 'owns' or controls. In this framework, the student is seen as an 'empty vessel' in which the teacher deposits knowledge.

Freire argued that the teacher's role should be to facilitate the students' or learners' discovery of the knowledge that they already had but did not realise that they had (for a thorough examination of this idea, look again at Module 1 Learning processes). It is this process of self-discovery that the learners find empowering and that motivates them to act on the basis of their 'newly uncovered' knowledge.

Using pictures of the actual poverty-stricken situations in which people lived as the focus of what he called 'generative themes', Freire adopted a process of questioning (What do you see in these photographs? Why do you think this is so?). From the resulting

interaction he would build up a structure of ideas out of the peasants' own thinking, so that it formed a thesis on the basis of which they could act to change things. Those who adopted this approach encouraged learners to think about and then act on their situations.

Freire's approach has useful applications in the context of youth development work, particularly as it relates to creating the right environment and selecting the appropriate methods that will enable young people to articulate their interests and to think and act creatively and responsibly. Remember that youth are potentially active, creative social agents, not simply passive recipients of community benefits.

The following activity gives you the opportunity to examine how Freire's approach might apply to work with youth in their communities.

## Activity 1.6

(about 20 minutes)

In your learning journal, write notes in answer to the following questions. You may want to discuss them with peers or fellow students, or reflect on them yourself.

1 Make a list of some of the ideas and attitudes that adults traditionally have about the activities of young women and men. (Seek the views of the adults you know.)

2 How are adult ideas about the needs and interests of young men different from their views of young women? For example, are there expectations that young men in their early 20s need to secure employment to perform their roles as providers, while it is assumed that young women of that age may be taken up with child-bearing? (We still talk about young women being of childbearing age, but have you ever heard young men described as being of 'fathering' age?)

3 How might these attitudes affect the programmes that are organised for the benefit of young people?

4 What are some of the forces at work in society that disempower young women and young men? Consider for example, stereotypical attitudes.

5 Can you find examples of programmes that illustrate stereotypical attitudes? What other barriers to empowering young women and men can you identify?

6 How could an emphasis on empowerment help to re-shape our ideas about youth and the kinds of programmes that they need?

## The idea of 'social capital'

Robert Putnam (2001) explored the idea of 'social capital' and helped to encourage interest in the concept / theory. Capital is a concept from economics and refers to any accumulation of resources that can be used as a source for creating wealth. As Mubangizi (2003) notes, there are five forms of capital:

1 Financial capital (savings, cash, reliable money inflows)

2 Natural capital (land, water, minerals, living creatures)

3 Human capital (skills, knowledge, ability to work)

4 Physical capital (infrastructure and services)

5 Social capital.

It's easy to see how the first four can be used to generate wealth. Social capital is a rather more subtle concept. However, John Field (2003) explains,

> "The theory of social capital is, at heart, most straightforward. Its central thesis can be summed up in two words, 'relationships matter'. By making connections with one another, and keeping them going over time, people are able to work together to achieve things that they either could not achieve by themselves, or could only achieve with great difficulty. People connect through a series of networks and they tend to share common values with other members of these networks; to the extent that these networks constitute a resource, they can be seen as forming a kind of capital…. It follows that the more people you know, and the more you share a common outlook with them, the richer you are in social capital."

Mubangizi (2003) adds, *for the poor and marginalised, one assured form of capital is social capital. This is the one form that can be relied upon to mobilise the other four and promote an acceptable living standard'*.

Alison Gilchrist (2004) suggests that community development involves not only building social capital but also releasing potential and existing social capital for the benefit of communities. The social networks that have the scope to form a foundation for creating social wealth already exist. The youth worker's job is to support and nurture them.

### Examples of the effectiveness of social capital

For many people in developing countries, these ideas may seem obvious: Communities with strong networks have greater strength and potential than those where networks are weak. This has been borne out by academic research. Field (2003) quotes Narayan and Pritchett who studied rural Tanzania. They found that *'variations in social capital at the level of the village had greater influence on income levels than equivalent changes in either human capital or physical assets'*.

Mubangizi (2003) studied community-based economic development through project groups and concluded:

> "With people organised into groups, it was easier to build skills, channel information and boost self-reliance for poverty relief. Drawing on social capital was a useful means therefore to increase people's income."

## Social capital and tradition

Moreover, the field to which the concept of social capital belongs is not new. Mubangizi (2003) emphasises the fact that social capital is *'not an alien concept to African communities'* but adds that it is stronger in rural areas. She explains the relevance of the idea of *ubuntu*, which is not synonymous with social capital but is a related concept.

In the Zulu and Xhosa languages, the word *'ubuntu'* conveys the concept of caring and humanity towards others as well as harmony with creation or, as Gilchrist (2004) explains, *'I am because we are'*.

Gilchrist (2004) quotes Archbishop Tutu's explanation, *'Ubuntu embraces hospitality, and caring about others…. We believe a person is a person through another person, that my humanity is caught up, bound up and inextricable in yours'*.

Mubangizi (2003) concludes that *'Social capital, like ubuntu, promotes co-operation between individuals'*.

So far, we have looked at some of the basic concepts associated with the terms 'community work' and 'community development'. We have seen that:

- There continues to be a strong emphasis on the identification of community work with geographical location.
- The term increasingly stresses the importance of interested and affected individuals undertaking collective action to:
    - solve their problems
    - assert their rights of access to resources
    - influence decision-making processes.

We also looked at how Freire's empowerment theory can create the right environment to empower community members to take ownership of the issues in their communities; and how the social capital theory has contributed to the success of community development in rural African communities.

Next, we are going to look at working with and for young people at the community level. But before you move on, take a few minutes to complete the following self-help question.

## Self-help question 1.7

(about 10 minutes)

This self-help question serves to help you review some of the major concepts you have been introduced to so far in this unit.

1 In the section on community development you have just worked through, you were given definitions of community work and community development by Twelvetrees (2001), the Federation of Community Work Training Groups and the United Nations (1971) respectively.

In the spaces provided, indicate the name of the definition that covers each one of the following aspects:

(a) stresses integration of ordinary people into the national agenda

(b) describes community work as the process of assisting ordinary people to improve their communities by undertaking collective action

(c) sees community work and community development as being concerned with problem solving and prevention and changing institutional relations.

2 Describe three features of the earliest efforts of community development.

(a)

(b)

(c)

3 Complete the following:

(a) Community organisation refers to

(b) Community care is

(c) Neighbourhood work is concerned with

4 Describe three features of Paulo Freire's work.

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

## Young people in their communities

Young women and men have the right to participate in decisions that affect them, as endorsed through the 1989 United Nations Convention on the Rights of the Child. It is imperative that communities legitimise the voice of youth and include them in developing sustainable solutions to community issues. It is, therefore, extremely important to empower them to participate and take ownership of the issues facing their communities.

There is no doubt that there is a great deal of concern about the situation confronting young people everywhere. But so often the solutions are posed by adults, and very little attempt is made to discover how young people themselves see the issues.

To further broaden your perspective on this issue, turn to the readings section and read Steve Mokwena's speech in Reading 2: 'Youth inclusion, empowerment and action'. He makes a powerful call for equality of voice for young people and for their inclusion in civic and political affairs.

## Activity 1.7

(about 20 minutes)

Now that you've read Mokwena's speech, take your learning journal and in your own words, summarise what you think are the key aspects raised by the speaker in relation to youth equality in the civic and political arenas.

As you reflect on the speech you have just read, think about the application of community work principles to working with young people and how it will help you to appreciate the importance of consultation, participation and collective action with those directly affected – in this case, young women and men.

Now we are going to look closely at youth participation as one final aspect of working with people in their communities and its implications for work with and for young people.

## Youth participation in community work

The best community work (especially that influenced by Freire's ideas) highlights the importance of working with and through community organisations. It emphasises the importance of involving the intended 'beneficiaries' in the following steps:

- the definition of the problem
- the identification of possible solutions
- the choice of the final approach to be taken
- the implementation of the chosen approach
- the monitoring and evaluation of its progress and success or failure.

While there may be widespread acceptance of this ideal in working with adults, there is not always the same support for it in relation to working with youth.

Turn to the readings section at the end of Unit 4 and read Reading 3: 'A youth leader in the Pacific in the 21st century: Co-operation, competition and community', in which youth leadership is explored in relation to the South Pacific.

### Activity 1.8

(about 15 minutes)

In your learning journal, write down how in the reading Tama Potaka addresses youth inclusion in identifying possible solutions to community development.

The readings you have just completed certainly reinforce the importance of youth participation, inclusion and empowerment as catalysts in the community development process. These aspects are tremendously important in the work you will be doing in the community and reaffirm the importance of consultation in the entire process.

### Activity 1.9

(about 20 minutes)

Read the following questions and write down the answers in your learning journal. You may want to discuss these questions with your colleagues, peers or fellow students first, so that your answers reflect the results of that discussion.

1 Give some examples of how you could work in a participatory manner with young people in developing an agency's programmes. (You should focus on programmes with which you are familiar.)

2 What are the likely obstacles you might encounter in your agency, from the adult members of the communities in which you are working and from young people themselves?

3 How could you overcome some of these obstacles?

In this section, we have considered the process of working with youth in the community from the perspective of promoting inclusion and participation through empowerment. This perspective highlights the importance of the participation of young people themselves in the design of policies and programmes for their benefit. Now, we are going to look at what characteristics a youth worker needs to work effectively in the community.

## Skills, characteristics and knowledge

We have spent most of this first unit developing an understanding of what community development work is. Now you will look briefly at the skills, personal characteristics and types of knowledge that are

required to work effectively with young people in a variety of community settings. You will do this by performing two simple tasks.

## Activity 1.10

(about 20 minutes)

Imagine that you are the head of a new youth work agency and you are hiring youth development workers to work in selected rural and urban communities. You are trying to clarify what are the essential characteristics of the people you will employ.

Complete the following list by writing down in your learning journal the characteristics that you will be looking for in these persons.

**Skills** (abilities, usually developed through training or experience, to perform actions to achieve a desired outcome)

**Knowledge** (understanding of a subject, gained through experience or learning, that has the potential to be used for a specific purpose)

**Values** (principles, standards or qualities considered worthwhile by an individual; beliefs about how people should behave and the principles that should govern behaviour)

**Personal characteristics** (individual features that distinguish people, specific traits, e.g., optimism, creativity)

Discuss with your tutor and with your peers, if possible, what characteristics you find critical for youth development work and why. Register the results of your discussion in your learning journal.

## Activity 1.11

(about 20 minutes)

Now consider your own characteristics as a youth worker.

Review the lists of characteristics that you have developed for Activity 1.10 and rate yourself on a scale of 1 to 4, according to the following example:

I have:

1 – none of this

2 – a little of this

3 – some of this

4 – a lot of this

Do this for each of the characteristics you have identified in Activity 1.10. (If you can, seek the views of your colleagues, friends or fellow students on how they rate you.)

Share these results with your tutor or your fellow students, and don't forget to register them in your learning journal. You can also use them to 'track' your own growth through this course.

This brings you to the end of Unit 1. In the last part of this unit you learned to identify characteristics of youth development workers that will be fundamental in working with and for people in their communities. This should be of great assistance to you, as you build your career in this field.

# Unit summary

In this unit, you have worked through a number of concepts and theories that provide underpinning knowledge for your work with young people in their communities. You have studied the following main points:

- different concepts of community, including geographical communities and communities of identification and interest
- different functions of community (basic functions: economic, socialisation, political, participation and mutual support; and broad functions, such as support functions sustained by social networks)
- changes that have taken place within the community, and the impact they have had on individuals and the community
- the importance of thinking about communities of identification and interest with regard to your work with and for young people within the community
- different forms of community practice and initiatives
- definitions of community development and community work
- Paulo Freire's work and its influence on participatory approaches to community development and work
- the importance of the collective actions of individuals to solve their own problems, to assert their right of access to resources and to influence decision-making processes
- priority concerns and issues that young people have
- the most important skills, personal characteristics and knowledge needed to work with and for youth in a community setting.

At the end of this Unit, you should have completed 11 activities. From these, you must have registered at least three reflective entries in your learning journal as part of your assessed work for this module.

Now look back at the learning outcomes at the beginning of this unit. See if indeed you are now able to do all the things listed in the five bullets. Look through your learning journal again and take this chance to review all your entries.

Congratulations! This means that you are now ready to advance to Unit 2, which takes a more practical approach to community development work, focusing on ways of entering a community and working effectively with it.

# Answers to self-help questions

## Self-help question 1.1

- Did you observe that the writer conveys a strong sense of community and harmonious relations of the sort that you get particularly in rural areas? This is rapidly changing even in rural areas.
- Did you identify the following elements of change in the author's Barbadian village:
    - the rapid pace of urbanisation
    - migration
    - inequalities in the distribution of goods (material resources) and services
    - the expansion of the mass media
    - the impact cars, buses and other forms of transport have all had.
- Did you reflect on how these elements of change have made a dramatic impact on how we view ourselves and the world around us? And that these changes have also affected our ideas about community?
- The local antagonisms may still be the same – for example, as one can see in the rivalry of two neighbouring villages in a football match.

## Self-help question 1.2

A family's functions may include:

- child-bearing and rearing
- teaching society's norms and values
- the provision of social and material support to adult members.

Very often, especially in low-income families, the family is also a unit of economic production – its members may jointly earn the means of livelihood, for example, in farming or small-scale manufacturing.

## Self-help question 1.3

Here are some relevant points. You may have considered others.

- Migration
- Urbanisation
- Separation of where people live and where they work

- Separation too of where people live and where they take their recreation
- Neighbourhoods and communities are usually smaller than units of political representation
- Geographical and social mobility
- Loosening of family ties
- Ability for people to choose which community they belong to

The implications will depend on the context, so the answer to this part of the question will vary widely.

## Self-help question 1.4

1 The term, 'community' is used to refer to:

(a) a geographical or physical location

(b) the interaction or bonds of affinity that are experienced among people within a given location or space.

2 Rothman (1995) lists the following as basic functions of community:

- Economic (production / distribution / consumption)
- Socialisation (family / education)
- Political (social control)
- Participation (voluntary)
- Mutual support (health / welfare).

Basically, the community is the place in which we earn or make a living, procure the goods and services we need for sustenance and recreation, learn appropriate values and behaviours, and have a voice in governance. It also helps to define who we are and where our loyalties lie.

3 Wenger (cited by Smith, 2001) identified five types of support networks:

- the local, family-dependent support network
- the locally integrated support network
- the local self-contained support network
- the wider community-focused support network
- the private restricted support network

4 'Spatial dimension' emphasises the organisation of people, goods, services and commitments based on their location – where they are geographically.

## Self-help question 1.5

You may have noticed that this definition has a strong socially integrative tone – that is, there is a strong emphasis on the complementary roles of people and national governments, and on the inclusion of supposedly 'ordinary' people into a pre-determined national agenda.

## Self-help question 1.6

Here are some suggested common features and differences. You may have included others.

The Federation's definition deals not only with the promotion of democracy but also with changing institutional relations (the distribution of power).

There is a strong 'self-help' orientation to the definitions by Harris, the Federation and Twelvetrees. These make no direct reference to governmental authorities and roles. This does not mean that the authors see no role for government, but rather that government is now just one of several institutions that local groups can call on to help them achieve their goals. In fact, in several countries around the world, non-governmental organisations (NGOs) are playing a leading role in the process of community development.

All the definitions still imply that the arena of practice (community work) is connected with place and space and involves collective action.

## Self-help question 1.7

1 (a) The definition by the United Nations (1971) stresses integration of ordinary people into the national agenda.

(b) Twelvetrees (2001) describes community work as *'the process of assisting ordinary people to improve their own communities by undertaking collective action'*.

(c) Lombard (1991) sees community work and community development as being concerned with *'problem solving and prevention and changing institutional relations'*.

2 Some of the earliest efforts of community development were concerned with:

(a) encouraging better living standards in colonial societies (e.g. the British colonies)

(b) strong adult education and self-help elements (e.g. the French in West African colonies)

(c) addressing problems of poverty in newly independent countries.

3 (a) Community organisation refers to those aspects of community practice that emphasise the coordination of social welfare and development agencies and programmes. It refers also to the social activism / mobilisation of minorities or marginalised groups.

(b) Community care is a British concept and emerged as an alternative to institutional care. It is a community-based approach to delivering a wide range of established social welfare services, such as childcare, corrections, and care of the elderly and other vulnerable groups. It relies heavily on the work of voluntary organisations and the unpaid labour of women, either in the home or as volunteers in the community.

(c) Neighbourhood work is concerned with political and personal development. It combines systemic change and personal development. It refers to direct face-to face work with local people who have formed groups or networks to tackle a need or problem they have identified, and to give support to each other and/or provide services to people in the areas. Neighbourhood work seeks to involve people at grassroots level in decisions and policies that affect them and their neighbourhoods.

4 Paulo Freire developed the method known as 'conscientisation' or the practice of critical consciousness. He developed a method of adult education that enabled participants to analyse and act on their situations of powerlessness and impoverishment. This is based on the premise that poor people have knowledge and are capable of understanding their situations.

Freire challenged what he called the 'banking concept' of education, which assumes that knowledge is a commodity that the teacher 'owned' or controlled. He argued that the teacher's role was to facilitate the student's or learner's discovery of the knowledge that they already had but did not realise they had. It is this process of discovery that the learners find empowering and that motivates them to act on the basis of their 'new' knowledge.

The Freirian approach adopted several innovative methods such as the use of pictures or 'generative themes' of the actual situations in which people lived. It employed a process of questioning such as 'What do you see?' 'Why do you think this is so?' These questions stimulated the learners to think about and then act on their situations.

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# Unit 2: Getting going in the community

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# Unit introduction

Welcome to Unit 2 *Getting going in the community*.

This unit looks at the process of entering a community and an agency, for example, a non-governmental organisation (NGO). It addresses the importance of planning your work and provides guidelines for developing community profiles as well as work plans. At the end, you will find your first written assignment, which will cover the work done in the first two units of this module.



# Unit learning outcomes

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

- describe the process of entering a community and an agency
- define the purpose and components of a community profile
- design a community profile template and process to maximise community engagement
- outline the steps in writing a personal workplan.

# Laying the foundation

The first part of this unit explores the process of how a youth or community development worker enters the community and an agency. You will be exposed to some of the 'do's' and 'don'ts' of the profession. This is intended to help you avoid the proverbial 'bull in the china shop' behaviour of rushing unprepared into a new situation, whether it is the agency or the community. It is important to remember that when we use the term 'community', we are referring specially to young people, the particular community you will be working with.

Let's begin by examining the following case study.

## Case Study 2.1

### The new kid on the block

Simone is the 'new kid on the block', having joined the agency Grassroots Organisation for Development (GROD) just over a fortnight ago. This is Simone's first job as a youth development officer. She has done voluntary community work before and has participated in a number of short training courses. Simone is one of several young people who have been recruited by agencies such as GROD to work specifically with youth in the community. As you would expect, Simone is anxious to 'get her feet wet' and to do 'real work'; that is, to get into the community, where, as she says, 'things are happening'.

However, her immediate supervisor, Anthony, has cautioned her to take some time first to become familiar with the agency. This frustrates Simone.

## Activity 2.1

(about 20 minutes)

Having read the case study above, answer the following questions:

1 What do you think of Anthony's advice to Simone? Do you agree with him? Why or why not?

2 What are some of the things that Simone needs to learn about the agency?

3 How will this information help her in:

(a) how she relates to her colleagues?

(b) how she conducts herself within the community?

Don't forget to register your answers in your learning journal.

No doubt you would have explained to Simone that Anthony's advice was timely and practical. Even without much training or experience, you probably appreciate the importance of having a sound understanding of a new work situation. While it is important to have a good grasp of the nature of the community you will be working with, it is equally important to understand the context of your agency or sponsoring organisation – whether it's a community-based or other voluntary organisation. Many quite experienced workers have run into difficulty because they failed to consider this. As we progress in this unit, you will see what others have to say on this matter.



## The influence of the agency

The nature of the agency you are coming from can make a big difference to what you do and how you do it. As Mayer N. Zald (1995) points out:

> "The needs and problems of the community are not funnelled and defined directly between the practitioner and the community segment to which he is related; instead, needs are defined and shaped by the constitution and goals of the employing agency. Furthermore, the means selected to deal with community problems depend on organizational requirements, stances, and definitions. Whatever the practitioner's activity, he is guided by the structure, aims and operating procedures of the organization that pays the bills." (p. 20)

There are two important points to note here:

1 An agency is the vehicle for implementing policy.

2 An agency's perception of what needs to be done may differ from what the community wants – or needs.

This may not always be good news for the youth development worker because sometimes it may seem that the aims and procedures of the agency are opposed to the interests and needs of the community. In this kind of situation, you would have to analyse what kind of role you need to play, not just 'out there' in the community – i.e., with the young people – but also within your own agency.

## Activity 2.2

(about 15 minutes)

Suppose you are employed by an agency that wishes to establish a youth centre. The agency has its own ideas about what kinds of programmes should be offered, and it possibly has not thought about getting the young people themselves involved in running the centre – much less being on any kind of advisory committee or board. This poses some serious concerns and challenges for you.

Imagine yourself in the situation described above and reflect on the following questions. Register your thoughts in your learning journal:

1 What is your role, as an employee of the agency, in this situation?

2 Who will you want to talk with to build collaboration in establishing a youth centre?

3 What is the goal you are trying to achieve (i.e., for yourself, the agency and the young people)?

You will have an opportunity to think further about these questions later on.

## Understanding your agency

As you can see, you need to take time to understand your agency and to learn about the people who influence policy. These are both the ones who hold official positions of authority as well as the 'unofficial' shapers of policy we find in every group or organisation.

Sometimes youth workers (like Simone in Case study 2.1) are in a hurry to get into the field and do not take the time to study their agency – by reading background documents and talking to people inside and outside the organisation. You should take the initiative to do this even if it is not programmed as part of your orientation / induction.

New workers may be tempted to seize the first ideas that are suggested to them, but it is essential to be a little cautious and to devote time to preparation. You may find it useful to refresh your memory on 'Stages involved in community development', as covered in Unit 1 of this module.

## Getting started in your work

This is in fact part of the process that Henderson and Thomas (2002) call *'negotiating entry'*. These writers highlight the importance of pacing yourself in the early stages of your work.

Resist the temptation to come to conclusions too quickly, no matter how logical they may appear. Deciding whom you want to approach – and how – is an important step, because it can not only affect how quickly and effectively you enter the community, but also impact on your work progress over the long term. Let's look at what is involved in entering a new community in the next activity.



### Activity 2.3

(about 20 minutes)

Imagine yourself to be entering a new community. Remember that your mandate is to work with young people as a 'community' in their own right.

Reflect on the following questions. You may also wish to discuss your ideas with colleagues, peers or fellow students. Then register your thoughts in your learning journal.

- Are there any people who, if you are seen to associate with them too closely, may make it difficult for you to establish the kind of relationship of trust and openness that you need to have with the young people you serve?
- Does the segment of the youth population you will be focusing on make a difference? For example, do you need to consider whether you might be working mainly with unorganised 'street youth' as opposed, for example, to young single mothers?
- Are the people you are thinking of contacting to gather information on your community respected and trusted by your own clients? Obviously, in deciding whom to contact you need to think about how those people are perceived by the young people themselves.
- Remember that entering a community means building relationships across the community spectrum. The people you may need as allies will also be making their assessment of you based on how you have negotiated entry into the community.

You can see that the process of entering the community is not simply one of walking in and walking around. It is a carefully planned process of engagement that begins even before you arrive at your location.

### Drawing on your past experience

It's important not to discount your own past experiences, values and concerns. These are going to shape what you see and how you see it. No amount of training or theoretical understanding can eliminate this fact. The challenge is rather to determine how much insight you have into your own values, and what you do with this self-understanding. The process of reflecting in a structured way about your experience will help this.

### Activity 2.4

(about 20 minutes)

Reflect on the following questions to capture your insights into the challenges and opportunities of getting started in a community – working in an agency or with a community group. Write your responses in your learning journal.

- Have I ever worked in such a setting before?
- Was it a good or bad experience?
- What are the things I consider important?
- How do I feel about issues like drug use, HIV/AIDS or sex workers?
- What 'values' are important to me? A value can be broadly described as a belief system that we hold that guides our decision-making in our daily lives (e.g., honesty, integrity).

## Developing a community profile

The next phase of your work is developing a profile of the community you will be working with. Remember, community as a concept has a dual focus: the place and the people. As a youth development worker you will need to maintain this dual focus carefully. Your mandate is not simply a particular neighbourhood or village but a 'community of identification and interest' (youth), which is located in space (a locality with certain characteristics) and time (for example, is it a backward-leaning rural area or a modern city township?).

This means that in addition to collecting the usual information about the locality (place), you will want to get specialised information to complete your profile of the youth aspect (people) of that location. You will be collecting both 'hard' or quantitative data, such as information about population size and distribution, and also 'soft' or qualitative data, such as the opinions of residents and other resource

people about local culture, local problems, important historical events and so on.

You may find it helpful to think in terms of the five types of capital (see Unit 1) when you are designing the format of the community profile.

## What is a community profile ?

A community profile describes the various components of a community, producing a composite picture or profile. It is developed from a template of questions that enables you to capture information, both qualitative and quantitative, that will provide you with the background data to work with your community – people and locality.



## Why make a community profile?

So what is the purpose of a community profile? Basically, it provides you with much needed information about the resources available to and in the community. It should also help you get a picture of:

- the concerns residents have
- their past experience of trying to tackle their problems
- their hopes for the future.

Let's look at an example outline of a community profile with some guidelines on what you might need to find out about your community. These guidelines are in no way exhaustive. In fact, the profile details may have to be changed and updated over time, to reflect the dynamism of communities.

**Developing a community profile - things we need to know (example)**

History of the community:

- Dates of settlement _____
- Reasons for settlement _____
- Significant events_____

Population:

- Total number of people _____
- Number of young persons _____
  (analysed in age groups and by sex)

Livelihood:

- How people sustain themselves _____
- Key problems _____
- How young men and young women meet their daily needs _____

Assets and resources:

- Physical _____
- Material and technical_____
- Human _____
- Social _____

Agencies and institutions:

- Number and types of community groups _____
- Social organisations – schools, clinics, etc._____
- Economic organisations _____

Insert your own points here:

## Involving your community – an engaging way to profile

Having read the above example of the questions to be asked in creating a community profile, think about how community profiling can be made more empowering for the community itself.

It's important to decide whether you will do the research 'about' or 'with' the community. Developing the community profile could provide you with an opportunity to work alongside local people to develop the format. We saw in our earlier discussion about Freire's methods that one key way of empowering people is to support the development of 'critical consciousness' by having participants uncover and consider previously unacknowledged facts about the reality of the world they are living in. In developing your community profile, you can approximate this method by making the process as inclusive and participatory as possible. As the worker, you should not be the only or even the main person doing the research for the profile. It is very important to encourage members of the community to not only contribute to the design of the profile but also to help practically in gathering the information.



## Where to find the information

- Demographic information (that is, information about the age and sex of people, life expectancy and so on) may be available from government and local authority sources. It is important to find out where to obtain this material.
- Qualitative information about what is good about living in the community, what needs changing and so on can be gained from local people themselves. Other workers (health workers, school teachers, etc.) will be able to contribute.
- Information about the community's schools, markets and shops, access to transport and so on can be obtained by exploring the locality. It is important to know your way around the community. Local people will be the best guides. If possible, it is worth spending time walking around the neighbourhood, using coffee shops and markets, as this gives you the chance to meet people informally.

The following self-help question will help you think about ways of involving local people in developing a community profile.

## Self-help question 2.1

(about 15 minutes)

Think about how you could practically involve members of the area where you live or work in the development of a community profile. Write down your ideas.

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

## Next steps – sharing the profile information

Sometimes when we do manage to be inclusive and participatory in collecting the information for the profile, we omit that further step of sharing it with the participants and involving them in its analysis. We may produce a well-written report and develop our plan of action, but few people outside the agency know about it. This practice can lead to duplication of activities and a waste of resources, plus alienating the participants who have helped with the hard work of data collection in the first place! Therefore, it is essential that you share the information with other agencies, particularly if these organisations are implementing a joint programme, as well as with those who helped from the community.

### How to involve others

So we know it is important to share your information and involve the community in prioritising issues and developing a plan of action. How can this be done? There are many diverse ways of doing this:

- Produce a narrative report (describing in words, though not analysing, what you know).
- Role-plays – where participants adopt other characters, or parts, to explore different personalities, motivations and backgrounds – are a well-known technique.
- Use arts-based approaches: Children and young people may enjoy drawing or painting what they like or dislike about their community. This may also be a valuable method for working with older people and/or those with learning difficulties or disabilities.

- Audio-visuals: Agencies and community organisations are beginning to develop their audio-visual competencies and exploiting a wide range of these techniques. Don't be afraid to use still photographs, drawings and graphics, slide-tape productions and video documentaries or docudramas in the process. Use your imagination and that of your participants.

Many of these approaches are particularly attractive to young people. Remember that you do not have to be able to do these things yourself. As a good worker, you should be able to make the links with the relevant agencies and organisations – for example, a local TV station or advertising house, or the drama or art teacher in a local school.



Turn to the Readings section and read about an innovative drama project that partners education and development in Reading 4: 'Tell me a story'.

## Other participatory approaches

There are other participatory approaches that you may find useful in involving your community in profiling, prioritising issues and developing action plans. These approaches, which share many features in common with your community profile, are known by several names:

- Participatory Rapid Appraisal (PRA)
- Participatory Rural Appraisal
- Rural Appraisal
- Participatory Leaning and Action (PLA)

These approaches are characterised by encouraging participants to analyse situations for themselves, using simple tools like stones, seeds, paper and markers to develop images of the situation. They build on people's knowledge about their neighbourhoods and enable them to participate fully in constructing appropriate development plans.

Unit 2 of Module 8: Project Planning, Monitoring and Evaluation provides further information. Also, there is now a wealth of information available about these methods on the internet (see the references at the end of this unit).

Now it is time to put all this information into an activity.

## Activity 2.5

(about 45 minutes)

Now it is time for you to start to prepare a community profile. Follow these steps and talk to your tutor about how this activity will contribute to Assignment 1, described at the end of this unit.

- Choose the community you will develop a profile for – preferably the community where you work.
- Review all the information on community profiling in this unit, and don't forget to read as widely as possible from the list of references at the end of this unit.
- Develop a community profile and identify the resources you will need to complete it.
- Consult with your tutor about your plans and ideas.
- Now begin the fieldwork.

*Note: The profile you develop will meet the requirement of Part 1 of Assignment 1 at the end of this unit.*

## Researching further – needs analysis

Doing a 'needs analysis' may be an aspect of the community profile, or it may develop from this as you and the young people become aware of their needs. Put simply, a needs analysis is a systematic exploration of the factors that currently impact on a community, and also the desired way the young people (community) want things to be. The community profile you completed in Activity 2.5 will create the foundation for a needs analysis.

As we discussed earlier, the more the community is involved in creating the profile and gathering the information, the richer the information will be. However, when it comes to interpreting the community profile results, Pauline Riley (2001) reminds us to exercise caution, as *'Providers should understand that their perceptions of young people's needs are not necessarily those of the receivers of the programme'*.

The following information begins to outline the different types of 'needs' that can generate action. When you read Jonathon Bradshaw's (1972) four types of need below, think of how one or more of the definitions may be evident in how your work got started with your community:

1 **Normative need** – This is 'need' defined by an expert or professional, and the definition may be affected by her/his judgement. There are many examples of development

programmes that have been designed in this way and that do not correspond with local people's ideas. This is what Pauline Riley was referring to in the quotation above.

2 **Felt need** – People are asked whether they 'need' something and, if they agree that they feel they need it, this is 'felt need'. This measure of need may be affected by the way in which questions are asked and by who is asking them.

3 **Expressed need** – This type of 'need' is converted into demands by people affected.

4 **Comparative need** – To identify comparative need, two or more communities, groups or individuals are identified that share the same characteristics. If one has access to a service or provision and the other does not, then the other probably needs it too. This measure of need is difficult to use because no two communities, groups or individuals are identical.

In some cases, all four types of need will exist. For example, experts emphasise the importance of communities having access to reliable, clean water supplies (normative need). When asked, people confirm that they would like such access (felt need) and demand it (expressed need). There are many examples of communities with such access against which others may be measured (comparative need).

If you are curious to learn more about our needs as human beings, turn to the Readings section and read about Maslow's hierarchy of needs and Max Neef's taxonomy of human needs in Reading 5.

## Capacity inventory

Another form of information about a community may be gathered through a 'capacity inventory'. Rather than focusing on needs, this focuses on the underlying strengths of the community. People will inevitably have developed many skills throughout their lives; these may have been learned at home, through work, through involvement in religious, community or other organisations or through study. This is a latent resource that potentially makes the community capable of all sorts of development if a structure to facilitate it can be brought into existence.

The person gathering the information talks to people individually or in small groups about their skills. Kretzmann and McKnight (1993) provide a long list of skills, from driving vehicles to catering and from singing to guarding property. They argue that everybody in a community has skills to offer. People are asked whether they would be willing to teach their 'best' skill to somebody else. At present in the United Kingdom, there are several organisations asking for people to describe what skills they can offer to a volunteer pool, so that they can be allocated and put to work if they wish to make these skills available. You can do that in a small way in a small community.

### Activity 2.6

(about 20 minutes)

If you were doing a capacity inventory for your community, what questions would you ask its members? See some examples below and add three more questions to the list.

- What would you describe as your top skills?
- What skills do you use as you go about your daily activities?
- Which skills do you most enjoy using?

Write your questions in your learning journal and discuss each one of your additions with your tutor.

So far in Unit 2 you have been learning about the process of entering the community. You have considered the importance of understanding the history and mandate of your agency, and reflected on your own personal experience and values and their implications for the successful negotiation of this stage of your work. You have been introduced to the community profile and how it can be used as a means of empowering your clients, and you have made a start in preparing one yourself for a specific community. You have considered how to identify needs within a community.

In the final part of this unit, we will discuss planning – why it is important in your work and guidelines on how to do it.

## Planning your work

So you've begun work on your community profile. What next? Get to work, you say. You probably feel more ready and eager to begin than you did before. And why not? The challenges facing young people in the world today are so many and so great. There certainly is no shortage of tasks that need to be tackled. But it is precisely for this reason that it's important to have clear ideas about your intentions before you intervene.

### Why plan?

After completing a community profile with community engagement, the next step is to create an action-oriented work plan. Having a work plan does not guarantee that you will get the result you want. However, even the discipline of producing one helps you to identify what results you are aiming for. This is especially so if you hope to work in a participatory way and not simply seek to impose your own ideas and solutions.

Isn't there a contradiction here? How can you be committed to participation and self-determination and set goals for yourself at the same time? There is really no contradiction; if nothing else, you need to have a plan for promoting participation and self-determination (independence and autonomy) among young people.

You may have to help young people confront stereotyping, conservatism and paternalism at community and institutional levels. You may also have to challenge apathy, cynicism, dependency and the 'learned helplessness' of young people themselves. All of these characteristics of your clients, the community and wider society mean you have to make choices, select the sites of your intervention and develop ways of making things happen – which are the essential components of work planning.



## Making your work plan

First, you should distinguish between your own plan as the worker and the plan the community will produce. In fact, an obvious element in your own work plan is to help the community (in this case young people themselves) to analyse its situation and produce a plan of action to deal with its priority concerns.

There are many similarities between a personal work plan and the community's plan. In both cases you will need to identify goals, objectives and actions. The more you have built relationships with the community through participative profiling, the more your work plan and the community plan will be in alignment. That is not to say that there won't be differences in goals and objectives, but having a clearly written work plan will be an opportunity for the community to understand the work you intend to do.

Creating your own work plan involves the following steps:

- Set goals – a goal is a broad statement about what it is you wish to accomplish. Examples of goals you might set yourself as a youth development worker might be:
    - to support the formation of a neighbourhood youth council
    - to establish a youth-run advice and guidance programme.
- Establish objectives – objectives are mini goals that are specific, measurable, action-oriented, realistic and time bound. Each objective will contribute to achieving the overall goal. For example:

    **Goal:** To support the formation of a neighbourhood youth council.

    **Objective 1:** To gather information by ___ (date) on other communities where neighbourhood youth councils have been successful, ready for a meeting on ___ (date) with community participants.

**Objective 2:** To hold a meeting with all the participants of the community profile to discuss the neighbourhood youth council idea and gain their commitment by ___ (date).

Each broad goal will have a number of objectives underneath it to achieve the end result.

- Identify the actions you will take to achieve each objective that will meet the goals.
- Decide how much time it will take you to achieve the objectives that you have set yourself.
- Think about who else will need to have responsibilities and involvement.
- Consider what resources you will need.
- Clarify exactly what results you expect – i.e., how will you know you have been successful?

Let's start working through each of these parts of your personal work plan, commencing with setting goals. First we need to be clear about the two different types of goals we will be setting – process and product.

## Goal setting – defining process and product

We've already outlined the importance of setting clear goals. Now we take this idea further and describe two important community work concepts, i.e., defining process and product goals. By exploring the idea that there are two different types of goals, you will be able to define the specific goals you would like to accomplish.

### Product goals

Often, when we think of goals, we think in terms of products or end results – for example, to establish a youth-run drop-in centre or a revised curriculum in schools. So, a product goal is what you and your community are going to achieve.

### Process goals

Process goals describe how we are going to achieve our product goals. For example, to establish a youth-run drop-in centre (product goal) our process goals will include working with young women and men to develop better relationships, and creating more independence and autonomy for youth.

### Both types of goals are important

Both types of goals are important in youth in community work, although some workers tend to emphasise one or the other depending on their particular interests and the context. For example, a youth worker in a remote rural community may be of the view that services and activities for youth, as well as job creation and skill training

(product goals) are most important in order to tackle the problem of rural-urban migration. However, another worker in exactly the same situation could well argue that the promotion of youth organisations (a process goal) through which young people can be advocates for these services themselves is the most appropriate goal. Obviously, these goals are not mutually exclusive and there is usually a process element in most product goals.

## Activity 2.7

(about 15 minutes)

Review the community profile you have been developing and answer the following questions:

- What are your top three goals in the first phase of your work in the community?
- Are the top three goals product or process goals?
- What goal would the preparation of a community profile help to achieve?

Write your answers in your learning journal.



## Setting objectives

As we mentioned earlier, an objective is a mini goal that is specific, measurable, achievable, realistic and time bound. You will probably have several objectives in relation to achieving each goal.

For example, in the case of the first goal above – to support the formation of a neighbourhood youth council – some of your objectives may be to:

1 Conduct a survey of all youth and youth-related organisations in the community by ___ (date).

2 Convene a series of networking meetings and workshops of these organisations by ___ (date).

3 Lend support to the outcomes of these meetings and workshops by keeping a record of the decisions made and sharing this information with all meeting participants. Ongoing.

As an example in the case of the second goal above – to establish a youth-run advice and guidance programme – your objectives may be to:

1 Set up a planning committee comprising people with an interest in this programme or likely to be affected by it by ___ (date).

2 Support the preparation and submission of a funding proposal ready by ___ (date).

In both of the above goals, your own goals may be very similar to those your clients will have. In fact, both sets of goals have probably evolved from discussions with them. You may, however, have to define some additional objectives in order for both you and your clients to achieve the set goals.

Suppose, for example, your agency does not currently have a policy of active youth involvement in the planning and implementation of its programmes. In order to set up the advice and guidance programme, you may need to secure the support of the agency for such a programme. This could be your goal. One specific objective in this regard could be:

- To identify and make presentations to the management of the agency about similar policies and programmes operated by other agencies by ___ (date).

There are ways you can involve young people themselves in lobbying the agency, but it is likely that this is an area in which you will play a more active role.

## Getting to action

Actions or activities involve the specific steps that you or others will take to achieve each objective. These must be set out in your plan.

Many youth workers mistakenly think that this is the core of the work plan. This is one of the reasons why we see many community workers burning themselves out by deciding on a large number of activities but not being clear about why they are doing them and not prioritising the important ones. Indeed, some workers are unable to set out what they have accomplished as opposed to the activities they have merely completed.

Difficult as it may seem, you should decide on what action you are going to take only after you have clarified why you are doing it, i.e., after deciding what your goals and objectives are. To define these actions, you need to ask yourself about who needs to be involved, what resources are needed and when the work has to be completed. Let's look at each of these questions in turn.

## Who needs to be involved?

Who is responsible and who needs to be involved must be set down clearly. Try not to give responsibilities to people without first consulting them. It is amazing the assumptions some of us make about people's availability and competence. Because this is your personal work plan, you should think about those you will need to work with and from whom you may need support or authorisation.

## What resources are needed?

You need to determine what you will need (people, materials, facilities, funding) to perform each task. This is the basis of developing your budget.

## When does the work need to be completed?

This involves estimating the time line:

- how long it will take to carry out each task
- what the deadline is for achieving each goal and objective
- what the deadline is for completing each action task.

A word of caution: Remember that you are working with people. Their number and diversity, and the extent and quality of their prior experience, will have an impact on how long it takes to get even the simplest things done.



## How will I know we have been successful?

In many ways, this is a re-statement of your goal, but you can also outline the indicators you will use to know that the job has been well done. In addition, you should be expecting to see results being produced on the way to achieving your goal – i.e., each objective should be measurable. You can use this as a means of monitoring the progress of your work plan and deciding if you need to change your strategy.

## Developing indicators

Suppose, for example, that you are pursuing the goal of supporting the formation of a neighbourhood youth council. Possible indicators of progress towards this could be:

- By the end of the year, the schedules of the individual youth organisations will be better co-ordinated with a reduction of duplication of services in the community
- By the end of the year, the individual organisations will take the initiative to meet quarterly without my having to convene the meetings.

If these things happen as planned, then these indicators will tell you that the organisations have found enough common ground and enough mutual respect and solidarity to make them want to collaborate.

If, after several meetings, workshops, etc, there is no sign of these kinds of initiatives, you may want to reconsider whether the establishment of a council is appropriate at this time; if it is, have you set about achieving it in the wrong way?

Another example could be that your recommendations about your agency's youth participation policy are due to be submitted to the agency's board of directors. But three board meetings have been held and the matter has not even been discussed. You should then begin to think about whether you need some additional 'champions' for your proposal.

It may be that the agency is confronting some major problem and is simply unable to cope with your proposal now. If funding for the project depends on the policy being approved, then you will certainly need to find a way of resolving the problem.

An indicator that progress is being made towards the establishment of the advice and guidance programme could be that the host agency adopts a policy on youth participation. On the other hand, perhaps you can proceed without such a policy being developed by the agency and actually use the programme as a means of advocating this change in the agency's policy.

## Activity 2.8

(about 45 minutes)

Imagine that you have been assigned to work in the community where you have done your community profile. Try your hand at preparing a personal work plan for your first three months on the job. Remember to start by setting three goals for yourself, objectives under each goal and actions to achieve each objective.

Do not be discouraged if your initial efforts to produce a work plan do not come out well. The practice of preparing one, and the discipline it imposes on your thoughts and actions, are worth the initial difficulty. The plan itself can become a valuable tool in guiding your work, and in judging your performance – and therefore your professional development.

Do talk to your tutor or colleagues and gain some feedback as you draft your work plan. In your learning journal register some of your thoughts about the importance of producing a work plan. Good luck!

In this section of Unit 2, we have looked at the importance of having a work plan to guide your work in the community. We have outlined the main components of such a plan, which means setting goals, objectives and actions. You have practiced writing a personal work plan too. Well done!

The following self-help question is designed to help you review some of the major concepts you have covered. Take a few minutes to complete it now.

## Self-help question 2.2

(about 15 minutes)

1 You were introduced to the term 'negotiating entry' when you looked at the process of entering the community and agency.

State simply and clearly what is meant by this term.

2 What is meant by:

(a) hard data?

(b) soft data?

3 List three items that you need to include in a community profile.

4 Describe three functions of a community profile.

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

In the next unit, we will look at the role of the youth and community worker and the skills needed to undertake such work. In addition, you will be exposed to techniques for promoting participation in groups.

But now it's time to bring together the skills and knowledge gained from the first two units as you work on your research paper for Assignment 1. At the end of this unit you will find a detailed description of what Assignment 1 entails. Read it carefully and consult your tutor if you have any queries.

# Unit summary

In this unit, you have covered the following main points:

- the process of entering the community and an agency
- why designing and completing a community profile is important
- the components of a community profile and how to design one, including the following categories:
    - the history of the community: dates of settlement, reasons for settlement, significant events
    - the population
    - livelihoods
    - assets and resources: physical, material and technical, human, social
    - agencies and institutions: e.g., number and types of community groups and social (schools, clinics etc.) and economic organisations
- how to develop a simple work plan.

At the end of this unit, you should have completed eight activities. From these, you should have registered at least three reflective entries in your learning journal as part of your assessed work for this module.

Review the learning outcomes at the beginning of this unit and see if you are now able to do them. Look through your learning journal again and take this chance to review all your entries.

# Answers to self-help questions

## Self-help question 2.1

Here are some ways you could involve community members in developing a profile. You will have thought of more.

- You could have a small advisory group to work along with you, both to define what kind of information is needed and to help to collect the information.
- In doing this, you could organise a few training sessions to equip participants to carry out this task. This is where the use of role-plays and visualisation ('walking through' the task in your imagination) could be useful.

## Self-help question 2.2

1 'Negotiating entry' is related to the preparatory work that needs to be done before you enter the agency or community. It is a planned process that begins even before you arrive on location. It involves researching and gathering background information on the agency / community. It requires you to 'pace' yourself in the early stages until you are better informed of the context / situation and the people.

2 (a) Hard, or quantitative, data refer to such statistical or numerical information as population size and distribution (e.g., age, sex).

(b) Soft, or qualitative, data refer to information such as opinions of residents, problems, culture, practices and important events.

3 A community profile should include the following:

- History of the community: dates of settlement, reasons for settlement, significant events.
- Population: total number of people, number of young persons (analysed in age groups and by sex).
- Livelihoods: how do people sustain themselves? What are the problems? How do young men and young women meet their daily needs?
- Assets / resources: physical, material and technical, human, social.
- Agencies and institutions: e.g. number and types of community groups and social (schools, clinics etc.) and economic organisations.

4 A community profile provides information such as population size and distribution, history and culture, problems and issues,

occupations, assets and resources, agencies and institutions, etc. It helps the worker to get a picture of the needs, issues and concerns that the community has.

A comprehensive profile that engages the participation of the community can promote empowerment within the community as participants discover unacknowledged facts about their lives and seek individually and collectively to address areas of mutual interest and concern.

A community profile is similar to an audit in that it brings the 'assets' as well as 'liabilities' of the community into focus.

# References

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Zald, Mayer N. (1995) 'Organizations: Organizations as Polities: An Analysis of Community Organization Agencies', in Rothman J. (ed), *Strategies of Community Intervention: Macro Practice*, 5th edition, F. E. Peacock Publishers Inc., Itasca, IL.

For information about PRA you might like to write to:

PRA Group
Institute of Development Studies
University of Sussex
Brighton BN1 9RE
UK

or

International Institute for Environment and Development
3 Endsleigh Street
London WC1H 0DD
UK

On the internet, you can read and request information about PRA from the following site:

http://www.ids.ac.uk/ids/info/index.html (select 'Eldis').

Many NGOs in your country will also probably have information on this topic.

# Assignment

First, a reminder about the assessment requirements for this module. Your work in this module will be assessed in the following ways:

1. A report of about 2,000 words outlined at the end of Unit 2 – i.e., the assignment below (worth 50 per cent of the final mark).
2. A review of the learning journal you keep (worth 20 cent of the final mark).
3. A written examination set by the institution in which you are enrolled for this Diploma programme or a 1,500 word written study outlined at the end of the module (worth 30 per cent of the final mark).



Note: make sure you discuss the assessment requirements with your tutor so that you are clear about what you are expected to do and when, and any particular requirements in your institution.

## Assignment 1

This task counts towards your final assessment on this module (50 per cent of the final mark).

Length: 2,000 words maximum.

### Part 1:

At this stage, you should have designed and completed a community profile for a community where you work. Refer to Activity 2.5, which asked you to:

- Choose the community you will develop a profile for – preferably the community where you work.
- Review all the information on community profiling in this unit
- Develop a community profile and identify the resources you will need to complete this.

This will form Part 1 of your report.

### Part 2:

Based on the profile and on your related research, including your interpretation of your findings and the needs you identify, write a recommendation report for the next year's work in your community / agency.

# Unit 3: Worker roles and methods

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# Unit introduction

Welcome to Unit 3 *Worker roles and methods*.

In this unit, you will examine the various roles played by the community worker. You will also look at various forms of participation as well as at some techniques that you can use to promote participation when working with a community or group. In addition, you will explore the stages in the development of groups, and identify some activities that may be used to facilitate group processes.



# Unit learning outcomes

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

- describe the different work and leadership roles youth development workers use to contribute to achieving community goals
- assess which role(s) are appropriate depending on the needs and desires of your community
- define good leadership practices and the required qualities and skills preferred
- outline how participation practices build community engagement.

# The role of the community youth worker

In this section, we will discuss the various roles played by the community worker – especially with regard to working with young people.

## Activity 3.1

(about 15 minutes)

Read this scenario and then answer the question below.

You are the youth and community development officer for the south-eastern district. The secondary school in this area is hosting a career showcase for its 14- and 15-year-old students. The careers advice officer of the school has invited you to speak and advise the students on 'The work and role of the community youth worker', based on your knowledge and experience.

How would you describe this role to these young people?

Take a few minutes to jot down your thoughts on the topic in your learning journal.

Are you surprised at the multiplicity of roles that are performed by a community youth worker? Due to the complex nature of community work, you will find yourself performing many different work roles.

Let's see how other people have described these various roles. You need to bear in mind that what follows is only a summary of some of the main roles and what they entail. You will find, as you explore the literature, that writers and practitioners will use different terms to describe the roles they play. Here are some of the most common terms and roles. Note the overlaps.

| Worker role | Description |
|---|---|
| **Educator** | The key role of the youth development worker is promoting, identifying, creating and expanding educational and training opportunities for young people. This could be done through structured programmes of informal education or through one-to-one contact in outreach activities. |
| **Enabler** | This includes asking questions to help to clarify the situation and/or deepen participants' understanding of community issues, actively listening to members in the community and related agencies, giving encouragement and providing ideas for participants to take action themselves. |

| | |
|---|---|
| **Facilitator** | Similar to enabler. This can involve putting people in touch with agencies and resource people, and creating environments for learning and action. |
| **Mediator** | This focuses on conflict resolution through working with both (or all) parties to identify and agree on an acceptable solution to a dispute. |
| **Broker** | In this role, the youth development worker takes action to secure resources or concessions for the group. This may involve negotiating and/or resolving disagreement within and between the community (group) and the agency and other external bodies. |
| **Advocate** | This is where the youth development worker 'speaks for' or intercedes on behalf of another. This often involves publicly making a stand for others and championing their needs or wants. Involves research, analysis, negotiation and bargaining. |
| **Teacher** | In this role, the youth development worker takes a structured educational approach to the development of skills (interpersonal and organisational). This role is about sharing knowledge and skills with the community. |



## Case study 3.1

### Defining Jane's role

Jane Baeanisia works for the Development Services Exchange, an umbrella body for about 70 NGOs in the Solomon Islands. She describes her role in the organisation this way:

> "A large part of my duties is to visit the provinces and coordinate the various workshops. I also get involved with some aspects of training. I work with local people in the community to get a feel for what is happening at grassroots level and to find ways of helping them."

From 'In Common', Issue 13, 1994

## Self-help question 3.1

(about 10 minutes)

Having read the case study above, consider Jane Baeanisia's roles as a youth worker in relation to the seven descriptions of worker roles described earlier. Identify which of the seven roles she undertakes in her work.

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

## Activity 3.2

(about 10 minutes)

Apart from the seven worker roles defined, can you think of other roles that a youth development worker might play? If you have worked with young people (in either a paid or a voluntary capacity), which of these roles have you played? Record your answers and thoughts in your learning journal.

## Different roles for different situations

Given the fact that youth and community work touch on every aspect of life, you will find that you will be called on to perform a variety of different roles in your job as a youth development worker. For instance, there will be some occasions when you will be required to assume the role of, let's say, an advocate and some where a facilitator is needed. Henderson and Thomas (2002) describe several of the roles played by youth workers and suggest that the following factors may influence the choice of role:

1 the type of work to be done

2 the phase or stage of development of the work

3 the goals that you, the worker, have

4 the worker's own personal preferences and competence

5 the host agency's view about appropriate worker roles.

Let's look briefly at each of these factors that may influence our choice of role in a given community situation.

1 The type of work to be done

Here Henderson and Thomas draw on the model of community work developed by Rothman (1995) (we referred to this work in Unit 1). Consider the examples below:

- Are you pursuing mainly self-help initiatives at the local level? This role = educator and enabler and catalyst.
- Does the work involve more formal planning of social service projects – say in health, childcare or education (the social planning model)? This role = fact-gatherer or 'expert'.
- Does the job entail seeking a redistribution of resources or power (the social model)? This role = advocate and broker.

We must always bear in mind, of course, that these roles are only models. None of these approaches exist in their pure form. You may take on more than one role at the same time or in sequence, depending on the task and circumstances. The role descriptions are used to give some insight into aspects of the patterns of work you will be doing.



2 The stage of development of the work

Another consideration in choosing the most effective worker role to fit the community situation means asking yourself, 'At what stage of the work am I involved?' For example,

- Are you at the early problem identification stage – e.g., doing a needs analysis, or
- Are you aat a later programme implementation stage – e.g., setting up an HIV/AIDS programme?

3 The goals that you have

It is also important to review the goals you have set in your work plan for the community. It may mean that with different goals you will take a different role or roles. For example, you may play the advocate role to achieve a goal about resources, and an educator role for a goal about enhancing youth empowerment. Think about the goals you have for your work and also ask yourself:

- Are they 'process' or 'product' goals and which role/s will I play to achieve each of them?

Remember – 'process' or 'maintenance' goals are goals that focus on the ongoing activity and on fostering interpersonal relationships within the group.

'Product' or task goals are goals that concern achieving clear outcomes or completing tasks.

Another question to ask yourself is:

- How will you measure the achievement of these goals? Which role will support you being successful?

4 Your own personal preferences and competence

Another area to think about when choosing the most effective worker role is to be aware of your personal role preference. Consider this:

- What is your own preferred way of working?

For example, do you see yourself as an advocate, facilitator or educator or a combination of these roles depending on the work circumstances? It is important to be aware of our preference, because often that is the role/roles we feel most comfortable in pursuing. For example, you may be an excellent facilitator but not so comfortable using the mediation skills that may be required at some time.

As a youth development worker, you may find yourself utilising all seven roles, which could all be defined as leadership in action. When you facilitate, educate, mediate, broker, advocate, enable or teach you are assisting your community to move towards its goals. By being aware of your personal role preference, you can identify your least preferred roles and choose to develop those further by finding a colleague or role model in the community or your agency from whom you can learn.

5 The host agency's view about appropriate worker roles

Finally, it is obviously important to understand your agency's view on the leadership or worker role(s) it expects you to take. Answer the following questions to be clear on the expectations of your agency:

- What are the views of your agency about appropriate leadership?
- How do they compare with how you see your role?

So far we have explored seven worker or leadership roles that may be expected from a youth development worker. You have looked at a model for assisting you to choose the most effective role in a community situation. Before we move on to focus on how leadership is a key aspect of the role of a youth development worker, complete the activity below.

## Activity 3.3

(about 20 minutes)

Choose a community you are working in and a specific situation. Using Rothman's (1995) model above, answer the following questions:

- What role would I like to play at this stage of work?
- What role would the community like me to play?
- What role would my agency like me to play?

Do you notice any similarities or differences between the role expectations of the agency or community and the role you hope to play? Record your findings in your learning journal and discuss them with your tutor.

Well done – now we will move on to investigate how youth workers are leaders in the communities within which they work.



## Leaders and leadership

Many people still subscribe to the view that 'leaders are born, not made' – but this is not necessarily so. An alternative view is that everyone can be a leader. As you progress through this section of the unit, we will be asking you to think about what leadership means to you and how important developing community leaders is.

First of all, let's explore what leadership is and how we recognise a leader. We will then look at the nature of leadership. We will also consider the leadership role you play as well as your role in supporting young leaders.

## Activity 3.4

(about 15 minutes)

This is a brainstorming exercise. The rules are that ideas are encouraged to flow as soon as they are thought of, and there's no interruption and no evaluation until the brainstorming bit is over.

Take two or three minutes to jot down in your learning journal whatever comes to mind when you hear or think of leadership. It could be a word or phrase or an image. Example might be 'charisma', or 'leadership is about influencing others to make a positive difference in the world'.

Now think of a leader you admire in your community or family and list ten things that leaders practically do, e.g., 'guide others', or 'help people to express their vision or ideas'.

Now use your brainstorm information and identify the top five leadership activities or qualities you most appreciate. Talk to your tutor about your leadership beliefs.

## What is leadership?

There are many different definitions of leadership, as you will have discovered from the activity above. Leadership involves skills, qualities and a capacity to influence others to contribute to a better world. The best leaders are often those who nurture and develop those around them to become leaders themselves. Impactful leaders often possess charismatic personalities that attract attention and support for their beliefs.

However, some researchers suggest that leadership is a function or set of functions – not an aspect of personality. Kahn (1991) says: *'A leader is someone who helps show us the directions we want to go in and who helps us go in those directions'*.

Did you notice the use of the word 'helps'? Unfortunately, there are still many people who think that leaders tell and do. No doubt, we can all think of so-called leaders who like to take control, direct and achieve their goals regardless of the interests of those they lead. Some of these people include youth workers like us who, for example, sometimes use the disguise of talking about a community's wants versus its needs as a mechanism for telling the community what it should want. How many times have you heard leaders say, 'These people don't really know what they want or what's good for them' or 'If I hadn't done that, we wouldn't have gone anywhere'?

This does not mean that leaders do not frequently have to take the initiative and lead from the front. There are times when all leaders need to take charge and make a stand for what they believe in.

However, the best leaders are those who can be out front and still be in touch with the hopes and goals of those they are leading.

Let's now look at a leadership exchange in the following self-help question.

## Self-help question 3.2

(about 15 minutes)

Start by reading the following script. Read it with a couple of your fellow students or friends if possible. Then answer the questions at the end. If you are reading this script in a group setting, discuss the answers to the questions with your colleagues.

*President:* Good evening friends, sorry I'm late. I am glad to see that everyone is here. As you know we are to discuss what we should do about the problem of our incomplete skill-training centre.

*Member A:* Well I believe that Mr. …

*President:* (continues as if Member A never spoke) I have already spoken with the representative in the department and he says that there may be some funds available, but it will not be enough to complete the centre. Now where did I put those notes? I had the figures here.

*Member A:* As I was saying, I think that we …

President: Yes, yes, I will soon get to you Member A. Now as I was saying. In light of the fact that the department does not have enough money, we will need to do some fundraising. Now does anyone have ideas?

*Member B:* Well I think it would be good if we could negotiate with the department and get them to agree to match any money that we raise. That would be an incentive for us to raise as much as possible. I believe Member A also has some information that will help.

*President:* (proceeds as if Member B never spoke) I must tell you that I contacted the pastor at the church up the road from us, and he has agreed to have his choir, you know they have a very popular gospel choir, do a special benefit concert for us.

*Member B:* But not many young people go to that church.

*President:* Yes, but many adults do, and they have the money don't they? Another idea I have is to approach the local business sector …

*Member A:* That is the point I have been trying to make all

along. I spoke to Mr. Singh, the president of the local businessmen's group, and he says he is willing to mobilise his association to help. They think the centre can help to train the workers they need. They will match any funds we raise two to one, if we ensure that they are consulted about the skills to be offered at the centre.

*President:* That is welcome news, but you should have consulted me before you went off talking to Mr. Singh.

Now answer the following questions about the script:

1. What do you think about the way in which the President handled the meeting?
2. If you were a member of this group, would you go back to another meeting? Why? Why not?

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

## Gender and leadership

When you read the above dialogue, did you assume that the President was a man? If so, it was an easy trap to fall into although the passage does not refer to 'he' or 'she'. This is because many community groups are headed by men, even if women are in the majority in the group (and do a lot of the practical work). This is a particularly challenging situation in youth groups. It is much more likely that young men will assume the formal leadership roles. Therefore, it is very important in your youth development role to look for opportunities for leadership to be shared between the young men and women.

### Activity 3.5

(about 15 minutes)

Reflect on the following questions. You may like to discuss them with your friends, colleagues or fellow students.

- Why do you think there are likely to be more men than women in leadership roles in youth groups?
- What links can you see between the way we are raised as men and women, the qualities that are associated with leadership and the behaviour we expect from leaders?

Write your reflections in your learning journal.

## Leadership qualities

In Activity 3.4, you were asked to generate some thoughts on leadership and what a leader does. Look at your list and see if it includes the following qualities. A good leader:

- actively listens
- is empathetic (sometimes seen as a 'feminine' trait, and often not valued by 'tell and do' leaders)
- demonstrates a genuine liking or compassion for people
- communicates well, both on a one-to-one basis and with groups
- recognises and appreciates the leadership capacity in others
- is disciplined and organised
- sets clear goals, objectives and action plans in partnership with those in his/her community
- speaks up and advocates for his/her community
- devotes a considerable amount of time and energy to his or her leadership tasks.

The above qualities of a good leader (many of which you will probably have identified in earlier activities) can be demonstrated by both sexes. However, as a youth development worker it is important to recognise that there are societal barriers that sometimes prevent women from being obvious leaders. For example, in communities where women are the main caregivers as well as the key financial support, there is not much time and energy for taking on other leadership roles in the community. This is particularly a problem for poor women, therefore it is important to keep a focus on how you can promote women leaders in your community.

## Women and leadership

One of the critical issues in encouraging young female leadership is that leadership is very public, and traditionally women have been assigned responsibilities in the private and domestic sphere of life. Taking a more public role can be a difficult role change, both for the woman and for those whom she seeks to lead. This makes it vital that you demonstrate leadership expertise in encouraging all women who bring leadership talent to the community to transition into the public realm, and to facilitate their being accepted by those they wish to lead.

'Surely this is already happening,' you may say. 'Look at how many women we now have in public life!' Indeed the situation has changed and is changing dramatically. However, if we look closer you may notice that a woman in public life at both community and national levels usually exhibits at least one of the following characteristics. She is either:

- an older woman, childless or with grown children
- taking up a role previously played by her father, husband or other man who inadvertently vacated the role
- a well-educated member of the local or national elite.

Therefore, it is valuable not only to encourage more women into leadership roles in your community, but also to develop strategies to ensure leadership opportunities are available for all women regardless of their family role or education. This means not only shifting the mind set of women in terms of how they view themselves as leaders in the community, but also supporting men to accept this transition. The next self-help question will provide you with some reflection time on how gender issues can affect how you do your work.

## Self-help question 3.3

(about 15 minutes)

In what ways could gender issues affect you in your community if you are:

1 a female worker?

2 a male worker?

3 trying to work with a mixed group of women and men?

4 trying to work with a group of young women only?

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

## Nurturing leadership skills

Another set of considerations is that while we are here constructing our list of 'ideal' leadership characteristics, we know that very few of those formally elected or appointed as leaders will display all of them. This is why you are encouraged to see leadership as a combination of demonstrated leadership qualities and skills.

Leadership is about giving expression to and realising a 'vision', or defining and finding solutions to a problem, and doing so collectively with colleagues and community participants. In many circumstances that will possibly require several leaders to help to get the job done, since expressing a vision and solving a problem require very different capabilities and expertise. Your task as a development worker in this situation would be to identify those in the group with the probable ability to lead each part of the action, and to support each leader to be successful in achieving a common goal.

Sometimes support will be required in the form of leadership training. While there are various leadership-training programmes that put a lot of emphasis on practical skills like chairing meetings, taking good minutes or writing good project proposals, it is equally important to build leadership capacity by paying attention to fanning the leadership qualities gained through experience. For example, a woman in your community is constantly in demand to mediate over small conflicts. Instead of her always being the mediator, you could arrange training for her to coach others on her mediation techniques, thereby supporting her leadership development while also building other leaders too.

We do not always pay enough attention to the process of leadership formation, which consists of structured experience built up over time. Leadership formation seeks to develop not only practical skills like taking minutes and report writing, but also the equally important qualities required by effective leaders. The latter approach is much more in keeping with what we have proposed in the earlier sections of this module.

Explore leadership in action more by reading the paper: 'A Youth leadership programme for Africa', reading 6 in the Readings section at the end of Unit 4.

## Activity 3.6

(about 10 minutes)

You are now in a position to prepare a brief description of your leadership roles. Enter your description in your learning journal.

1 Given some of the barriers that young people encounter, what would you say are the three most important leadership roles that you play as a youth development worker? Review the descriptions of the seven worker roles outlined earlier in this unit to help answer this question.

2 In addition to the different worker roles you will play to lead young people to overcome the barriers they encounter, what top five leadership qualities do you believe will help a youth development worker to be successful?

You may also find it interesting to think about an occasion when you observed another youth worker at work. How would you assess his/her leadership qualities on this occasion? How did gender affect his/her performance? Did s/he demonstrate any awareness of this factor?

In this section, we have highlighted two important ways in which the leadership function for the youth worker is practised.

- In the first instance, the worker must try to promote, support and enhance the ability of young people to function as leaders in their own right. This is particularly important for young women for whom this involves a lot of role strain (i.e., where fulfilling one role conflicts with fulfilling another role).
- In the second instance, the youth worker must fulfil a variety of leadership roles in the variety of situations that s/he may encounter.

In both of these circumstances, the challenge is to demonstrate an approach to leadership that fosters the empowerment of young people and their participation in the leadership function, but that also leads in promoting action to address the community's needs.

## Activity 3.7

(about 10 minutes)

- Think of three tasks or projects that young people could be involved in that would help to develop their leadership skills.
- Imagine you are asked to develop a three-month leadership training programme. What kinds of topics and issues will you cover and how will you go about it?

Write your answers in your learning journal.



# Participation

As a youth development worker, you know that you need to be responsive to your clients' needs and perspectives. It is also important to engage the active participation of your clients. However, participation and consultation are about sharing power, and often this means giving up our power to support community participation. Let's explore the challenges of giving up power for the benefit of the whole.

Those who have been accustomed to making decisions (having a monopoly on visible power) may be reluctant to relinquish it, or may not know how to relinquish it. This is probably the source of some of the rationalisations we make or hear about the lack of participation by our clients: 'people do not really know what they want'; 'they do not have the knowledge or skills required to participate effectively'; 'participation and consultation are too time consuming and costly' or 'people don't have any motivation'. However, participation should be one of the essential hallmarks of youth work.

According to Burkley, 1993 (cited in Mokwena, 2003):

> "Participation is an essential part of human growth, that is development of self confidence, pride, initiative, creativity, responsibility, cooperation…this, whereby people learn to take charge of their lives and solve their own problems, is the essence of development."
>
> "Participation is a right that should not be denied or withheld from anyone, including young people. It is a multi-faceted and dynamic concept that is not limited to any specific activity. Youth participation is best described as a programme strategy or an attitude that encourages youth to express their opinions, to become involved, and to be part of decision-making processes at different levels."

## The many faces of participation

Let's now look at the many forms that participation can take. You will find these examples relevant to your work.

- Young people are seen to participate because they receive some 'material benefit' from the programme.
- Young people are informed about the programme after it has been designed, and they are mobilised to contribute voluntary labour, and possibly materials.
- A selected group of young people is invited to participate in monitoring programme implementation, but have no delegated authority, i.e., can recommend but not authorise change.
- The policy framework is established, and young people are invited to make comments about the proposed programme – but there is no guarantee that their comments will be taken into account.
- The policy framework is established, comments are invited, but this time a guarantee is given (and honoured), that young people's comments will be taken into account.
- Young people are invited to give advice on the policy framework, while the actual programme design is done by 'experts'.
- Young people have authority delegated to them to establish the framework and contribute to the design of the programme.
- Young people also have delegated authority in monitoring and evaluation.

As you can see, there are many different ways people can participate. Sometimes we are tempted to think that only programmes showing the last three or four characteristics ('faces') are truly participatory. However, it is important to bear in mind that the young people who benefit directly are not the only stakeholders in a policy and programming context. Therefore, it is not always possible to delegate full authority to them.

Normally, the degree of participation should follow this principle: that decisions be taken at the lowest level that is feasible, i.e., at the level closest to the people most directly affected by them. Of course, this is more easily said than done.

Moreover, to stress the importance of participation and inclusion does not mean you may not take a directive approach in particular situations. Some community groups, particularly of very young or inexperienced people, may lack any idea of how to proceed and be in danger of losing a valuable opportunity if the worker fails to intervene. S/he may offer expert advice or suggest a possible solution.

## The ladder of participation

Building on the concept of 'faces of participation', Roger Hart (1997) draws our attention to the danger of tokenism when children and young people's participation is sought (he uses the word 'children' for young people of up to around 14 years of age). Hart created the 'ladder of participation' (adapted below), which provides a visual of the eight levels of participation that can exist for children and young people in your community. Level 1 'manipulation', refers to situations where adults 'use' young people to put forward their ideas. The second level of participation he defines as 'decoration', which involves using young people, possibly through theatre, music or dance, to express adults' ideas.

| | | |
|---|---|---|
| | 8 Youth-initiated, shared decisions with adults | |
| | 7 Youth-initiated and directed | |
| | 6 Adult-initiated, shared decisions with children | |
| | 5 Consulted and informed | |
| | 4 Assigned but informed | |
| | 3 Tokenism | |
| | 2 Decoration | |
| | 1 Manipulation | |

### Self-help question 3.4

(about 15 minutes)

What examples can you think of from your own youth development experience where young people's involvement has been manipulated, but also where young people have been the initiators of pieces of work?

## Promoting participation

So far, in this unit, we have examined some of the roles played by the youth worker in the community and agency. We have also discussed the various forms of participation and how they are practised in different situations. In the remainder of this unit, we will look at some techniques that may be used to promote participation.

We will not provide a long list of techniques here. All around the globe, manuals and websites have been produced that provide community workers with an array of participatory techniques to choose from. Rather, we will examine some of the principles, which can be used to guide you in your choice of techniques. In addition, the references section in Unit 2 and the Further Reading list at the end of the Module include a list of sources of information about participatory methodologies.

### Defining participation

We have used the terms 'participatory methodologies' and 'participatory techniques'. These mean the same thing. Here is a definition:

Participatory methodologies and participatory techniques are used interchangeably to explain the methods used to engage people in an interactive process of involvement and dialogue. The participatory process draws on techniques such as those practised by Freire, whose work we discussed in Unit 1.

### Participation principle 1: Understand human behaviour

Good participatory methods rely on an understanding of individual human behaviour and group dynamics. Maslow's theory of a hierarchy of need was considered earlier in this Module.

### Participation principle 2: Take into account the stage of the group

Participatory methods should also take into consideration the stage of development of the particular group.

A group may not always be able or want to participate at the level you have planned. This lack of interest could have several causes. Be careful, however, to ensure that a seeming lack of interest may not actually be cynicism based on prior experience, or simply a lack of familiarity with participatory processes.

### The five stages of group development

You also need to bear in mind that groups themselves go through different stages of development. Many writers (e.g., Jaques, 2000) quote Tuckman's well-known and very simple method for describing the different stages in the development of a group. Remember this is

the 'model' you met in Module 3, though you will not see exactly the same thing in real life.

| Stages in the development of a group | |
|---|---|
| 1 | **Forming**<br>The members of the group are just coming together and getting to know one another. You may find here that people 'drop in' and 'drop out' at the forming stage because they are not sure whether they belong. If you have initiated the group, you will be seen as the 'authority figure' and members will be dependent on you. |
| 2 | **Storming**<br>Membership and participation become more consistent. As cohesion and group identity begin to emerge, there is conflict between members of the group who are asserting their differences. |
| 3 | **Norming**<br>A group now exists. It has arrived at some consensus about what its purpose is, and is establishing a 'culture' – its own way of doing things. This is a good time to agree to elect leaders and make plans. |
| 4 | **Performing**<br>Members have settled into their roles. This is the stage where the action begins. Whether it is a sports club or an environmental action group, the group effectively performs to achieve its goals. |
| 5 | **Adjourning**<br>Something interesting occurs at this final stage. Some people think that groups should last forever and are very unhappy when members start to drift away. If the group's purpose has been served (or is no longer being satisfactorily met), then the group needs to come to closure. A challenge for a worker is to help the group to adjourn in a positive and productive way. Some theorists call this phase 'mourning'. |

You should note as well that groups do not necessarily go through all stages in a perfect sequence or spend the same amount of time in each stage. They may progress through the first two and then start all over again in the forming stage.

If group membership changes, either through somebody leaving or somebody joining, the group will 'form' again as new roles are taken on.

Some groups 'storm' throughout their existence. This effectively becomes their 'norm'.

### Participation principle 3: Use small group work – if appropriate

In addition to understanding the different stages in the development of groups, the worker also needs to understand the ways in which small groups can be used to think, learn, plan and take action. For example, if you are working with a youth group of 30, you could divide the group into small teams, each with a task to complete and a time in which to report back to the large group. This is another way for leadership capacity to be built through young people taking a lead in small groups.

The small group is a popular instrument in the participatory process. Among other purposes, it can create a place of safety where those who have been silenced, or silent up to this time, are able to express themselves. Remember, however, that the unthinking and inappropriate use of the small group can in fact prove to be counter-productive.

## Activity 3.8

(about 20 minutes)

Select one programme you know about in which the participatory component could be improved.

What kinds of changes would you recommend?

How would you go about increasing participation in the programme? Register your thoughts in your learning journal.

## Self-help question 3.5

(about 20 minutes)

This exercise serves to review some of the major concepts you have covered so far in this unit. Take a few minutes to complete it now.

1 A community youth worker plays various roles. List four of these.

(a)

(b)

(c)

(d)

2 Who does what? Fill in the appropriate title in the blank space.

| Worker Role | Description |
|---|---|
| (a) | Acts as a resource person. Creates a learning environment. |
| (b) | Asks questions to help clarify issues. Seeks to deepen participants' understanding of issues. Gives encouragement. An active listener. |
| (c) | Makes representation. Role involves research, analysis, negotiation and bargaining. |
| (d) | Involves the structured development of both interpersonal and organisational skills. |
| (e) | Sometimes called a mediator. Secures resources or concessions for the group. Resolves disagreement within and between the group or agency and other external bodies. |

3 List five factors that may influence the choice of roles the community youth worker may take on.

(a)

(b)

(c)

(d)

(e)

4 List the five stages in the development of a group.

(a)

(b)

(c)

(d)

(e)

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

# Increasing group participation

Here are some simple guidelines for good group processes:

- Ask participants to work in pairs or groups of no more than four if they are dealing with personal, sensitive or complex issues. Same sex and similar age group arrangements may also be helpful in this regard.
- Groups of six or eight are useful for working on ideas and coming up with solutions to problems.
- Larger groups are useful for sharing information.
- If you have a large group (e.g., more than 30 people) and you need to arrive at consensus or take important decisions that require widespread support, you may want to use a combination of small group discussion, medium-sized groups (sometimes called sub-plenaries) and full groups (called plenaries). In other words, after your small groups have worked on an issue or plan, bring them together in sub-groups to identify common threads. Then bring those sub-groups together in plenary group work. At this level, the group leader plays a very important role. S/he needs to have a clear understanding of what the desired outcome is and should be able to quickly identify common threads and points of agreement and disagreement.
- Although you may occasionally take on the responsibility of group leader yourself, you should work towards members of the group playing this role. You may assist by working with the leader to clarify what your goals are in the exercise.

## Activity 3.9

(about 20 minutes)

Reflect on the following questions:

- What roles do you prefer to play in group situations?
- Which of the strategies for effective group participation described above would help you to involve yourself actively in a group.

Add to this list any other strategies for promoting participation that you know about from your own experience.

Don't forget to record your answers in your learning journal.

# Unit summary

In this unit, you have covered the following ideas:

- the various roles played by the community worker such as enabler, facilitator, broker, advocate and teacher
- the choice of role assumed by the worker and how it is influenced by several factors, for example:
    - the type of work to be done
    - the phase or stage of development of the work
    - the goals that you, the worker, have
    - your own personal preferences and competence
    - the host agency's view about appropriate worker roles
- how youth development workers play a key role in fostering leadership throughout the community
- the various forms of participation and techniques for promoting it
- the stages in the development of the group:
    - forming
    - storming
    - norming
    - performing
    - adjourning (or mourning)
- guidelines that can be used to facilitate 'good' group process.

At the end of this unit, you should have completed nine activities. From these, you should have registered at least three reflective entries in your learning journal as part of your assessed work for this module.

Go over the learning outcomes at the beginning of this unit and see if you are now able to do them. Look through your learning journal again and take this chance to review all your entries.

Well done! This means that you are now ready to advance to Unit 4 – the final unit for this module.

# Answers to self-help questions

## Self-help question 3.1

Jane Baeanisia's roles as she describes them include teacher, enabler and facilitator. She may also be involved as an advocate or broker in her grassroots work in the communities.

## Self-help question 3.2

Obviously, the President was only interested in his/her own voice. Did you notice how many times the President said I rather than we? And how ungracious the President was at the end! Would you want to take any initiative if you were a member of that group? It is unlikely you would want to come back to another meeting, since the voices of the group were neither heard nor respected. And the leadership techniques were bound to stifle initiative within the group rather than promote independence, creative problem-solving or empowerment.



## Self-help question 3.3

The following suggestions would not be true of all cultures of course, but are probably true of many.

1 As a female worker you may feel intimidated by the public leadership role. Males in your group may have difficulty accepting your authority or leadership. You may, as a female in your culture, be unused to taking the initiative and directing the group in those situations where direction may be required.

2 As a male worker you may be unused to taking a listening or facilitating role. There may be cultural or other barriers to the participation of women in the group. There may be gender-based expectations on you to take a dominant role as a male.

3 Women may feel uncomfortable about participating in the presence of men. Men may dominate the group in discussion and decision-making. There may be a division in the group along gender lines that makes it hard for the group to work together.

4 Young women may have cultural or social barriers that make it difficult for them to direct the group or take control of decision-making. They may lack time or commitment because of other obligations to husbands or families.

## Self-help question 3.5

1 Your list should include four of the following:

Educator / enabler / facilitator / broker / mediator / advocate / teacher.

2 (a) Facilitator

(b) Enabler

(c) Advocate

(d) Teacher

(e) Broker

3 The following factors may influence the choice of role:

- the type of work to be done
- the phase or stage of development of the work
- the goals that the worker has
- the worker's own personal preferences and competence
- the host agency's view about appropriate worker roles.

4 (a) Forming

(b) Storming

(c) Norming

(d) Performing

(e) Adjourning (or mourning).

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# Unit 4: Moving to the next stage

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# Unit introduction

Welcome to Unit 4 *Moving to the next stage* – the last in this module on Working With People in Their Communities.

We begin by introducing you to social planning and its main elements. We explore the roles you may play in youth development work and review the stages in the community social planning process. Then we will look again at the issue of leadership – the leadership role you play and your role in supporting young leaders. We end the unit with an overview of the processes involved when programmes and/or projects come to an end: moving on when a period of work is completed.

# Unit learning outcomes

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

- implement the process of community social planning, following the seven main stages: environmental scan, visioning, SWOT (strengths, weaknesses, opportunities, threats) and PEST (political, economic, socio-cultural, technological) analyses, priority setting, strategising, implementation, and monitoring / evaluation
- play a number of roles in the process of community social planning (advocate, leader, expert)
- plan to develop effective and sustainable partnerships and networks within your sphere of work, at community and regional levels
- manage the 'ending' of a programme and/or project in a positive manner.

# Social planning: what is it?

Social planning, also called community social planning, is an integral part of the process of community development. But what is it exactly?

When first used, the term was associated primarily with national and regional planning: it was complementary to macro-economic planning. An example that illustrates this emphasis comes from Conyers (1982), who describes social planning as characterised by:

- taking social factors into account in the process of (economic) development planning
- planning the provision of social services
- promoting popular participation in planning.

However, writing from the community work perspective, Jack Rothman (1995) and Alan Twelvetrees (2001) define social planning as a 'technical' process that involves the community worker liaising and working directly with policy makers and service providers to improve services or alter policies.

Both of these interpretations of social planning continue to be valid and in use today and are relevant to this module.

# Social planning activities

What sort of social planning activities might you be involved in? Well, in your role as a youth development worker, you may want to try to ensure that national planners analyse the likely impact of their economic policies on young people. For example, a policy to promote tourism in order to increase foreign exchange earnings could result in negative cultural consequences for the young, who tend to be highly impressionable and prone to adopt the expensive, consumerist lifestyle characteristics of visitors from metropolitan countries. It could also have a social and health impact in that it would inflate the amount of cash in the local economy, raise prices and perhaps lure young women into prostitution and young men into theft.

## Changing roles

Conyers (1982), Rothman (1995) and Twelvetrees (2001) emphasise the role of the community worker as 'expert' and 'advocate' in the social planning context. In this capacity, the worker is involved in collecting and analysing data (the expert role), and in making proposals and other submissions on policies and projects for the benefit of a particular community or group of communities (the advocate role).

In recent years, the concept of social planning has expanded to focus even more on the local situation. There is a growing interest in enabling communities to develop the technical skills – the 'expertise' – to collect and analyse their own data, develop their own proposals and make their own representations (i.e., be their own advocates). It is this latest formulation that is perhaps most directly relevant to working with young people in their communities, in that youth development workers would be the main source of training for them in the skills of advocacy.

## Community social planning

Michael Claque describes community social planning as:

> "…a local, democratic system for setting priorities, arriving at equitable compromises and taking action. It supports community needs and interests in social, cultural, economic and environmental affairs. It is a process for building community well-being."

### Self-help question 4.1

(about 15 minutes)

So far, you've looked at Rothman's and Twelvetrees definition of social planning as well as Claque's.

1 What differences in emphasis are there in these different definitions?

2 What differences do they imply in the roles to be played by the worker?

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

In Unit 3, you learned that youth development workers can play various roles in the community. You will remember that leadership was identified as a key role of youth development workers. Let's now look at Claque's views with regard to the roles community workers may play as they carry out development work.

## Claque's ideas of worker roles

Claque provides a very useful summary of the roles the community worker may be called upon to play in the process of community social planning. He notes first that the worker may have to act as an advocate for:

1 participation by members of the community, and

2 particular policies relevant to them.

This supports Conyers' (1982) promotion of popular participation and Rothman's (1995) description of the community worker as someone who liaises with policy makers and service providers to secure and adapt policies and services.

The role of advocate has then been identified by expert commentators as a legitimate one for the community worker, and by implication this is likely to be the same for the community youth worker.

Claque identifies several other roles for the community worker:

- engaging in social policy analysis, criticism and recommendation
- disseminating public information and facilitating education
- organising specific community groups (e.g., young women) to develop a plan of action in relation to their needs, and ensuring that their needs have an impact on the policy-making and programme planning process
- building consensus among stakeholder groups
- supporting and enabling innovation (finding new ways of doing things, encouraging creative problem solving).

As you can see, community workers could play these roles not only in relation to programmes that are being developed solely at the 'local' level, but also those at regional or national level. They can also be influential in the creation of new programmes by assuming a leadership role in promoting youth participation and inclusion, and by supporting young people in leadership roles in their communities.

## Self-help question 4.2

(about 10 minutes)

This exercise serves as a review of some of the major concepts in this first section of the unit. Take a few minutes now to complete it.

So far, you were given several definitions of social planning.

1 Conyers (1982) notes that social planning consists of three elements. What are these?

2 Complete the following statement:

Rothman (1995) and Twelvetrees (2001) describe social planning as a ……..…….process that involves the community worker ……..……

3 The community worker performs several specific roles within the social planning context. We gave you some descriptions of these roles from Conyers, Rothman and Twelvetrees respectively. Identify three of these.

(a)

(b)

(c)

4 You were given Claque's definition of community social planning.

(a) What does he say community social planning is?

(b) He gives two functions of community social planning. What are these?

5 Claque identifies several roles of the community worker within the community social planning context. Describe three of these.

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

Up until now, you have learned that community social planning engages youth development workers in the process of improving community services and reviewing policies. To do this, workers need to play the role of advocates in their communities and need to demonstrate leadership in supporting youth to participate in the decision-making process relevant to their communities. Now, let's look at the stages involved in the planning process.

# Planning stages

Whatever role you play, there are several stages in the community planning process that you need to go through.

| Stages in the community social planning process |
|---|
| 1 **Environmental scan**<br>This involves:<br>(a) assessing the socio-economic context<br>(b) identifying what agencies are working on the issue<br>(c) analysing policies that could affect your plans. |
| 2 **Visioning**<br>Here you ask, 'What does the outcome look like?' |
| 3 **SWOT and PEST**<br>Do a SWOT analysis. This is a method employed in strategic planning to identify an organisation's internal strengths and weaknesses, as well as external opportunities and threats.<br>**S** = Strengths. What are our strengths (such as resources and capabilities) and how can we build on them?<br>**W** = Weaknesses. The absence of certain strengths can be weaknesses. What are these? How can we overcome them in order to pursue the opportunities?<br>**O** = Opportunities. What new opportunities are there? How can we make use of these?<br>**T** = Threats. What actual or potential threats are there that we need to neutralise?<br>You might also do a PEST analysis, which is a method that considers the external environment in which the analysis is to be carried out:<br>**P** = Political. What is the political context in which the work will be undertaken? What laws or regulations might affect the work?<br>**E** = Economic. What is the economic context?<br>**S** = Socio-cultural. What social and cultural factors may have an impact?<br>**T** = Technological. What access to technological hardware and knowledge will you be able to draw on? |

PEST is sometimes referred to as STEEP. A STEEP analysis considers the additional factor of 'ecological aspects'.

**S** = Socio-cultural.

**T** = Technological.

**E** = Economic.

**E** = Ecological. What is the ecological context?

**P** = Political.

4 **Priority setting**

You cannot do everything! Determine what you should and can do, given the results of your SWOT and PEST analyses.

5 **Strategising and SMART action planning**

Work out answers to these important questions: How are you going to achieve your ends? What strategies will you use? What specific actions will you take? What will it cost? How long will it take? Try to ensure the plans are SMART:

**S** = Specific. The plans need to be specially devised for the particular project.

**M** = Measurable. In order to evaluate the project, it is important to ensure the outcomes can be measured in some way.

**A** = Achievable. Do not be too ambitious! Break a large project down into smaller elements so some outcomes can be achieved in the short term.

**R** = Relevant. The project needs to be appropriate for the community.

**T** = Time-related. Goals need to be set for three months, six months and other key dates. This helps to ensure 'measurable' plans.

6 **Implementation**

Well, get on with it!

7 **Monitoring and evaluation**

Are you keeping track of your progress? What are you using to measure the progress you are making? Who is involved in this stage?

## Activity 4.1

(about 20 minutes)

Compare this process of the stages in community social planning with the personal work plan you developed in Unit 2. It would be a good idea now to revisit the section in Unit 2 on Planning your work to review the components of a personal work plan.

Do you see any similarities between these two processes?

Make the links between that earlier process and this one. For example, what is the equivalent of the goal-setting process (in personal work plans) to the one just described? This should help you make the necessary connections and comparisons.

The points covered in the personal work planning process are also relevant to the action planning stage in this larger process, as they also deal with the details you will need in order to assist the community.

Don't forget to register your comments and thoughts in your learning journal.

## Plans will change

A word of caution. The planning process is frequently described as an 'iterative' one. What this means is that you do not always go neatly from one stage to the next. Very often, you are presented with new ideas about priorities or strategies, and you have to go back over sections of work you have already done before you can continue forwards. Alternatively, you may have gone through all the initial stages and may even be in the implementation stage only to be confronted by developments that cause you to reassess your priorities.

# Practical applications of community social planning

So far, we have been talking about some of the principles of community social planning. Now you need to think about applying this to your own work. There are two important areas of application:

1 working with young people to enhance their well-being and also to develop their vision of the future

2 working with youth-related agencies to develop appropriate programmes for young people.

Some questions you need to consider before you engage in social planning activities are:

- Do we have enough data about the status of young people in our community?
- How available is this information to those who need it, including young people themselves?
- How much have we learned about what young people have to say about their own future and well-being?

## Skills you need

You will need a wide range of skills to perform community social planning tasks. We have already looked at the profile of a community youth worker in Unit 1 and the skills you need to perform in this capacity. Now you need to add the following extra skills:

- interactional skills
- task performance skills.

Interactional skills are crucial skills you need to have as a community youth worker. These include:

- being an effective communicator – both orally and in writing (communication skills)
- being good at getting people to work together (team building skills)
- negotiation and conflict resolution skills.

Task performance skills include:

- managing your time well
- being good at analysing issues
- collecting and presenting information.

## Self-help question 4.3

(about 20 minutes)

This exercise serves to review some of the major concepts you have covered in this section of the unit. Take a few minutes now to complete it.

1 List, in the correct order, the seven stages in the community social planning process:

(a)

(b)

(c)

(d)

(e)

(f)

(g)

2 You were introduced to the term 'environmental scan'.

(a) At what stage in the community social planning process does the environmental scan occur?

(b) State three things that happen at this stage.

3 What do the acronyms SWOT, PEST, STEEP and SMART stand for?

4 Community social planning employs a wide range of skills, which include interactional skills and task performance skills.

(a) Interactional skills refer to:

(b) Task performance skills refer to:

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

Let's review what we have covered so far in this unit. We have learned about the process of community social planning and explored its application to work with and on behalf of young women and men. We have also continued our discussion of the roles and skills required by the community youth worker.



## Networks and partnerships

So far, this module has focused on you, as a worker, and the young people with whom you work in the community. Now we will look briefly at working alongside other professionals.

As you carry out your work in the community, think of who you come into contact with.

### Activity 4.2

(about 5 minutes)

Whom do you work alongside? In your learning journal, jot down a list of workers you may encounter in your work.

Your list may include health workers, community workers, school teachers, police, religious leaders, elected officials, workers with non-governmental organisations (NGOs) and others. During your work you will collaborate with many different types of professionals. This is the reason why youth development workers need to nurture different forms of contact in order to maximise the scope to achieve their goals.

Lydia Meryll and Paul A. Jones (2001) explored ways in which workers, organisations and groups work together and identified the following models of interaction:

- **Networks** are the informal contacts that operate among workers, organisations and groups. As a youth development worker, you will often be asked for information. You may not know the answer yourself – but you will know a woman or man who does! If you drew a map of the networks of which you are a part, it would resemble a spider's web.
- **Co-working** involves workers from different organisations collaborating.
- **Alliances** are slightly more formal. They bring together groups with similar goals, but no formal contractual arrangements exist.
- **Partnerships** involve more than collaboration. They bring together two or more different organisations, agencies or groups and involve some kind of contractual arrangements. Harrison et al. (2003) identify several advantages of working in formal partnerships:

  1 The energies and resources of different agencies are focused on a common problem or issue and you can draw on a more extensive range of skills and knowledge.

  2 A coherent, holistic approach can be taken to the problem or issue.

  3 Greater credibility with both the community and authorities may result.

  4 There will be co-ordination of policy and development of a better understanding of other agencies.

  However, Harrison et al. also highlight disadvantages, including:

  1 the time and resources required to maintain a partnership

  2 the risk of conflict between individuals and agencies

  3 the danger that the largest agency may become dominant.

### Activity 4.3

(about 15 minutes)

Look back at the list of workers who work alongside you (Activity 4.2).

1 Is the relationship you maintain with each type of worker a network, a partnership or another model?

2 What is the purpose of each relationship?

3 What are the advantages and disadvantages of each relationship? (You may identify more advantages and disadvantages than those listed above as you structure your answers according to your own reality in your community.)

Write down the answers to these questions, along with your commentary, in your learning journal.

While we are reflecting on networks and partnerships, you know they don't last forever. Your contacts and colleagues may move on, and so may you! Moving on can be a positive thing for a programme and even for the community. That is what we will be looking at next.



## Endings

Sometimes saying 'goodbye', letting go and moving on can be very difficult to do, especially when the experience has been satisfying and beneficial to everyone. However, as the saying goes, 'All good things must come to an end', and bringing closure to any situation, whether good or bad, is necessary and important. In this section we will briefly look at some of the things that you can expect at the termination and transition stages of your work in the community.

### Handling the ending

Whatever the reason, endings and leavings must be handled sensibly, sensitively and professionally. Like so many other people in the 'helping professions', community workers like to talk about 'working themselves out of a job'. This means capacity has been built and sustainability has been achieved, which are sure indicators of success in community development work. However, the worker is frequently unprepared and indeed surprised when it becomes necessary to move on.

We do not always acknowledge that the end of a project and/or programme, even in a 'professional' context, can be a very emotion-filled (it can be something like grief) and anxiety-producing event for

both the worker and the group. We have to prepare for it. It is not always possible to plan for an ending – sometimes we do not choose to leave – but we need constantly to be aware of the responses it evokes so that we can handle even sudden terminations with care.

## Types of endings

Henderson and Thomas (2002) identify two 'types' of ending:

1 something happens to the group, or

2 something is initiated by the youth worker.

### Endings caused by the group

What happens to end the group may be planned or unplanned. Henderson and Thomas (2002) list three types of planned endings:

1 The group achieves its aims or realises that its aims are impossible to achieve. Members may remain in touch with one another on an informal or social basis or may move on to different groups.

2 The group decides to amalgamate with another group with similar aims. This may be due to reasons of funding.

3 The group makes a significant transition. For example, a group that was working to secure premises for a community centre achieves its aims. The group now moves on to manage the new facility.

Henderson and Thomas (2002) also explore unexpected endings and list four kinds:

1 The group loses a large number of members. This may be due to conflict between members.

2 Where a group relies heavily on a few people to undertake many of the required tasks, the group may end if those people are unable to carry on.

3 The group withers away due to decreased motivation, possibly resulting from slow progress.

4 Death or serious illness affects key members.

### Worker departures

Henderson and Thomas (2002) identify three situations in which the ending is due to the community worker or reasons associated with the worker:

1 The worker gains a new job with a different agency. Ideally, this is accompanied by a proper handing over of responsibilities to a new worker or community representative. However, if the departure is due to disagreement, this may not occur.

2 Funding ends or finance is withdrawn. Youth development work is often funded on a temporary basis, and, at the end of that time, the worker is unable to continue. Effective community development work should in any case have resulted in the project leaving a legacy of skills and knowledge within the community, despite coming to an unexpected end. This should be among the objectives for the work anyway.

3 The worker believes that it is time to focus on other responsibities and withdraws from a group. Where the worker's task involved developing process skills and knowledge within a group, s/he may feel that the task is complete.

Even when a worker departs, endings can be handled in a positive way. Next, we present a few suggestions of how that can be achieved.

## Practical suggestions for positive endings

Let's look now at some ways in which the ending process can be handled positively.

- Frankly discuss your leaving and the reasons for it. Do not be surprised if you are accused of 'abandoning' the group. This is where your group-work skills will be needed to resolve conflict and misunderstandings. Remember that a group's final phase is 'adjourning' or 'mourning', as you have learned in Unit 3.
- Make sure that you explain what arrangements have been made to provide continued assistance and support to the group. In fact, it would be very helpful if you could introduce your successor (if there is one) before you leave. You may find it necessary to revisit your various work plans to determine and evaluate your goals, objectives, activities and the outcomes identified.
- Set out the terms for your continued contact with the group, if there is to be any. For example, you may indicate that you are willing to visit them for special events like Annual General Meetings.
- Guard against encouraging the group to 'call you at any time' (unless it is purely on social terms). You are not only preventing yourself and them from making the break, but you could be making it difficult for your successor to establish a productive relationship with the group.
- Be professional and avoid any action that will undermine your successor.

## Activity 4.4

(about 30 minutes)

This activity asks you to conduct a role play. Get together with a small group of fellow students or colleagues and act out a role play based on the following scenario.

**Scenario**

You have recently heard that the application you had sent in for a transfer several months ago has been approved. At the time you applied, the situation in your agency was not so good and there were several new openings in a distant location that interested you – not least because you would have more autonomy and the salary was better.

However, things have calmed down now in the office, so you are a little ambivalent about whether you should in fact leave.

Your co-worker is someone you have worked closely with for several years. S/he has come to rely on you for advice and support.

**Role play**

Role play the scene in which you break the news of your leaving to your co-worker.

**De-briefing**

- Each character should reflect on how the process felt. Invite the other observers to comment on how they felt.
- What does the exercise tell you about endings and leavings?
- What does this have to do with situations when your work in a community or group ends?
- Did you include the fact that your goals have been met as a reason for leaving?

Record the results of the debriefing in your learning journal.

This role playing activity brings you to the end of Unit 4 and concludes your studying of Module 4. Before you move on to focusing on writing your final assignment or the final exam, let's review some of the main topics covered in this unit.

# Unit summary

In this unit, you learned about community social planning, working with others in the community and how to handle the end of a programme / project.

You were introduced to the concept of community social planning, which is a way of organising your work and helping the community to organise its work after the initial entry and profiling processes. Then, you explored different models for working with other professionals, including partnerships and networks. Finally, we touched on the point that we all claim that we work towards as youth community workers – the end. We discussed various ways in which we can manage this phase.

Some of the main points covered in this unit included:

- social planning as an integral element of the community work process
- the specific roles of the community youth worker within the community social planning context: expert, advocate, leader
- the various stages in the community social planning process:
- environmental scan
- visioning
- SWOT and PEST
- priority setting
- strategising and SMART action planning
- implementation
- monitoring and evaluation
- working with partnerships and networks
- the process of termination and transition and ways in which you can bring closure to your work.

At the end of this unit, you should have completed four activities. From these, you should have registered at least two reflective entries in your learning journal as part of your assessed work for this module.

Look back at the learning outcomes for this unit and see if you can do them now. Look through your learning journal again and review your entries.

Well done! You have completed Module 4 and we hope that you have enjoyed your studying. By now, you should be prepared to either write the final assignment, detailed at the end of this module, or write a final exam in your institution. Whichever path you choose, we wish you all the best for a successful completion of your work.

# Answers to self-help questions

## Self-help question 4.1

There are variations in the definitions in the extent to which local groups would be directly involved in the planning process. Rothman (1995) and Twelvetrees (2001) both make explicit reference to the worker having an 'expert' role. This role is also implied in Conyers (1982). All three authors also refer to putting in place 'mechanisms for citizen participation'. There is a growing preference in Claque for those approaches that emphasise the 'participatory, democratic' aspects of planning, rather than the 'formal' development of policy and planning of services

## Self-help question 4.2

1. Conyers (1982) describes social planning as consisting of the following elements:
   - taking social factors into account in the process of (economic) development planning
   - planning the provision of social services
   - promoting popular participation in planning.
2. Rothman (1995) and Twelvetrees (2001) describe social planning as:

   A 'technical' process that involves the community worker working directly with policy-makers and service providers to improve services or alter policies.
3. Conyers, Rothman and Twelvetrees highlighted the role of the worker in the social planning context as follows:
   (a) an 'expert' and advocate
   (b) involved in collecting and analysing data
   (c) making proposals and other submissions on policies and projects for the benefit of the community.
4. (a) Claque describes community social planning as: *'… a local, democratic system for setting priorities, arriving at equitable compromises and taking action'*.
   (b) He notes that community social planning serves the following functions:
      - it supports community needs and interest in social, cultural, economic and environmental affairs
      - it is a process for building community well-being.

5 Claque identifies several roles for the community worker in the community social planning process. These include:

- acting as an advocate, both of participation and policies
- engaging in policy analysis, criticism and recommendations
- disseminating public information and facilitating education
- organising the community / affected groups (e.g., young women) to develop both a plan of action in relation to their needs, or to have an impact on the policy-making and programme planning process
- building consensus among stakeholder groups
- supporting and enabling innovation (finding new ways to do things, encouraging creative problem solving).

## Self-help question 4.3

1. The seven stages in the community social planning process are:
   (a) Environmental scan
   (b) Visioning
   (c) SWOT
   (d) Priority setting
   (e) Strategising and action planning
   (f) Implementation
   (g) Monitoring and evaluation.
2. (a) The environmental scan occurs at the first stage of the process.
   (b) An environmental scan consists of:
   - making an assessment of the socio-economic context
   - identifying what agencies are already working on the issue
   - analysing policies that could affect your plans.
3. SWOT stands for Strengths, Weaknesses, Opportunities and Threats.

   PEST stands for Political, Economic, Socio-cultural and Technological.

   STEEP stands for Socio-cultural, Technological, Economic, Environmental and Political.

   SMART stands for Specific, Measurable, Achievable, Relevant and Time-related.

4. Interactional skills are the skills involved in human interaction. For youth in development workers they consist of effective communication skills, team-building skills and skills in negotiation and conflict resolution.

   Task performance skills refer to such things a managing one's time well, and being good at analysing issues and at collecting and presenting information.

# References

Harrison R., Mann, G., Murphy, M., Taylor, A. and Thompson, N. (2003) *Partnership made Painless: A joined up guide to working together*, Russell House Publishing, Lyme Regis.

Henderson P. and Thomas D.N. (2002) *Skills in Neighbourhood Work*, Routledge, London.

Meryll L. and Jones P.A. (2001) 'Partnership Working', in Harris V. (ed.), *Community Work Skills Manual*, Association of Community Workers (ACW), Newcastle, UK.

Rothman J. (ed) (1995) *Strategies of Community Intervention: Macro Practice*, 5th edition, F. E. Peacock Publishers Inc., Itasca, IL.

Twelvetrees A. (2001) *Community Work*, 3rd edition, Macmillan/BASW, London.

# Summary

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# Module summary

We are at the end of this module. You should, as a result of working through the module, have developed certain knowledge, insight and skills that relate to the work of a youth development worker. All this should be a valuable knowledge and skills base to help you to perform competently in the neighbourhoods and localities in which you will be working with that very special community of people: young women and men.

Now that you have completed this module, you should be able to:

- identify and discuss key models for analysing human behaviour and individual differences
- list key aspects of the the nature of group dynamics and the roles adopted by individuals in groups
- acknowledge your own preferred roles within group situations
- identify key concepts in community development
- work effectively as a member of a group
- play a variety of roles, including that of leadership, in a group
- develop your own skills in facilitating a group
- use the techniques of community development
- promote the participation of young women and men in community activities.

We wish you success in your various assignments and in your work as a youth and community development worker. Best wishes also as you complete the other modules in this course.

# Glossary

| | |
|---|---|
| advocate | a person who speaks or argues on behalf of others |
| beneficiaries | those individuals or groups who benefit from some action |
| broker | a person who negotiates agreements between groups or individuals |
| catalyst | a person (or agent) who facilitates change |
| community | a functional spatial unit meeting sustenance needs; a unit of patterned social interaction; a symbolic unit of collective identity |
| community social planning | a local, democratic system for deciding how to remedy a local social problem: it involves setting priorities, arriving at equitable compromises and developing a course of action |
| critical consciousness | a state of thoughtful awareness in which participants develop the ability to think critically and evaluatively about a situation; they may, for example, uncover previously unacknowledged things about themselves and their situations |
| environmental scan | an assessment of the socio-economic context or environment of a projected phase of work: the process identifies what agencies are already working on the issue and analyses any existing policies that could affect plans |
| participatory methodologies and participatory techniques | two terms used interchangeably to explain the methods used to engage people in an interactive process of creative involvement and dialogue |
| process goals | goals to do with changes in people's confidence, knowledge, technical skills and attitudes |
| product goals | goals to do with producing a changed material situation |
| social planning | a process that involves the community worker liaising and working directly with policy makers and service providers to improve services or alter policies |

# Further reading and websites

The following list of books and texts is meant to support your leaning throughout this module. We suggest you discuss with your tutor how and where to find some of these publications so that you can read widely from this list to enrich your understanding of the subject-matter.

CYP/UNICEF (2003) *Booklet 1: Participation in the Second Decade of Life. What and Why*, Commonwealth Secretariat, London.

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Johnson, D.W. and Johnson, F.P. (2002) *Joining Together*, 8th edition, Allyn and Bacon, Needham Heights, MA (see particularly the chapter entitled 'Leadership').

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Popple, K. (1995) *Analysing Community Work*, Open University Press, Buckingham.

Richardson, L.D. and Wolfe, M. (eds.) (2001) *Principles and Practice of Informal Education*, Routledge, London.

Røpke, I (2005) 'Consumption in Ecological Economics', entry prepared for the *Online Encyclopaedia of Ecological Economics (OEEE)*, http://www.ecoeco.org/publica/encyc.htm.

Rothman, J. (ed.) (1995) *Strategies of Community Intervention: Macro Practice*, 5th edition, F. E. Peacock Publishers Inc., Itasca, IL.

Rubin, H.J. and Rubin, F. (2001) *Community Organizing and Development*, 3rd edition, Allyn and Bacon, Boston, MA.

Srinivasan, Lyra (1993) *Tools for Community Participation: A Manual for Training Trainers in Participatory Techniques*, PROWESS/UNDP, New York.

Twelvetrees, A. (2001), *Community Work*, 3rd edition, Macmillan/ BASW, London.

Vella, Jane (1989) *Learning to Teach: Training of trainers for community development*, Save the Children and OEF International, Washington, DC.

## Websites

Standing Conference for Community Development:
http://www.comm-dev.co.uk

Community Development Journal:
http://www.cdj.oupjournals.org

DAWN – Development Alternatives with Women for a New Era. This network of women scholars and activists from the South is committed to economic justice, gender justice and democracy:
http://www.dawn.org.fj

Information on participatory methods and a wide range of links to other websites dealing with participation in the context of integrated conservation and development:
http://www.iapad.org

International Association for Community Development – includes a wide range of links with other websites.
http://www.iacdglobal.org

Infed (informal education) – a vast resource that includes valuable material on youth work and community development:
http://www.infed.org.uk

Information on methods such as participatory rural appraisal:
http://www.unhabitat.org

England's National Youth Agency – useful material on work with young people in a developed country:
http://www.nya.org.uk

Youth work in the USA, including a regular newspaper's most recent edition:
http://www.youthtoday.com

# Assignments

A final reminder about the assessment requirements for this module. Your work in this module will be assessed in the following ways:

1. A report of about 2,000 words outlined at the end of Unit 2 (worth 50 per cent of the final mark).
2. A review of the learning journal you keep (worth 20 per cent of the final mark).
3. A written examination set by the institution in which you are enrolled for this Diploma programme or a 1,500 word written study outlined at the end of the module (worth 30 per cent of the final mark).

Note: make sure you discuss the assessment requirements with your tutor so that you are clear about what you are expected to do and when, and any particular requirements in your institution.

## Assignment 2

This assignment counts towards your final assessment in this module and is worth 20 per cent of the final mark. You should discuss with your tutor the exact requirement for your institution.

The assignment takes the form of your learning journal. You will probably submit it in the form of a portfolio. It will contain the following material:

1 The notes and records from the activities included in each unit.

2 At least 10 reflective entries (entries that include what happened and your reflections on it) that record your paid or unpaid face-to-face work with young people or other aspects of your work as a youth development worker (e.g., staff supervision, networking with other organisations). Each reflective entry should use the following format:

   (a) Brief description of what happened and what you did.

   (b) Brief reflection on why it happened and why you took the action.

   (c) What ideas or theories explain (a) and (b).

(d) What you would do differently next time, what you would do the same next time, and why.

## Assignment 3

This assignment counts towards your final assessment in this module and is worth 30 per cent of the final mark. You should discuss with your tutor the exact requirement for your institution.

Assignment 3 may take the form of an examination of a maximum of two hours long. Alternatively, it may take the form of the following 1,500 word assignment.

Assume that you have been working in a selected community for the past six months (you may use the community in which you previously did your community profile, or another community in which you are currently working). Assume that you have developed good working relationships with many of the young people in the community (both those in and outside of formal groups and organisations).

Prepare a detailed plan of action for the next year's work.

- What are your goals and objectives?
- What specific actions will you perform?
- Who will be involved?
- What is the nature of the agency you are working in – its mission, history, current strategy for working with young persons? (You may make this up if there is no suitable agency in the community you have selected.)
- What are the specific issues you will be working on and why? Are there issues that are specific to the young men or young women in the community that you would like to concentrate on?
- What kind of roles will you expect to play in relation to these issues?
- What are the activities you will undertake?

Try to read from the lists of references and websites and use the literature to support and comment on your plans.

# Readings

The readings in this section will help you develop your understanding of Module 4 Working With People in Their Communities. The reading numbers, their titles and author(s) and the unit in which they appear are listed below.


1 'Girl talks link Ghana and the UK'
by James Hole (Unit 1).....153

2 'Youth inclusion, empowerment and action'
by Steve Mokwena (Unit 1) .....155

3 'A youth leader in the Pacific in the 21st century:
Co-operation, competition and community'
by Tama Potaka 1998 (Unit 1) .....164

4 'Tell me a story' by Kathy Watson (Unit 2) .....172

5 'Maslow's hierarchy of needs and Max-Neef's taxonomy
of human needs' (Unit 2) .....174

6 'A youth leadership programme for Africa'
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# Reading 1: Girl talk links Ghana and the UK

by James Hole, Developments, March 2006

Online video, writes James Hole, has brought together young women from a marginalized Islamic community in Accra, Ghana, and students from Elizabeth Garrett Anderson School for Girls in London to explore their experience of gender and sex.

The six month pilot project, DIVO which stands for Digital Interactive Video Online encourages the two groups to get together on the internet to make films about their concerns.

In Nima, Ghana, Fussina is 16. A boy at school has caught her eye, but she knows she's forbidden to meet him. Her family are poor – the mother is a market trader – but they have high hopes for Fussina, who is a scholarship girl. She needs money to buy a pamphlet for school. The boy is keen to meet her. He is also from a well-off family and can probably help her financially. In the end, she agrees to meet him. But should she accept his money?

In London, Maria hears her teenage friends boasting about having sex. She doesn't want to be the odd one out, so feels compelled to try it even though the boy 'doesn't give a shit about her'. She becomes pregnant and is abandoned first by her lying friends, who are in fact virgins, then by the boy, and finally by her mother who throws her out.

Fussina and Maria are both fictitious – their stories scripted by the thirty-strong combined group.

'Gender issues, particularly teenage pregnancy and sexually transmitted infections, were easily identified as common problems faced by both groups,' said project coordinator Kirston Disse. 'The aim was to offer participants the opportunity to communicate their experiences to a partner group through digital technology and provide a compelling and motivating basis for the project.'

The Ghanaian girls had assumed everyone in the UK was white and Christian, so they were surprised to find some of their counterparts were Muslims like themselves. Not only that, the UK group included some Ghanaians who also spoke their language.

For their part, the London girls were struck by the Ghanaians' strong sense of national belonging. In contrast, most of the UK group didn't think of themselves as 'British' but rather as Chinese, Jamaican, Ghanaian and Iraqi. Their sense of identity was individualistic and more related to fashion, trends and popular youth culture. Talking to the Ghanaians made them think about the symbolism of the Union Jack, and for the first time in their lives they listened to the national anthem.

They discovered a series of striking social and cultural differences:

- The UK girls were allowed relationships with boys while the Ghanaians were forbidden to meet any.
- For the Ghanaians the link between money and sex was a source of conflict. The group thought Fussina should definitely not agree to meet the boy, or take his money, although it was clear such things happened.
- Ghanaians live in extended families and the UK girls in nuclear families.
- Ghanaian girls do a lot of domestic work. UK girls do less.

Aside from gender issues, most girls felt they had gained in knowledge and confidence from using digital technology. The project taught them filmmaking skills, such as storyboarding, camera shots, angles and in-camera editing.

Although some girls were hesitant to begin with, they soon made friends with their opposite numbers. From working together, they became more confident and gained self-esteem. 'Fascinating, educative, entertaining, fantastic,' was how one London student summed up the experience. A Ghanaian counterpart said simply: 'I don't feel shy in public any more. I can talk freely now.'

DIVO's next step, says Kirsten Disse, is to make the project part of the UK curriculum so it continues as a learning and development tool and 'a bridge between young people in the UK and sub-Saharan Africa'.

> The project was funded by the British Council, the Foreign and Commonwealth Office and The Guardian, with support from DFID. A 22-minute documentary showing how the two groups of girls worked together can be viewed at http://www.divoproject.org/

# Reading 2: Youth inclusion, empowerment and action

by Steve Mokwena, Director of Modjadji Works, South Africa

Presentation at the African Students' Conference (ASC), 'Youth Building Power in Africa', Institute of Social Studies, The Hague, The Netherlands, 2 October 2004.
Available at http://www.unoy.org/downloads/1305.pdf

Steve Mokwena…began with questioning modern interpretations and definitions of what youth really is. He stresses the importance of thinking about who one is referring to when speaking about youth. The youth can be defined differently in relation to time and place. He then went on to explain how a misrepresentation of youth can lead to a stigmatization of a whole generation. He gives the example of South Africa, where in the capacity of doing a Media project, he was able to observe that racial barriers are less now, though they have been replaced by economic barriers. The bigger problem is described as participation itself and its definition. Though youth participation is increasingly being encouraged around the world, participation is ill-defined, therefore clouding achievement of participation. He states that without a definition one cannot be sure what really has been achieved. An example given is the fact that, though youth and their participation are spoken about at length, the youth themselves are rarely involved. Power is what is central to the issue of participation. According to the Rights of the Child it is a right for children and youth to participate in matters that affect their destiny and conditions. However, the youth is usually forced to participate when democracy fails and things get really bad. Then the youth are forced to participate in fighting wars. They are thus participants only when it suits those with power. Those in power do not want to share it with anybody, especially youth. This shows how hard inclusion really is. Linked to the issue of participation and power sharing is the issue of citizenship and youth representation. Steve pointed out that there are now many instances of youths empowering themselves and organizing social action without the aid of adults or of institutions. They are becoming social activists and going beyond mere self-interest. They have thus the ability to overcome the obstacles to participation to create a better role for themselves. On a positive note, he gave the example of the ANC Youth League transforming into a mass movement.

Hello and Good Morning! I had two things that I wanted to do. And I have not succeeded because I still have two papers in my hand. And I was supposed to bring it into one and tell it to you all in twenty minutes. On the one hand I want to share the story of South Africa's young people, from struggle to development. On the other, I yearn to have a discussion with you about young people, participation and social change. I want to share some insight with you; I want to share some perspectives with you and perhaps even push us a little bit and prepare for our conversation this afternoon. Because I think that it is always important that, when we use words, we should ask ourselves what do those words mean and where they are going. Now, the first I will perhaps do … I will try to go through all of it if I can.

Madam Chair. One of the words we need to start with is the very word 'youth' itself. When we say 'youth' as peace-builders, young people and peace-building, youth in Africa, youth in struggle or youth participation, what are we talking about? I've been doing some work in South Africa recently for an organization that does work on HIV/AIDS communications, using television primarily. And in the course of that, I decided to make people look at the literature and tell us what you expect, what do young people want to, why do they want what they want? And what does it mean? As soon as I started with the assignment, I realized that actually it is interesting what we call youth. And as I was hanging out with some youngsters, I asked them frequently, 'Are you the youth? Do you call your friends the youth? Who calls you the youth?' And it began taking me on a surprising journey, where in fact the word youth is so loaded in itself, with not just expectations but also with some common sense notions of what it means to be youth; or what it costs to be youth. And I realized that in South Africa at least, we have constructed so many things that mean youth, which in fact have not necessarily anything to do with young people. Sometimes they do, but sometimes they don't.

I also realized that these things are potentially very dangerous. You see, about ten years ago, when you spoke and said youth, what you were talking about was young, politically militant people who had taken to the street. Recently, when people talk about youth, you are talking about people who are media savvy, who are digitally connected, who are on their way upward and who share the so-called values of the consumer market place. But whatever we are talking about is that the category 'youth' has now been built to represent so many different expectations and ideologies. And I think that the first thing I would like us to do, as we get into our conversation, is to ask ourselves when we talk about youth and peace-building in Africa, who are we talking about? And what are the social circumstances within which these people are growing up, living, and negotiating their independent lifestyle that they are trying to achieve for themselves… This is very important. Because when I say to Madam Chair that I am technically not a youth, I was very clear. There was a time in South Africa and being youth was defined simply by age; that if you are between 14 and 35 years, you are a youth. I think after some thought, some discomfort, they brought it down now to 25. In

another country, it has shot up to 40. So, there is a degree of arbitrariness in it, about what we are talking and who we are talking about. And I do caution that we should do that.

The other bigger danger of this word youth is that it creates a tendency for people to brush a whole entire population with one stroke to say, 'yes of course it is youth and this is what it represents'. And that is not very healthy. In South Africa, as I was doing this assignment about young people, what they want and what they don't, I discovered that at large they watch things based on where they live, what their lifestyles are. They also begin to share some common values across racial barriers. But there are new divisions that are happening around income – the poorer you are, the more difficult it is for you. So you get a black South African child and a white South African child, and they are common because they share an almost common set of transition and trajectories toward their adulthood. But if they are poor, things are different. So we discovered that for instance somebody in rural areas is very different, obviously, from somebody of urban areas. And this is also very different, obviously, from somebody who is like us, who will have an international education and access to media and the ability to do many other things. So let us be careful when we are talking about youth to ask ourselves what we are talking about. Let me be clear about this point otherwise we get a bigger problem!

The bigger problem is how to define participation, inclusion, action, and engagement. Over the past five years at least, or maybe longer, there's been a big stress on the idea of youth participation. There've been papers written, conferences done. I myself have gone to a number of different conferences to try and think about what it is we mean by this. Now, there are related phrases that go with this. People say that young people must have a voice. They must be empowered to determine their future. Youth are the resource. They should contribute; they are partners in economic development. We must empower youth. Now all of this is said almost sometimes interchangeably. It is like you mean the same thing by that. And I ask myself, what do we actually intend when we talk about these words. And what is interesting for me is that you and I can have this conversation. We can have an entire conference using the words inclusion, empowerment, participation, and yet mean something completely different from each other. But it wouldn't matter you see, because all the big elephant and the part you have got is ok, as long as I have got the part that I have got. But I was not entirely happy with that because I said to myself: it still means that when we have achieved it, we will not know what it is because we actually haven't defined it for ourselves. We don't understand what we mean, so let us look at what lies behind this concept.

So I looked at that, and the first thing that I understood was thanks to the people who are working in the field of gender primarily. When they are talking about women's participation and women's marginalisation, a central concept that they had to deal with was the

issue of power. And I think that these causes around children's participation and young people's participation have had a harder time trying to deal with the issue of power and bring it centre-stage. Can we imagine a situation where people we call youth by virtue of their age and other social and cultural conditions, can sit around the table with adults in social institutions like family, schools, churches, the military and so on, and share power with adults, and have an equal voice and ability to determine what is happening, or will they ever remain excluded from those conversations by virtue of their age?

So this issue of power for me is central in this cause around participation. Because if we are not careful, what happens is that to shut us up, they call us to a big youth conference and they say, 'ok, participate then, then we will make you a whole lot of things'. And we go home but the world never changes, you see! Because we did not identify that real issue, the central issue here is the question of power. Then, related to the concept of power, was what I think a lot of people, particularly people linked to the conventional rights of the child like the UNICEF, has done excellent work to bring home in one simple principle: that to participate in matters that affect one's destiny and one's conditions, is a right. It's not a nice thing to give to children; it's not something that you do by the way. But it is a right! It is something that must happen. So we began to get some traction, I think. But it is very clear around the issue of children and the CRC. …If I had Powerpoint, the image that you would see would be the image of little children walking with a UNICEF banner. That is not what we are talking about! We are talking about people who are making the transition to adulthood; dealing with the real issues of their communities, of their families, of their society, and that being seen as a right. That these people are not people we do things to, but they are people we do things with, because it is a pre-condition for stability and prosperity.

Linked to that issue of being a right is then the issue of citizenship. Citizenship is important because in a democratic society we are all citizens and we express our citizenship in many ways, including selecting those who should govern us. But there are certain rights that are due to us as citizens. Going back to the issue of who are the youth… Depending on age and other things for instance, the right to whether you get married, whether you get access to state services, whether you can carry a gun and shoot people for instance. All of those things are governed by part of a package of rights that you have as a citizen. But what is interesting is, that when democracy goes to the dogs, the first people to be excluded from any conversation or the first categories of people to be cut off are women, children, and its young people. And when things go really – really bad – it's the young man in particular who then gets drafted into the conflict situations that we see. So their citizenship actually is not honoured when it should be, but their participation – again the dangers of the word – their participation in conflict situations and their centrality in it are determined by other things.

So we need to be able to work with this word and look at that. There is also a group of people who have added something else onto the mix, which is fundamental to the discussion of inclusion and empowerment. In fact it is a very narrow concern but I find that it is a litmus test for commitment. It is the issue of governance to be at the table. Governance is defined here as: when you have a social institution; be it a school, a church, a social group, an institution like the ISS, a local government, a provincial government, national government… any place where people sit in an organised fashion to discuss and determine the faith of other people and to govern over them, should have young people represented. Now, people who argued this point, they simply argued it by saying that… There is a young African-American writer who said that it is really funny; I don't actually see any conference being held about gay people and gay people are not there. In fact I don't see any conference being held about women and they are not there. But I find that there are many discussions, seminars, peace processes taking place and young people are never at the table, and it is seemingly fine!

So these people were arguing a very strong political point: that you cannot continue talking about young people unless they are represented. And I want to deepen that by saying, when you bring young people, be careful not to bring those that represent your interest only. When you begin to see young activists emerge, and they get invited to conferences, often conferences far away – I am one those kinds of people who actually grew up in conference circles – what tends to happen is that they become young adults. Even wearing funny suits and then they start to….speaking out, saying 'what is going on here?' But the issue is that we need to say that they, people who are at the table, are the people that bring the spirit, or the young people that are most excluded from power. I am very partial to this group of people when they talk about participation. By the way, remember I described it as an elephant and that usually, we can touch every different part of it and then walk away and still be fine. I am trying to reveal the elephant in its multidimensionality. These are all part of the definition. And if we do a good job, then we can be able to see it in 3D to say this: in the hierarchy of our definition, power is more central; inclusion is important, representation at the table is part of the puzzle. But there is a very huge – huge puzzle, and Vasu, I suspect that this one has more to do with the nature of conflict on a day-to-day basis than any other. And this is the issue of marginalisation and social exclusion.

You see other people when they talk about participation, they don't talk about bringing people around the table – no. They are talking about making sure that there is an equitable distribution and access to social resources, so that people's path from childhood to adulthood is somewhat guaranteed. And that guarantor is that there are no groups that are marginalised by virtue of their age, by ethnicity, gender and other such categories. And these are the people who argue against the social marginalisation of young people. Ten years ago, perhaps a little more than that, when we started with this work in South Africa, there

was a big outcry. This outcry was part of a sort of media orgy that was saying, 'oh these young people who have been involved in the struggle against apartheid, they are traumatized, they are armed and they are angry… They are going to ruin it for everybody! We have a lost generation!' And this kind of apocalyptic things that people are talking about began, like racism, actually to demonise an entire generation of young people. And we were part of a group of people inspired mainly by a kind of humanistic ethos of the churches, to say that you don't do that, you don't talk like that about an entire generation of people and you are not defeatist?

And then we had to grapple with what is the alternative formulation. As we went out we did discover that young people – particularly black young people – were denied education; they were denied a decent living; they were denied social welfare; they were denied opportunity... And we are today still in a situation where considerable numbers of young people are still outside what we would call social and economic opportunity. It is not them that are demanding that they should be outside of that, but social systems that deliver privilege and opportunity, have continued to exclude them. So when people talk about participation, they are not talking just about bringing funny young people in suits to be at the table. They are talking about creating societies that are more equitable and inclusive of people. Now, we can go on and on at this point because it has everything to do with conflict and social discord. In other societies these groups can be seen as minorities. They are so small that they're easily swept up by social welfare policies and other such things. In other communities, it is actually the majority experience being unemployed, being disaffected; not knowing whether they are going be stopped by the police, being harassed… that is the majority experience of being young. So you are being marginal puts you in conflict with the society within which you live. And when you're in conflict with the society because you are excluded from it, the conflict will be endemic.

In some places, it takes on a political characteristic. We see it! In some places it doesn't. And people who control the media can quite easily say to those youths, those delinquents, those juveniles, and create discourses of further exclusion, by virtue of the fact that we have not understood that the inclusion of young people and their participation in social opportunity is a pre-condition for a peaceful society.

Now, let us jump a little bit. I want to skip a little bit my speech and talk about something more positive. What I discovered as well is that in the discussions around youth inclusion and youth empowerment, young people themselves have begun to create aspects of the discourse far away from the conference halls. You are beginning to see that young people define themselves differently; at least other groups of young people. I am interested, as we talk about this thing; I would like to encourage us to understand young people's own efforts, independent efforts, in redefining the world that they live in… Sometimes in partnership with creative and funky adults that are

cooperative. That's usually very nice; sometimes on their own. And I would like us to look at these types of things where young people show and demonstrate leadership. Sometimes leadership based on principles that far outshine what is normal, that are demonstrative of what democracy could be.

Now let us look at issues of activism. Vasu is talking about the power of one. What is actually interesting me a lot, is that young people or certain groups of young people, are able to cut through cynicism and apathy and demonstrate what it means to be a social activist. One caring about their community and their people and demonstrate it in the most excellent way. And we have been, if you like, we were a troubled generation in South Africa. But we were also a very blessed generation because what we have is very good and rich examples of people taking action against an injustice. And I think that it is important to look at those things. And I think we have also to look at things such as organizing. When young people organize, and they organize themselves or organize other people, and the democratic principles that are brought to bear, the voluntary aspect of being able to get out of one's space of self-interest and begin to care about other people; the creation of interesting organizations that do not require anybody to fund them, nor require any government to bless them, but that are able to do incredible work. Now I would like us to think about these things because these are all the tools we need to build a society that is founded on justice and peace. Not only peace. What is actually interesting me a lot, is that young people or certain groups of young people, are able to cut through cynicism and apathy and demonstrate what it means to be a social activist. One caring about their community and their people and demonstrate it in the most excellent way. But also justice. And you require a citizenry that is able to look at those things and deal with them.

Now, the other question is – and I would like us to make this the subject of my working group this afternoon – which is, the issue of what are the obstacles to participation and what are the solutions? I have identified these and throw them out just to provoke you. The first obstacle to participation I think we've got is that it is about power and those who have power don't like giving it up, and I doubt don't like sharing power with anybody let alone with younger people. So one of the first obstacles that we face is the culturally sanctioned attitude of adults that says to them, 'it's ok to have this inequitable relationship with the younger people, because society gives you the right to oppress them'. I come from a kind of cultural environment which says that, 'for as long as your father is alive, you will remain a child'. Now he knows he will not get away with me but that is ok.

The other thing is that we expect democratic examples of democracy and participation with young people, when in fact we live in inherently undemocratic societies. So for instance, the kind of rhetoric that we spoke about participation is problematic when you go to undemocratic schools and go to tyrannical churches and go to dictatorial social groups in your community. It makes nonsense of the

notion of democracy; absolutely, because it is not modelled anywhere else. That is why when the impulse for participation speaks at its loudest, is when it's challenging the systems that already exist.

Now there is also part of the media work that I am doing, which is actually interesting on another level. But it's a subject of another conversation. It is that we have succeeded to create this idea of young people as a separate and separable group of people from society, that they are different. They're almost another tribe. You just look at how television works, how programmes have been worked out, or how society works. We've created this illusion that being young is a liability or a disease of some sort. Young people therefore are socially inept, and incapable and unwilling to participate in the building of new, stable and prosperous societies. We've created this image, because this image enables us then to be incredibly manipulative in terms of what we do with young people. You see, we only speak in positive terms about young people when we look at them as a market, as a consumer of mass-product. And when we shout at them and force-feed them on a diet of American pop music, then we give them a particular place. But when we shine a spotlight on them again, they are problematic. In Africa in particular, they are the ones that are blamed for all sorts of problems from AIDS to war, and everything else. So beware this ability to separate young people and create them as a separate group as though we do not live in one world, is a problem.

And there is a strong tradition of that, in which young people are not only problematic, they are also deficient, they are lacking. Therefore you must first get them to a place where they are ok before they can participate. That is a classic excuse for excluding people. Another thing that goes with the fact that, and I would like to address this among professional youth workers and people who are interested in this area, is the professionalisation of youth development and the tendency to think that now you create a special category of people who can solve young people's problems, and therefore, they can speak on their behalf. And those people become quickly suspicious of young people's own voice, because they say 'it is unprofessional, and actually it's just going to mess-up things'. So you don't actually need these young people. 'Let them be quiet; we will speak for them'. We have the whole day to talk about this.

I would like to leave you with two quotes that are important. The first one is that what is interesting in the history of South Africa around this very issue of young people and peace, is that it took a very determined group of young people as far back as 1945 in the African National Congress, the party of Nelson Mandela, that finally gave us our liberation in '94. The ANC was started in 1912. And this is important for young people to understand. And for the longest time, these were middle class, missionary educated, eloquent men basically, who met once a year in a place called Bloemfontein, and were 'civilized' and who would talk about 'what shall we do now?' And every year, they passed resolutions, they wrote letters to the prime

minister to say... 'Surely sir you must agree with us that the oppression of the natives is most deplorable' and he would say yes but, they did this'. By 1945, a new generation of young Africans came and said 'this organization is not what we would like it to be'. These are the people who instigated the formation and the radicalization of the African National Congress Youth League. And they wrote something very important; the 'Africanist plan of action', which then began to radicalize the ANC. Not only did that youthful energy radicalize it, but it also began to transform it into a mass movement. The world was not the same.

Five decades later, we achieved our liberation because of that. But it was a very difficult process. It was a gut-wrenching process, which actually changed the ANC forever. But one of its most eloquent exponents in 1945 wrote the following quote and I actually think about it, and that he could be talking to us now. He says: 'Young Africans, we are not called to peace, comfort and enjoyment but to hard work, struggle and sweat'. He said, 'we need young men and young women of high moral, stamina and integrity. We need young men and young women of courage and vision. In short, what we need are warriors. We have to develop a new type of youth that will achieve the liberation of African people'.

This was in 1945. And indeed, I think where the ANC went and what happened in our recent history is in itself a testament to that kind of prophetic vision. Now a young activist who we knew in South Africa as radical but very principled, who very quickly became the minister of education of one of our provinces when asked about: 'What is it about youth that you care about the most?' He said to us that, 'We must devoutly hope' – and I share this sentiment with young people in the Diaspora and everywhere – 'that we must devoutly hope and work to make sure that young people, whether they're black or white, should always emerge as architects and builders of a new society'. If renewal is the pulse of the African renaissance, young people are its heart beat. Thank you very much.

# Reading 3: A youth leader in Asia-Pacific in the 21st century: Co-operation, competition and community

By Tama Potaka

Presentation at the 3rd Asia-Pacific Young Leaders Conference, 26 April – 1 May 1998, Taipei, Taiwan. This reading has been included because it is an example of the sort of new initiative being funded by international sources, with which you can co-operate in your work.

It's interesting because it exploits methods of community development very close to traditional indigenous methods, and may suggest ideas that you can use yourself.

Tihei mauriora!

Ko Ruahine te maunga

Ko Rangitikei te awa

Ko Takitimu te waka

Ko Ngati Hauiti te iwi

Ko Ngati Tamatereka te hapu.

This pepeha (proverb) defines my background. The pepeha explicitly links me with my Maori ancestors and the environment which surrounded and nourished them and I, reinforcing the holistic underpinnings of my community. My background is inextricably sourced in where my ancestors are from, and where they lived. It is impossible for me to detach myself from them, or from the generations that follow me. It emphasises that the lenses through which I consider development of our region are uniquely mine, prejudices included. Ruahine is my mountain, Rangitikei is my river, Takitimu is my canoe and Ngati Hauiti and Ngati Tamatereka are my bones/people. My responsibilities are sourced in this genealogy. So are my roles, so is my character.

I was raised in a middle class Aotearoa-New Zealand family, in provincial backwaters away from the bright neon lights of any city. Although I would like to think Rata (where my family has lived and where I will return to) was a 'thriving metropolis', it was, and still is, a little fish in a big sea. No shop, no school, no neon lights. Very much comparable to Aotearoa-New Zealand in the Asia Pacific.

However, despite the hustle and bustle of cutting trees for firewood, working in a hay paddock, and weeding in my mother's garden, I was instilled with an identity which defines who I am. This notion of identity, I believe, is an important facet of leadership. Security in the knowledge that whether you are from the Chiang family in the

Republic of China, the Mohammed family in Malaysia, or the Potaka family in Aotearoa-New Zealand, one can understand and recognise prejudices within oneself. It is with these prejudices that I approach this essay.

# Introduction

## Overview

By the end of the twentieth century, rapid technological advances, mass education, and a move from authoritarian political systems, have empowered youth leaders to meet regularly in person or via telecommunications to advance and develop ideas and ideologies in order to influence decision makers. But what of the character and roles of youth leaders in the next century?

## Purpose

This paper briefly addresses what are possible characters and roles of a youth leader in the Asia-Pacific 2000–2100. The paper is divided into 5 sections. Part I introduces the theoretical framework through which I approach the issues confronting us. I define my background to expose the different lenses through which I consider development of the Asia-Pacific. This enables the reader to recognise prejudices that I may not appreciate and to peer inside what my peoples consider are the qualities of a leader. Part II questions what is the importance of youth leadership for our local communities as well as the Asia-Pacific. Part III analyses possible roles and responsibilities of youth leaders. This analysis concentrates on the environmental pressures facing our communities and the need for early blueprinting of our common futures. Special emphasis is placed on identity and a holistic appreciation of our region. Part IV suggests what the character of youth leaders could be. Finally, Part V concludes the paper with the basic message for conference participants that we should think carefully about what communities we want in our region. The character and roles we are predicting for youth leaders are what we will encounter as older leaders next century.

# Importance of youth leadership

My people use many terms and concepts to illustrate why leadership is important. However, it is best encapsulated in the general Maori word for leader – rangatira. Rangatira comprises two distinct words – ranga is a derivative of the word raranga which means 'to weave' – tira simply means a group of people. Hence, literally translated, a rangatira/leader is a person who is able to weave a group of people together in the pursuit of common objectives. I believe this is where the importance of youth leadership lies – the meshing together of groups of people voluntarily pursuing their goals.

For our local communities, youth leadership is important in being a check on the exercise of power. In a time where youths are

increasingly influenced by the media and peers, youth leadership articulates the voice of people ordinarily treated as political nobodies, challenging the status quo. This challenge can take the form of political demonstrations against the abuse of power by the state and privileged, to meeting with international delegates to analyse how we can advance 'Hand in Hand Towards Mutual Development'. It constitutes a vehicle to alert the older leadership as to what societal blueprint is demanded by forthcoming generations. Its importance is to advance social well-being, to uphold democracy and to pursue identity through nationalism and regionalism.

## Roles and responsibilities of a youth leader

### Internationalisation – social well-being

The internationalisation of Asia-Pacific markets forces many people to re-evaluate our prejudices towards other communities and cultures. Whether this internationalisation is viewed through an economic lens (for example increased imports) or a cultural lens (for example increased ethnic diversity in population statistics), we are witnessing the development of a cultural marketplace where we can easily exchange values and experiences. This part of the paper suggests responsibilities for youth leaders as a result of increased contact with other cultures.

> Ekore e ngaro he kakano i ruia mai i Rangiatea.
>
> 'The seed that is sown from Rangiatea shall never be lost.'

In Maori culture this proverb can illustrate the importance of cultural identity. It literally means that if you know who you are, and where you are from, then despite the changing world, you will never lose your soul or spirit. A youth leader is compared to a seedling that is planted in an environment steeped in Maori language, history, customs and etiquette. If you immerse yourself in your heritage, then you have the ability to define your reason(s) for living.

Youth leaders among Maori communities have mutual responsibility to ancestors and coming generations to uphold our cultural identity. Failure to retain our identity means that prophecies of our ancestors are left wanting, our responsibilities to our children and descendants are unfulfilled, and we succumb to the pressures of Western colonisation and assimilation that have continually attempted to destroy our cultural values in the past 150 years. To lead our people we must understand and be conversant with our history, and our language. To do otherwise would be to cut our pito (umbilical cord) to the past and future, and be tantamount to cultural suicide.

I believe youth leaders in the Asia-Pacific region next century must ensure cultural identity is reinforced. As our region increasingly attracts Western investors and tourists, our communities become more susceptible to cultural assimilation. By retaining cultural identity our communities are more strongly positioned to encourage

social well-being, and more ready to identify with cultures in our region that have similar objectives.

Ko te kai a te rangatira, he korero.

'Talk is the food of chiefs.'

Youth leaders must be able to explore and analyse cultural discussion in order to advance a community's social well-being. We are expected to see beyond our own prejudices to appreciate the cultural values of other peoples, not because of economic advantage or because the law requires it, but because it is right to do so. Youth leaders should not be so indoctrinated with our own identity that we cannot consider the advantages of other cultures, and then incorporate them into our own cultures. Former Singaporean Prime Minister Lee Kuan Yew once stated that, '...(n)o single ethnic group has a monopoly of wisdom or genius'. He was correct. Cultures have much to learn from each other in the cultural marketplace.

Youth leaders are the primary mechanism for facilitating these learning experiences. Why? I immediately think of two reasons. First, modern communication systems enables youth leaders from different communities to co-operate, either through e-mail/internet or in person, and to exchange experiences and advantages/disadvantages of our cultures. Youth leaders in the twenty-first century will be born into generations where international telecommunications are the norm, comparable to electricity in the latter half of this century. Second, we are living in increasingly heterogeneous communities and cities. In my university for example, over five percent of total enrolments are of Asian heritage, over five percent are of Pacific heritage and nearly nine percent are of Maori heritage. In such culturally diverse environments we are more likely to be willing to consider different cultural beliefs and traditions.

## Human rights – democracy

Synonymous with increased globalisation has been the emergence of human rights instruments such as the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. These international antecedents to many domestic Bills of Rights and Constitutions have been used as tools to benchmark the failings of your countries to meet 'minimal' standards, often conveniently ignoring the discrimination and human rights violations in our own countries. This part of the paper suggests possible roles for youth leaders in light of increased awareness of human rights instruments.

Ko te amorangi ki mua, ko te hapai-o ki muri.

'The leaders go ahead, the food-bearers support behind.'

This proverb suggests that leaders must take responsibility for the group to move forward. Sometimes leaders will be required to take risks in order for the group to advance. However, the process is two-

way. Leaders must continually refer back to those food-bearers who are their followers and supporters. Without each other the two roles would be worthless.

Youth leaders in our region have the responsibility to analyse and challenge violations of human rights from the right to life to negative discrimination – by governments, corporations or private persons. History has proved that a prosperous society is made nearly more likely by communities which are dedicated to freedom. This often requires the taking of risks that are not appreciated in my country. For example, many youth leaders in some Asia-Pacific countries have been killed for attempting to uphold democracy. Youth leaders must press ahead and take responsibility for challenging these violations. This may include challenging the defence of cultural relativism for some violent cultural practices. If youth leaders do not challenge the abuses of human rights, it is hardly likely that older leaders will be prepared to change the status quo.

Ehara taku toa i te toa takitahi, engari taku toa he toa takitini.

'Mine is not for myself, but for the many.'

In my culture this proverb suggests that people should not be selfish in pursuing their aims. We should be prepared to pursue our aims in light of regional objectives. By next century youth leaders will have greater contact with youth leaders in other countries. Through sharing of experiences a youth leader in my community will be educated as to what are the concerns of youth leaders in Taiwan. Improved understanding and technology makes it easier for youth leaders to lobby our own governments, then lobby internationally for improved responsiveness to human rights concerns. If democracy in Asia-Pacific countries is to advance then youth leaders need to pressure other communities into upholding human rights by speaking out against abuses of them. Youth leaders in Western countries especially need to educate ourselves of the rights concerns of our region, and be prepared to act on the advice of youth leaders from other countries. We should not be limited to reacting to pleas for assistance, but should act before the call goes out.

He wahine, he whenua e ngaro ai te tangata.

'People will perish for women and for land.'

Finally, youth leaders must recognise the failings of our communities to protect Papatuanuku (Mother Earth). In my culture land is given the same name as the placenta that nourishes a child in a mother's womb – whenua. When a child is born it is customary to bury the placenta in the land to reinforce our relationship with Papatuanuku. To disrespect the land is to forget where you are from, and equates to saying that an unborn child can survive without a placenta.

In a time where most communities are motivated by the pursuit of money rather than protection of our natural and cultural environments, youth leaders have a responsibility to challenge intensive industrial development in our regions. Increasing our GDP

does not necessarily make the world a better place, or ensure that Papatuanuku is cared for. It does not recognise the pollution that we dump into our seas, lakes and rivers, (or the consequences of pouring money into creating military power and weapons of mass destruction). In my country, youth leaders will be expected to be professional lobbyists, able to convince governments and corporations to change their attitudes towards environmental protection, and return to the resource management principles that once guided my people.

## Self determination – nationalism

Increased indigenous assertions of rangatiratanga (identity – ability to define who you are) in recent years have met different results in different communities. Our region has a history of colonisation of indigenous peoples resulting in social dysfunction and ill-health. However, indigenes are increasingly demanding sovereignty and management over our own resources and affairs. A major challenge for our region in the next century is to implement diverse models of sovereignty management to enable indigenous and minority concerns to be addressed.

I believe the roles of youth leaders will include educating ourselves and others of indigenous and minority concerns. This requires youth leaders to research the histories of those peoples and be more empathetic as to what are the basic causes of grievances. Youth leaders will need to suggest diverse models of sovereignty management to effect greater self-determination amongst indigenous and minority peoples. This movement in sovereignty is slowly occurring in the United Kingdom under Prime Minister Blair. It is not difficult to predict that more legitimate demands for independence and/or devolution of power, will occur in our region.

In Aotearoa New Zealand the government has been totally against any devolution of power to Maori and are only willing to negotiate 'settlements' to extinguish legitimate indigenous claims arising out of historical grievances. This paternalistic policy fails to acknowledge that Maori may desire more than money and an apology from the government for policies that have sought to destroy our cultural identity. Maori youth leaders of next century will question the value of the settlement process and whether it is appropriate to be mainstreaming Maori society. They will be expected to take Maori society out of grievance mode and into development mode. This will require highly skilled managers and philosophers. It will also need youth leaders willing to demand sovereignty devolution in a more privatised environment.

Youth leaders in our region will face increased importance of international political bodies such as the UN and ASEAN. To be effective as leaders, youth leaders will need to understand the workings of these organisations and lobby them for greater assistance in the advancement of nationalism. This may include using

international human rights instruments to demand the right of self-determination. Youth leaders will also need to suggest what roles these organisations have in our region, and the role of our region in global markets.

## Character

The character of youth leaders will be comparable to the character we ordinarily expect (but don't always get) of older leaders. This part of the paper suggests several characteristics which I consider appropriate for all leaders.

> Whare tu ki te pae, he kai ma te ahi. Whare tuwatawata, koira te tohu o te rangatira.
>
> A house that stands by itself is food for the fire. The house that stands pallisaded, is a mark of a chief.'

In my culture a true leader has dependable support systems around you. A leader surrounds yourself with people who are trustworthy and reliable. Unlike a house that stands by itself a leader must be able to attract support, and knowing where that support stands. Youth leaders need to be inspirational. You need to be able to create a desire amongst people to achieve something. This leads to supporters being attracted to the objectives you are pursuing. A leader who fails to maintain support, loses credibility and the leadership role.

> Ekore te kumara e kii mai he mangaro au.
>
> 'The kumara does not talk of how sweet it is.'

In my culture humility is considered a virtue. I consider that youth leaders in our region need to possess humility in order to be appreciated by people from different communities. A lack of humility will result in youth leaders being unable to converse with other cultures which place value on respect for your colleagues. This will prevent youth leaders from working internationally and having wider vision as to the international role of our region.

> Kotahi te kupu o te rangatira, kua mana.
>
> 'A rangatira says something once, and then it is respected.'

In my culture a true leader maintains honesty. Although a leader may have few words, once those words are spoken they are respected and upheld by the leader. A leader will set objectives, and strive to achieve them. I consider that our region needs more leaders who are willing to explicitly outline where they want our region to go.

## Conclusion

The character and roles of youth leaders in our region are inevitably influenced by the lenses through which we view the region. I strongly believe that youth leaders in our communities need to think globally and work locally. In that regard I believe that youth leaders must be

committed to advancing social justice, upholding democracy and supporting nationalism and regionalism.

> Kotahi te kohao o te ngira e kuhuna ai te miro pango, te miro whero, te miro ma.
>
> 'There is but one eye of the needle through which must pass the black thread, the red thread, and the white thread.'

Our region has a diverse range of cultures and peoples. Its communities have diverse histories and different political systems. Pessimists would say that we do not have common ground between us all. I disagree. This third conference of Asia Pacific Young Leaders evidences that even young people in our region such as ourselves are interested and willing to come together to discuss common futures. I suggest that instead of using our differences as a means to distance ourselves from each other, we should celebrate those differences and identify what we have in common. This starts with two facts – we all have separate cultural identities, and we are willing to work together to make a better place for generations that follow us.

> Tuturu whiti, whakamaua kia tina!
>
> Tina! Hui e! Taiki e!

# Reading 4: Tell me a story

By Kathy Watson, Developments, March 2006

Family drama meets development education in Story, Story – an unexpected runaway BBC World Service Trust radio success in Nigeria.

It's a busy market day somewhere in West Africa. Ejike, a young man recently released from his apprenticeship is setting up his market stall. He's 'a fine boy, no pimples with two dimples'.

His girlfriend Florence is a good girl studying hard for her exams whose strict mother worries about her all the time, concerned that she might turn out like her wayward sister Tami. The mother is holding the family together, working hard to put food on the table with no help from her drunken husband.

For the past two years, the radio drama Story Story, the weekly adventures of a lively and diverse set of characters, has been entertaining and educating listeners all over Nigeria. It's the story of everyday people – market traders, farmers, people with money and people without. Some are angry, some triumphant; some are facing deep personal issues. All are three-dimensional and easy for their audience to empathise with.

'Story Story has become more popular than we ever dreamed of,' says its creative director Akim Mogaji, who has been involved with the drama from the very beginning. The programme is broadcast on the BBC World Service (to a potential audience of 14.9 million around the world) and on 52 Nigerian stations, both state and private. New versions in the Nigerian languages Hausa, Igbo and Yoruba are planned for 2006.

It has turned the actors and actresses into celebrities. Project Director Bilkisu Labaran says: 'wherever they go, they are mobbed by people calling out their names. People really identify with the characters.'

The successful radio drama is the result of collaboration between the BBC World Service Trust and DFID Nigeria. The Trust is an international development charity that works with people in developing countries on ways to improve the quality of their lives through an imaginative and innovative use of the media.

Through its powerful human-interest storylines, Story Story is able to cover some of the complex social, economic and political issues facing Nigerians today. For example, Ejike's recent release from his apprenticeship was the chance to explore the question of indentured labour. His girlfriend Florence works as a volunteer in an after-school lesson club and that was a way of raising awareness of basic education issues. Through the role of Chairman Rasheed, the man who owns the motor park, the writers could look at the issue of

micro-credit. Another storyline involved major divisions in the market community as they debated whether to build a school or a health clinic.

One of the strongest of the recent story lines involves HIV and AIDS. Madame Fati, head of a market section, wife to Chairman Rasheed (and one of the drama's most popular characters) finds out that she is pregnant with her fourth child. During tests, she discovers that she is HIV positive. Her husband is furious, convinced he couldn't have infected her and accuses of her of infidelity.

'We deliberately gave the HIV story line to one of our heroines,' says Mogaji. 'Madame Fati is a formidable woman and a pillar of the community so it was a big shock to everyone.' The storyline will raise awareness of HIV transmission as well as tackle stigma.

Mogaji describes the drama as 'character-led and research-based'. The creative team has a close relationship with Nigeria and each series has an overall theme agreed with DFID. So far they have included topics like corruption, violence, empowerment of women, education, environmental sustainability, HIV and AIDS and citizenship.

Script development begins with a meeting with DFID to establish which issues will be raised and explored. The new series, for example, will concentrate on examining the meaning and importance of citizenship. A research document is prepared and then the team (12 writers and four researchers, ranging in age from 18 to 70, and hailing from all over Nigeria) go on a two-week retreat to thrash out story lines.

'The meetings are unbelievable,' says Mogaji. 'I have never met such a creative group of people. We have moved beyond "a Hausa wouldn't say this", or "a woman wouldn't say that". We want to identify a private space in each character that goes beyond the stereotypes and delivers vital information and education.'

The resulting half-hour drama includes 15 minutes of storyline and then 15 minutes discussion of issues raised that week. Key players are interviewed and the aim is to help increase listeners' knowledge and provide them with tools to identify their own strategies for improving their lives.

Story Story is at the heart of the BBC World Service Trust's commitment to providing education broadcasting in West Africa. Part of the Voices project, it also works with universities and other broadcasters helping to train Nigerian students and radio journalists to produce and broadcast educational radio programmes.

For the writers and actors of Story Story, it will be a busy year. 'The story lines really resonate with people,' says Mogaji, 'That's what makes Story Story so fascinating'.

# Reading 5: Maslow's hierarchy of needs and Neef's taxonomy of human needs

By the module authors

## Maslow's hierarchy of needs

You have already met Abraham Maslow's theory about needs (see Maslow, A Theory of Human Motivation (1943)) in Module 1 – Learning Processes. To remind you: he suggested that humans are motivated by unmet needs and some more basic needs have to be met before 'higher' needs can be addressed.

Maslow (1943) suggested that the need for air, water, food and sleep (the essential 'physiological needs') have to be met before the next level of needs (our 'safety needs': we need to feel physically, emotionally and socially safe) can be met. Altogether, he suggested a hierarchy of five levels:

Self-actualisation

Esteem

Love

Safety

Phsysiological needs

This is a subjective, commonsense rather than a scientific account of motivation, but psychologically valid in a very general sense. Even Maslow acknowledged that these needs do not fall as neatly into place as described in the model. Admittedly, our physical needs are important, and their satisfaction cannot be postponed. But, even as we pursue the satisfaction of our physical needs, the remaining 'higher order' needs also demand attention.

An essential principle of participatory methodology, therefore, is that it should pay close attention to the (often unstated) needs that people have. In fact, you could use Maslow's hierarchy of higher order needs (the ones beyond food, shelter and clothing) as a checklist against which to measure your participatory techniques.

'Safety' needs focus on the security of home and family. People who live in places with high crime levels, civil unrest or war will often not

feel safe or even be safe. Therefore their motives to act are dominated by the need to deal with this sense of exposure to risk. If there is dysfunction within the home (for example, an abusive husband / father), people cannot easily accept the demands of love and self-development. A woman who is the victim of domestic violence does not feel safe and, Maslow suggests, cannot achieve the security of love and belongingness.

'Love' and belongingness are next in Maslow's list. Humans are social creatures and therefore feel deeply the need to be loved and to belong. For some young people, rejected at home, by education or by affluent peers, belongingness may come from involvement in gangs. For others, it comes through involvement in clubs, religious groups and of course families.

'Esteem' needs are about the self-esteem that one gains from achieving a competence recognised by significant others, recognition of your value by other people. So often education, with its competitive grades and lists, makes a profound attack on self-esteem, particularly in the fierce competition of the global economic system (see Module 2 – Young People and Society – the Appendix by Lynn Ilon).

'Self actualisation' needs are those where the person is secure enough in their personal and social lives to be motivated to pursue a career or a process of self-development that may be creative, spiritual, technical or humanitarian. You may want to refer also to Unit 3 of Module 7 – Management Skills, for more information on self-awareness.

## Max-Neef's Taxonomy of Human Needs

A more objective approach to understanding human needs is that of the Chilean economist Manfred Max-Neef who, along with his colleagues, developed a taxonomy of human needs (sometimes referred to as 'human scale development'). This is very much the approach of a political economist in that it includes a process by which communities can identify their real 'wealth' and 'poverty' according to how effectively their basic human needs are satisfied. In doing so, it becomes much more possible to evaluate objectively, at the social, psychological and physiological levels, the issue of how well a society is fulfilling its social obligations It also becomes possible to compare the value of different kinds of community and society.

An interesting and perhaps controversial example of this is Max-Neef's view of the USA, where he lived and worked as a university teacher for a number of years. He felt that the USA was among the world's poorest countries in terms of its ability to satisfy the basic human needs, because so many people's lives were empty and meaningless, despite the extraordinary affluence of many others.

Max-Neef (1991) argues that needs can be discussed in objective terms. According to Max-Neef, 'basic needs are finite, few and

classifiable' and they 'are the same in all cultures and all historical periods'. Rather than there being a hierarchy of needs, Max-Neef is of the view that all needs are always present and that 'what changes, both over time and through cultures, is the way or means by which the needs are satisfied'. He further argues that needs are not substitutable – so that, for example, the need for father love cannot be substituted by pocket money – and that through our selection of what he considers as 'satisfiers' we can fulfil more than one need at once (Ropke, 2005). His suggested synergic satisfiers are breast-feeding (which satisfies the need for food with those of love and security, and tactile stimulation), self-managed production, popular education, democratic community organisations, preventative medicine, meditation and educational games. You can probably see how relevant this might be to your work.

Max-Neef (1991) classifies the fundamental human needs as: subsistence, protection, affection, understanding, participation, recreation / leisure, creation, identity and freedom. Each of these needs is then categorised in terms of being, having, doing and interacting, and from these dimensions, a 36 cell matrix is developed that can be filled with examples of satisfiers for those needs (see diagram below).

| Fundamental Human Needs | Being (qualities) | Having (things) | Doing (actions) | Interacting (settings) |
|---|---|---|---|---|
| **Subsistence** | physical and mental health | food, shelter, work | feed, clothe, rest, work | living environment, social setting |
| **Protection** | care, adaptability autonomy | social security, health systems, work | co-operate, plan, take care of, help | social environment, dwelling |
| **Affection** | respect, sense of humour, generosity, sensuality | friendships, family, relationships with nature | share, take care of, make love, express emotions | privacy, intimate spaces of togetherness |
| **Understanding** | critical capacity, curiosity, intuition | literature, teachers, policies, educational | analyse, study, meditate investigate, | schools, families, universities, communities, |
| **Participation** | receptiveness, dedication, sense of humour | responsibilities, duties, work, rights | cooperate, dissent, express opinions | associations, parties, churches, neighbourhoods |

| | | | | |
|---|---|---|---|---|
| **Leisure** | imagination, tranquillity spontaneity | games, parties, peace of mind | day-dream, remember, relax, have fun | landscapes, intimate spaces, places to be alone |
| **Creation** | imagination, boldness, inventiveness, curiosity | abilities, skills, work, techniques | invent, build, design, work, compose, interpret | spaces for expression, workshops, audiences |
| **Identity** | sense of belonging, self-esteem, consistency | language, religions, work, customs, values, norms | get to know oneself, grow, commit oneself | places one belongs to, everyday settings |
| **Freedom** | autonomy, passion, self-esteem, open-mindedness | equal rights | dissent, choose, run risks, develop awareness | anywhere |

Max-Neef developed his ideas in places like the Andean Highlands of Ecuador, acting as a research economist in the development of self-sustainable communities. His model is recognised for its usefulness in community-based and environmentally intelligent processes. It is by no means simple to apply his ideas on human needs, but they will help you to think deeply about the community problems you may well face, where problems such as sustained youth deviance and crime develop because basic needs are not being met even where people may be relatively affluent.

And you can consider the implications of the model when you are developing a project with young people. Consider whether aspects of it are 'satisfiers' that will help satisfy a number of needs, such as the need to be busy and productive alongside the need for group acceptance and the self-esteem of developing and using new skills that solve real world problems for people. In setting objectives for a programme of work, you can build aspects of Max-Neef's model into the working plan. These can also be a significant part of the evaluation of the programme.

As a development economist used to evaluating qualitative issues, such as loss of rain forest, in terms of financial accounting procedures, Max-Neef will undoubtedly have in mind the way that global economic accounting is already threatening to destroy huge areas of Africa and Brazil, and massively polluting China. The Youth in Development Diploma must by definition be allied with his critique of the market notion of 'needs' that really should be called 'wants', wants that are frequently socially constructed needs to satisfy the logic of the market.

## References

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Max-Neef, M. (1991) *Human Scale Development. Conception, Application and Further Reflection*. New York and London, The Apex Press

# Reading 6: A youth leadership programme for Africa

By Paschal B. Mihyo and Osita Ogbu

Chapter 1 of African Youth on the Information Highway: Participation and Leadership in Community Development, ed. Osita Ogbu and Paschal B. Mihyo (extracted from IDRC Books Free Online, http://www.idrc.ca/en/ev-8958-201-1-DO_TOPIC.html)

## Introduction

This chapter introduces a youth volunteer program for information and communication technologies (ICTs) for communities in Africa. The program, known as the Youth Leadership Program for Information and Communication Technologies and Community Development in Africa (ALPID), derives its impetus from the realization that information gaps and lack of access to existing informatics will further marginalize Africa as we enter the 21st century. The serious dichotomies between urban and rural areas and between formal and informal sectors delineate where the needs are greatest and the likely constituency for this program.

This program will bring together youth from participating countries of Africa, Europe, and North America. We can rely on youth, who are usually agents of change, to act as harbingers of the Information Age, bringing existing and emerging technologies into communities, activities, or sectors where lack of access to information has undermined and constrained development efforts. In connection with this program, the term community refers to a group of people residing, working, or associating together in a given location and linked functionally or residentially. Such communities could be residential, occupational, educational, or health-, production-, or service-oriented. In sectors such as health, microenterprises, and environmental management, information can contribute to optimal outcomes, and the program we articulate below pays special attention to these areas of great importance to Africa.

## Underlying principles

Our proposal is based on the following fundamental principles:

- That youth have been critical to the propagation of community knowledge and have a big influence on their parents and other adults in their communities;
- That through youth-to-youth and youth-to-community education programs, the youth have (even at a tender age) succeeded in

helping to improve the quality of life in Africa where others have failed;

- That status and other problems tend to constrain adult-to-adult education programs, whereas youth-to-adult education programs do not have such problems;
- That the youth have shown leadership in acquiring the skills needed to use ICTs and that most adults are already learning these skills from young members of the community (we need to structure and organize this transfer of skills at the community level);
- That the youth, as agents of ICTs, would have a unique opportunity to give back to society a bit of what society has given them in terms of their care and education;
- That most youth in Africa have been systematically alienated from their communities through education and that through such community-based programs they can be reintegrated into their communities and be given an opportunity to engage in community development;
- That for community-based programs to succeed, they must recognize, respect, and reciprocate with community systems of knowledge, power, and production;
- That the national youth service programs of various governments have laid the foundations for the integration of the youth into their communities and that a youth-to-community education program for information-technology (IT) literacy would add a greater value to the role of youth in community development; and
- That 'information poverty' is at the core of Africa's slow recovery and stagnation and that equipping youth with IT skills and proper methodologies to transfer such skills to adults involved in production and services can go a long way toward spearheading Africa's entry into the global information society.

## Objectives of the program

The main objective of the program is to use skilled youth volunteers to train and popularize the use and absorption of ICTs in various producer, service, and administrative communities in Africa. We will attain this objective by placing the youth at the centre of this development process.

### Specific objectives

The project seeks to achieve the following:

- To enable communities to improve their capacity for decision-making on development issues by increasing their capacity to use the new ICTs;

- To enable the youth to participate in community development;
- To provide an opportunity for communities to use the new ICTs to upgrade their indigenous systems and knowledge in the areas of health and production;
- To provide an opportunity for communities to use the new ICTs to upgrade their traditional information systems and networks; and
- To create information packages and databases of indigenous knowledge and systems of production, environmental management, and indigenous technologies.

## The problematique and its justification

The conventional view of knowledge transfer is that knowledge is best transferred from adults to youth or from adults to adults. Even liberal educators who attempt to use participatory, or Socratic, methods of learning have jealously guarded the elderly image of the teacher. Even in peer tutoring, older or smarter youths have been used as substitutes for teachers. Only in evangelical preaching have youth been easily accepted as capable of transferring their knowledge without impersonating their elders. But even here, youth who preach are assumed to be gifted.

Societal prejudices have sustained these conservative views on the capabilities of youth. In most communities, young people are assumed to be unsure of what they want, short-tempered, lacking in coping skills, immature, restless, unsettled, and unable to handle stress. Because of these prejudices, youth have not been given more responsibility or a chance to use their potential to the maximum.

These prejudices have had dire consequences for development processes in Africa. Elders who have maintained their right to be educators have been unable to update themselves in various areas. Most of their views and skills have remained static. The youth, on the contrary, have been acquiring knowledge and skills that they have had difficulty transferring to their elders and their communities. As a result, communities have failed to be transformed by the educational systems and institutions around them. The youth have been relevant to all other institutions except their communities.

A related problem is that of mutual irrelevance. Because adult skills have remained static, they have become irrelevant to the youth, and the youth have acquired some new and dynamic skills that their communities have not completely internalized, because these skills have remained in the youth sectors of society. This mutual irrelevance has widened the divide between the modern sectors and the indigenous sectors and slowed the processes of mutual enrichment. For this reason, education has continued to benefit more and more people in the modern sectors while the so-called traditional sectors

have fallen further and further behind. In the past two decades, however, the myth of adult monopoly over knowledge and the mechanisms of its transfer has been shattered. Youth-to-youth schools have sprung up in Angola, Benin, Botswana, Burkina Faso, Cameroon, the Congo (Kinshasa), Ghana, Kenya, Lesotho, Liberia, Malawi, Niger, Nigeria, Rwanda, Senegal, Sierra Leone, South Africa, Tanzania, Togo, Zambia, and Zimbabwe.

Youth volunteers, working with the help of teachers and other specialists, have become very effective in the areas of health, nutrition, safety, sanitation, and environmental management. In Zambia, for example, the youth have helped to popularize immunization for polio, measles, diphtheria, TB, etc. Using songs and poems composed by young people, the youth have easily changed other youths' and the community's attitudes toward immunization (Otaala 1986[1]). In Botswana, Zambia, and Zimbabwe, youth have spearheaded community programs on clean water and sanitation, good diets and nutrition, and the prevention of diarrhea. They use songs and demonstrations, plays, dramas, paintings, drawings, games, etc. In Botswana, one also sees youth-to-youth programs on safety and survival, covering, for example, road signs, road crossing, and first-aid techniques.

In many African countries, youth-to-youth programs have developed into youth-to-community programs. In Kenya, the African Medical Relief Foundation started a pilot youth-to-youth education program in Nakuru District after people realized that the elders were going to be ineffective in health education: the health habits of the elders were already static, and the elders would not be excessively reliable in delivering health education. Initially, in 1986, the project covered 35 primary schools.

After only 3 years, a few changes were noted. First, the number of children going to clinics for the treatment of stomach upsets, parasitic infections, and similar ailments decreased by 60%, and generally the rate of pupil illness declined by 65%. Second, before the program, very few people cared about children's hygiene. Most parents left it to the teachers and vice versa. After the program was launched, parents and teachers formed voluntary groups to repair toilets and maintain cleanliness. Third, and most important, the villagers began organizing themselves to dig pit latrines for each other, at the initiative of the youth, and when the children started earning a little money making nurseries and selling seedlings, the adults also began setting up nurseries for commercial purposes (Kinunda 1989). This is one of the many examples of how the youth have contributed to community development in Africa. Although in most countries youth-to-youth and youth-to-community programs only started in the mid-1980s, they have had a big impact on communities (Howes 1988; Tay 1989). ALPID will seek to build on the excellent work of the youth in these earlier programs.

## Critical areas and needs in community development

The urban and rural poor in Africa stand a high chance of becoming even poorer if they are unable to gain access to the new ICT-driven sources of information. The causes of poverty are multiple. Africa as a continent is, in a sense, not poor, as it has a rich variety of natural resources. What is lacking are the skills to turn these resources into wealth. Therefore, at the heart of Africa's development problem is a lack of dynamic and relevant skills and the information needed to put the available skills to optimum productive use. Critical needs that ALPID can immediately address are outlined below.

### Understanding the causes of stagnation in Africa

The typical poor person in Africa is not devoid of resources, such as land or assets for use in production and distribution. Most of the poor individuals and communities in Africa lack knowledge of how to better use their natural resources, add value to their primary products, create commodities out of their materials, attract consumers from within and outside the community, etc. Most African communities, whether rural or urban, have a distance problem. Some industrial estates located in big cities are unreachable because of bad roads, personal security problems, etc. In some cases, industrial operators have had to build roads and small bridges to make their estates reachable. The rural areas are mainly accessible only by footpath and canoe. Transfer of commodities and products to and from such areas depends on human, animal, and bicycle portage. This creates a distance penalty. Anybody who wants to help reduce poverty in such areas must have a clear understanding of the role of communication infrastructure and the potential for telecommunication and information systems to reduce this distance penalty.

One also needs to see how to use existing telecommunication infrastructure to improve access to information on health, social services, environmental management, and industrial production and services. In the majority of cases, people still make only social use of telephones, where these are available. More often than not, they use telephones to reduce their need to physically go and see someone, rather than for accessing information on social services, production, distribution, or governance. ALPID will address the need for communities to change their outlook on ICTs.

### Empowering individuals and communities to help themselves

Education, health, and extension services have so far clung to classroom settings, dependent as they are on space, human resources, materials, etc. Health services have made the ill the 'object', not the 'subject', of health support systems. And, in industry and agriculture, extension services have had to depend on scarce extension officers, who are mostly not even eager to remain in certain areas. As the

public service shrinks, moreover, it may either fail to reach the majority of producers or come to a complete standstill.

ICTs can help fill the widening gap between emerging needs and available resources. With a single, simple communication and information centre (CIC), many producers – unreached or unreachable by extension officers – can access information at a low cost. Those who cannot reach doctors for medical advice can easily access information to decide whether, when, and where to see a medical practitioner. Most important is that existing educational systems, social services, and extension support structures fail to address all the information and skills needs of various communities. CICs, if properly equipped, can provide for the needs of individuals and communities and widen their choices and opportunities.

## Managing the cultural dimensions of information domains

Communication problems in the delivery of social services, health services, and conscientization[2] programs have not received due attention. In the treatment of diabetes and similar diseases, medical personnel have had immense problems getting people to bring stool or urine samples in for examination. More serious problems have surfaced in dealing with issues of sexuality and sexual behaviour. For most people, such things belong to a private information domain. Public-health information campaigns on TB and AIDS have achieved mixed results. The success of these programs depends, in many cases, on the extent to which program workers understand the divide between private and public information in African communities, particularly rural communities.

What is clear is that the private information domain is wider than the public one in many African communities. If one asks a typical African parent directly how many children he or she has, the answer may not be instantaneous. If asked how many children have died in the family, she or he may give no answer. Similarly, a typical African business person will not instantaneously answer questions about volumes of production, amounts of money, or rates of loss.

Indigenous communication packages have a lot of rites, rituals, fictions, and taboos. Communication mechanisms are songs, poems, jokes, stories, riddles, jests, etc., most of which are indirect. People using modern mass media have tried to incorporate songs, poems, and other such mechanisms into the delivery of messages, but in most cases these efforts have failed because of the mass nature of these media. In training, one should carefully ensure that information is packaged to take account of the various status systems based on age, gender, rank, title, etc. Putting women of all ages together and showing them a video may fail to convey information because this strategy fails to account for the fact that the information needs of certain groups may be private or different. Similarly, enrolling young and old people together in a class and giving them a course or

showing them a video on issues of sexuality or reproductive duties and responsibilities may cause problems in many African communities.

The new ICTs carry great potential to bridge the existing information gaps. Community-based telecentres can give individuals the privacy they need to access information systems and databases. Health information systems can also be designed to help people who believe that their health is very private to access information on the symptoms of various diseases, on ways to cope with these symptoms, and on when to seek medical advice or treatment.

## Packaging and repackaging information

Africa is currently a net consumer of information packaged by other societies. Although access to such information packages may help improve productivity, we also need to package our own relevant information on indigenous systems of production and services and make it accessible to African entrepreneurs and other producers. We must develop local-area networks (LANs) and local databases on trading, manufacturing, ecology, environmental management, health facilities, etc.

We also need to disaggregate information needs by social group. Conventional mass and social media, extension services, etc., have traditionally marginalized women and their areas of specialization in agriculture, small-scale production, and trading. In rural production, most of the available information and extension support systems have focused on cash crops and livestock. They have neglected food crops and small farm animals, which are the domains of most rural women and have remained an exotic interest of some gender-conscious researchers or those doing food-security research. These areas have not had enough extension or other support. Extension officers are simply not equipped to serve such producers. Organized information databases are urgently needed to provide people in marginalized areas with information on agriculture, aquaculture, and silviculture. Retraining programs are needed for extension officers to enable them to reach out to marginalized people and focus on their activities.

In industrial production, an exchange of information on local and international markets, import and export regulations, and quality-control techniques is needed. An exchange of information would also help develop local-area trade networks on inventory and procurement systems to promote intersectoral linkages between firms of various size and specializations. ALPID will seek to build this capability, determine the relevant needs (through baseline surveys on various activities), and develop appropriate information packages to meet those needs.

## Creating an information society in Africa

Africa's indigenous information systems and networks are rapidly disappearing. Rapid urbanization and destruction of rural systems of

production, coupled with the skills drain from rural to urban areas, have substantially contributed to the ossification of indigenous information systems that originally developed inside indigenous production systems and services, ecological and environmental management, and religious beliefs. Myths, rituals, rites, totems, taboos, songs, drama, art, etc., are the major means of information packaging and communication in indigenous knowledge systems. As the social, political, and ecological bases of these systems disappear, so too do the systems. ALPID will seek to build on what remains of these systems to create a wider and richer information and communication culture. ALPID will enable African communities to borrow from others to strengthen themselves as members of the global information society.

## Priority areas for intervention

To have the maximum impact, the program will concentrate on providing support in three main areas: health; small and medium-sized enterprises (SMEs); and land use and environmental management (including research on indigenous systems of production and biotechnology).

### Health

The health system in Africa is at a crossroads. In the early 1970s, most countries on the continent modernized their health sectors, setting up rural and urban clinics, health centres, and even mobile clinics. African countries made medical facilities available and increased the number of hospital beds.

During the economic crisis, which became more acute in the early 1980s, these facilities began to deteriorate. Clinics were empty for lack of medicine; there were too few beds; and sterilization facilities were inadequate. Health centres began turning into death centres. In some cases, diseases such as yellow fever, cholera, leprosy, smallpox, measles, and tuberculosis, which everyone thought were on the decline, began to resurface. New deadly diseases, such as Lassa fever, Ebola, and meningitis, also began to surface, with serious consequences. Some of these diseases broke out in areas with poor sanitation and high concentrations of population, such as slums, illegal mining areas, refugee camps, and collectives.

In the background of all these developments was the return to superstition, insecurity, and fear and distrust of conventional medicine. The number of traditional healers, herbalists, and fortune-tellers increased in both rural and urban areas. Health-care delivery systems failed to adjust to these developments. Public-health programs continued to rely on ‘visual literacy’ (Western forms of literacy), ignoring African oral traditions and systems of ‘audio’ (informal, person-to-person) communication. Health campaigns that rely on visual literacy seem to imply a power relationship, which has made them less effective. They are seen as propaganda, owing to the

assumed superiority of the demonstrator or teacher. This power relationship creates a distance between the teacher and the learner. The impact of 'physical vision' (what people see and touch) in all public communications is reduced by the failure to capture 'mental vision' (what people think).

In African culture, mental vision develops through personal contact. In public-health education, for example, home visits that start with greetings and conversation and end with handshakes are more effective than public meetings. Oral and audio communication is very effective, both in health education and in healing, because it takes place in a narrow space; puts the learner, patient, or client at the centre; allows the learner to listen to his or her own voice and the voice of others; and permits the learner to construct, reconstruct, and deconstruct mental visions of the problem and the solution.

ALPID should build on this culture. Without playing down the importance of physical vision in health services, the program will seek to use the new ICTs to entrench the oral and audio tradition. At community telecentres, ALPID will provide information packages on sickle-cell anemia, TB, sexually transmitted diseases, HIV, hypertensive diseases, and so on. Although medicine has advanced and there are better ways of handling these diseases, information is lacking. The program will also provide information packages on dietary patterns, sanitation, hygiene, maternal and child health care, etc. Then, through home visits and other community-based interactions, the youth volunteers will attempt to change the communities' attitude toward the use, diffusion, and absorption of this health information. Once trust is established in the CICs, these centres will likely be more effective at transferring knowledge than public-health meetings are, for the following reasons:

- Public-health meetings usually occur only occasionally and take place at inconvenient times for some people. CICs will provide people with more choices and flexibility.
- Public-health meetings take a 'closed-menu' approach and fail to provide enough options to solve each of the problems encountered by individuals and communities. CICs will take a 'boutique' approach, with a choice of packages for individuals or groups to use whenever they prefer.
- Traditional public-health education systems take a 'custodial' approach and target people in clinics who are either already ill or about to go into 'medical custody'. CICs will adapt a 'horticultural' approach, targeting individuals and their needs whether they are ill or not.
- Conventional systems of public-health education ignore how wide the private information domain is in African culture. CICs will provide private spaces and increase and protect the private information domains of people in the community, regardless of gender, age, or status.

- CICs will build on traditional methods of healing and diagnosis, which are based on communication between humans and invisible forces, and will build on the traditional oral means of communication. These fill the gaps left by physical vision, which has failed to create effective mental vision or to reduce fear, distrust, and superstition.

To ensure compliance with medical ethics, medical specialists should accompany youth volunteers.

CICs will provide information packages on the following topics (among others):

- Common diseases and child and maternal health care;
- Dietary patterns;
- Oral health;
- Counseling for the elderly and for those who are mentally or physically disadvantaged;
- Stress, stress management, and abuse of drugs, alcohol, and other addictive substances; and
- Fertility and sex education.

To maximize the benefits of these kinds of activity, ALPID will target only closed communities, such as plantations or farming estates. Such locations have common stop shops or meeting places to use as information centres. A majority of the working people have no serious after-hours activities and could therefore spend most of their leisure time at the information centres if they found the information useful and relevant to their needs and problems.

## Small and medium-sized enterprises

In the past decade, many SMEs in Kenya, Nigeria, Tanzania, and Uganda have established subcontracting and related linkages with firms from East and Southeast Asia. These initiatives have led to significant production and technological changes. However, the SMEs still lack information on choices of suppliers for technology and technology goods, on quality control, on raw materials, on markets, etc. If they had such information, they could increase their contribution to the economic growth of the region.

SMEs, especially those in the engineering sector, have contributed substantially to the development of Africa. In some of the poorest countries on the continent, SMEs are the prime movers of industrial activity. Between 1962 and 1980, for example, Rwanda established about 220 small enterprises (GOR 1994). These have, to date, remained the most prominent feature of industrial activity in Rwanda. Mali had no industrial base in 1965, when it achieved independence. By 1985, it had 118600 small enterprises, mostly in the rural areas (Capt 1992).

SMEs have played a significant role in poverty alleviation. But in Kenya, Nigeria, Tanzania, and Uganda, SMEs have gone beyond poverty alleviation: they have contributed substantially to employment, local skills formation, the supply of local demand, import substitution, and export promotion and have strengthened local entrepreneurship (ATP 1992; GOT 1993; Oyelaran-Oyeyinka 1996). SMEs' share of engineering-product sales averaged 21% in Tanzania and Uganda before trade liberalization and 30% after; and 10% in Kenya and Nigeria before and 15% after.

The broad categories of SMEs can be broken down into six major specializations: foundries and forges, metal fabrication, vehicle assembly and automotive components, electrical and electronic components, construction materials, and end-item assembly. SMEs operate under serious information constraints. They lack information on technology suppliers, raw-materials suppliers, markets for their products, import and export regulations, local and international demand characteristics, etc. To support the information needs of SMEs, ALPID will seek to establish the following:

- **Local-area trade networks** – Local-area databases built within LANs on production systems, order and payment procedures, volumes of production, materials, specialized products, inventory structures, etc., will be established to strengthen production management, scheduling, and quality control; to establish linkages with large-scale firms; and to reduce warehouse costs.
- **Electronic data-interchange linkages** – Links with other producers through electronic data interchanges would improve the capacity of SMEs to choose among various technology systems and suppliers and acquire new skills related to core chores, design processes, and quality-control techniques. Current links with Chinese, Korean, Malaysian, and Taiwanese firms could improve engineering capabilities.
- **Internet and e-mail links** – SMEs need online links with technology emitters such as technology laboratories, technology parks, and technology incubators (innovation laboratories); consultancy firms; advisory centres; markets; technology suppliers; and national, regional, and international research-and-development institutions.

The biggest advantage of SMEs, whether rural or urban, is that they tend to be located in the same area. To create economies of scale, they also tend to cluster themselves by specialization. Foundries and metal fabricators, for example, are likely to cluster together, which makes it easy to establish a single CIC in one industrial complex, install ICTs, and allow access at a reasonable cost.

### Land use and environmental management (including indigenous systems of production and biotechnology)

Most of the research on biotechnology has not successfully filtered into policy and production in Africa. The International Institute of Tropical Agriculture, in Nigeria, the International Livestock Research Institute, in Ethiopia and Kenya, the International Centre for Insect Physiology and Ecology, in Kenya, and the Southern African Centre for Cooperation in Agricultural and Natural Resources Research and Training, in Botswana, have all funded biotechnology research on tissue culture, embryo-ovule culture, embryo genesis, genetic improvement of tubers, gene-mapping, biofertilizers, biocides, etc. But most of the research findings have been inadequately disseminated. The same is true of most research conducted by national research institutes in Africa. Their findings need to be organized in databases.

Africa's grasslands, forests, marshes, and oceans hold precious herbs, spices, fruits, oils, resins, dyes, gums, fibres, and medicinal organisms. These resources have been wantonly harvested and exported to foreign countries for small amounts of money, and many species are now near extinction. Several nongovernmental organizations (NGOs) and research institutes have conducted research on the plunder of Africa's biodiversity, but their findings have not influenced environmental or trade policies. These findings also need to be organized in databases and made accessible to producers and policymakers. ALPID will give first priority to linking up with research institutions in environmental studies and establishing databases on available findings. It will seek to establish local-area databases and promote ICT links between researchers and policymakers.

In environmental management, the program will seek to team up with associations of small, informal-sector operators; vocational training institutions; and voluntary organizations involved in employment generation, poverty alleviation, and small-enterprise development. In collaboration with these partners, ALPID will design information packages and video and computer training programs to inculcate a culture of environmentally friendly production methods and services. It will develop databases on comparative practices, regulations, and management systems to promote awareness of import regulations pertaining to environmental standards, eco-scanning systems, and eco-labels in the management of international trade. ALPID will take the lead in developing such databases and designing training packages and materials but will not be involved in training activities.

## ALPID's target countries

The program will be implemented in four countries of sub-Saharan African (SSA): In East Africa, Kenya, Tanzania, and Uganda have

been tentatively selected; in West Africa, Nigeria has been. But the list can be expanded if resources allow.

The following criteria were used in selecting and ranking the countries:

- **Telecommunications infrastructure** – The average teledensity in SSA is 0.46 lines per 100 inhabitants. With the exception of Tanzania, all the countries listed above have a reasonably high teledensity.
- **Telecommunication and information policy** – These countries either have an explicit telecommunications policy (Nigeria and Uganda) or are in the process of formulating one (Kenya and Tanzania). Most of these policies include or are likely to include guidelines on ownership and control of telecommunications; supply of Internet and e-mail services; deregulation of telecommunications-equipment, computer-hardware, and computer-software imports and of sky-based information networks; tax regimes on information and communication systems; and participation in various recently launched cable and satellite systems.
- **Good experience in youth-to-community education** – Most of these countries have had successful youth community-service programs. Kenya, Nigeria, and Tanzania have national youth service programs, which, through internship and attachment, have strengthened the integration of youth into their communities. Some of the most successful youth-to-community programs in Africa have been in the four target countries.
- **Organizational networks in the areas of health and small business** – In these four countries, the organizational infrastructure for health groups (including societies for the disabled, substance abusers, children, and the elderly), producer organizations, small-business associations, etc. is very highly developed and has been on the ground for a long time.



## The process

### Target group

Youth 20–25 years old, with a college degree (or equivalent) in a discipline relevant to ALPID, will be given the opportunity to spearhead the program. ALPID will involve youth from Africa, Europe, and North America who are selected on the basis of their commitment to community development. Through training, the program will equip them with skills to use ICTs, expose them to an appropriate view of community-based development, and inculcate in them the relevant vision and values. ALPID will give these youth an opportunity to build on existing community systems of information, communication, and education to promote the acquisition, use, and

diffusion of the new ICTs. Through the program, the youth will be better integrated into their communities.

### Execution of the program

ALPID will be executed in collaboration with local NGOs that have a community-based development orientation. The participating NGOs will be selected on the basis of the following criteria:

- Their experience in training youth for community development;
- Their experience in managing youth development programs;
- Their experience in managing youth-to-youth and youth-to-adult education programs; and
- Their projected budget and systems of accountability.

### Youth exchange programs

Under the program, youths from one country will have an opportunity to visit youths in other countries to share experiences. European and North American youths will get an opportunity to participate in program activities in the four countries for 3 months every year. African youths will also have an opportunity to visit information centres in Europe and North America for 1 month every year.

### Training strategies

The training program will train trainers (the youth) for 1 month, and these trainers will then train various actors in the community, upgrading these actors' information skills or enabling them to use the new ICTs. The preliminary activities of the program will include the following:

- **Selection of community-oriented youth** – ALPID will place advertisements in youth-oriented media, inviting people 20–25 years old to apply for the program. It will select 10 youths in each country and give them 1 month of intensive training and preparation at selected sites in producer, farming, and residential communities.
- **Identification of communities and institutions to link up with** – The program will identify which communities come close to its objectives and which youth would be suitable for such communities.

## Activities

ALPID will carry out some of the activities outlined below, such as setting up management structures and target groups and assessing community needs, early in the project. The remaining activities will be ongoing throughout program execution (for a schedule of activities, see Table 1):

**Table 1. Schedule of ALPID activities**

| Activities | 1997 | 1998 | 1999 | 2000 |
|---|---|---|---|---|
| 1. Selecting CBOs to work with | Dec | - | - | - |
| 2. Establishing management and administrative structure | Dec | - | - | - |
| 3. Selecting volunteers | Dec | Oct | Oct | - |
| 4. Training volunteers | - | Jan | Jan | Jan |
| 5. Deploying volunteers | - | Feb | Feb | Feb |
| 6. Assessing community needs | - | Feb | - | - |
| 7. Identifying target groups | - | Feb | - | - |
| 8. Developing LANs and developing or updating databases | - | Mar–Dec | Feb–Dec | Feb–Dec |
| 9. Experimenting with information-delivery mechanisms | - | Jul | Jul | Jul |
| 10. Training community members on the use of ICTs | - | Jul–Dec | Jul–Dec | Jul–Dec |
| 11. Setting up backup systems | - | Dec | Jan | - |
| 12. Monitoring and evaluating | - | Dec | Dec | |
| 13. Reporting | - | Jun and Dec | Jun and Dec | Jun and Dec |

Source: Based on workshop deliberations.
Note: ALPID, Youth Leadership Program for Information and Communication Technologies and Community Development in Africa; CBO, community-based organization; ICTs, information and communication technologies; LAN, local-area network.

- **Setting up a management and administrative structure** – It is envisaged that the program will be implemented by an essentially pan-African youth volunteer group, although ALPID will also admit young volunteers from other countries, such as Canada, for up to 3 months. ALPID will admit, train, and assign the African volunteers to community organizations for 12 months. An overlap of intakes will allow volunteers already in the program to train new ones for at least 1 month. The volunteers will be given a subsistence allowance and pocket money to live and work in the communities for the period of attachment. The ALPID Secretariat will design and put into operation a management system to operationalize the program. In every country, a small project-implementation committee will be set up to help the Secretariat mobilize local resources and government support and to give direction.
- **Assessing community needs and identifying local resources** – Having selected the communities, ALPID will assess their

information needs, together with their levels of communication and information literacy. It will then identify resource persons within the communities to act as opinion leaders or those capable of influencing the absorption of the program. ALPID will assess local facilities and their potential to use ICTs, as well as assessing community attitudes, knowledge, and outlooks of traditional and new media.

- **Identifying target groups and designing information packages and databases** – Given the pluralistic nature of most of the communities in the target countries, ALPID will have to break down groups on the basis of their needs and levels of literacy. In the areas of health and SMEs, a clustering of groups and subgroups will make training and the meeting of needs easier. Data banks of environmental research will be established in close cooperation with research institutions.
- **Developing databases and LANs** – In some research organizations, databases and LANs already exist, such as PADIS (Pan African Documentation and Information System), AGRIS (Agricultural Information System), and the gene bank in Arusha. The ALPID Secretariat will ensure that the youth leadership program is linked to these programs. Developing databases and LANs will be one of the most tedious and demanding of activities. With the needs identified, baseline surveys will be undertaken to establish local databases on trade and investment patterns and on research findings that have so far been inadequately used. The youth volunteers will have to establish their own websites and as much as possible build in information that is relevant to health, SMEs, and the environment. However, in all cases, efforts will be made to tap local knowledge and build it into emerging information systems and packages.
- **Upgrading databases** – Updating the databases will be a continuous activity, calculated to keep the information current and relevant.
- **Experimenting with and selecting information-delivery mechanisms** – The nature and type of target groups will inevitably influence the choice of mechanisms and technologies to use in the various community-based information centres. Needs are not likely to be uniform, and the special needs of disabled people will also have to be taken into account. In fact, care will be taken to meet their audio and visual needs.
- **Training community members on the use of ICTs** – Activities will be launched to train the youths to use various ICTs. Some of the technologies will be visual, and some will be audio. In both cases, training on how to access information and interpret it will be crucial. The youths will have to develop an appropriate attitude toward adult education, and strict discipline will be encouraged.

- **Setting up backup systems** – To ensure continuity, ALPID will set up management, administrative, and technical backup systems.
- **Monitoring and evaluating** – The ALPID Secretariat will design mechanisms for monitoring and evaluating the program. The regular monitoring will aim at identifying the achievements and maximizing their impacts, as well as identifying obstacles and eliminating them. Capacity-building will be measured constantly, and the ALPID Secretariat will design evaluation mechanisms to adequately involve the volunteers and the communities.

## Conditions for program sustainability

A few factors will be very important to ALPID's success. Some of these are outlined below:

- **Policy support for ICTs** – Government support for the acquisition and use of ICTs will be crucial to ALPID's success. Such support would include deregulation, lower taxes on ICT imports, and permission to use public institutions, such as hospitals, community halls, and schools, to house the CICs. In some countries, the youth and the state have had very antagonistic relations, and the use of youth in community development is viewed as an obstacle. In all these cases, continuous governmental support for the program is essential.
- **Modification of attitudes and perceptions** – Many public-education officials are hooked on physical vision. This has to change to a reliance on mental vision, which can be better provided using ICTs. In addition, most people have to learn to appreciate the production value, rather than the status, of ICTs.
- **Building on community needs and strengths** – Constant needs assessment is the key to success. Information systems based on the exotic dreams of volunteers or the marketing needs of suppliers cannot remain in demand for long. The needs of the communities have to be at the centre of the program.
- **Adequate feedback mechanisms** – Regular feedback meetings will be needed to keep the interest of all stakeholders (that is, communities, community-based organizations, and relevant government departments). These meetings could be supplemented with quarterly activity reports.
- **Regular, sufficient, and timely financing** – Realistic budgets, timely financing, adequate bookkeeping, and a system of reasonably priced user charges are needed to ensure the sustainability of the CICs. A long-term objective should be to make the centres self-financing.
- **Adequate management and effective accountability** – An understanding of the problems involved in voluntary services and organizations is also essential. Management, human-resources

development, and motivation strategies will be needed to keep the volunteers committed to the program and make them see themselves as part of it and to ensure that the communities do not feel like guinea pigs. Systems of accountability to the communities, actors, funders, and government bodies should be designed to ensure that the support for the program grows.

- **Equal partnership between actors and counterparts** – It is hoped that local NGOs and other organizations involved in health, youth education, and production will be very enthusiastic about teaming up with ALPID and the actors involved in the program. This enthusiasm may fade if these organizations are relegated to subsidiary roles in the process. The program should ensure that close, constant, and mutual coordination and consultation are part of its operating norms and culture. Coordinating and consultation committees should be formed in the communities and relied on to ensure that program activities conform throughout to the principles of equality and partnership.
- **Adjustment of program strategies** – Through constant monitoring and regular evaluation, the program will recognize changing needs and adjust its strategies, after consultation between the relevant actors and their program counterparts.
- **Systematic and progressive commercialization** – In the areas of SMEs and environmental research, the program should progressively design a system to commercialize access to, and use of, this information. During the second year, ALPID should carry out a market survey to determine whether the demand for information would be adequate to meet a substantial portion of the costs in the short run and all of the costs in the long run.

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