TEACHING YOUTH WORK IN HIGHER EDUCATION

TENSIONS, CONNECTIONS, CONTINUITIES AND CONTRADICTIONS

OVERALL EDITOR: MIKE SEAL

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This book is dedicated to all those who teach youth work in universities and all the practitioners that they engage with.

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Howard Williamson is professor of youth policy at the University of South Wales. He is a JNC qualified youth and community worker. He was appointed CBE (Commander of the Order of the British Empire)

in the New Year's Honours List 2002, for services to young people. In the New Year's Honours List 2016, he was appointed CVO (Commander of the Royal Victorian Order). He has published well over a hundred papers on youth issues and has spoken at more than 800 national and international conferences. He is on the International Editorial Board of the Journal of Youth Studies, the Editorial Board of Scottish Youth Issues, Perspectives: the European Journal of Youth Research, Policy and Practice, the editorial advisory group for Youth Studies Ireland, and the editorial board of Youth Voice Journal. He writes a column once a month for the bi-monthly Children and Young People Now. He was a member of the Editorial Review Board for the magazine and a Trustee of the Young People Now Foundation. He is a founding member of the editorial group that established Perspectives, the European journal of youth research, policy and practice, under the auspices of the youth partnership between the European Commission and the Council of Europe. He sits on a number of Horizon 2020 advisory boards.

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Maria Žuravljova is the longest experienced Youth Work programme manager in higher education in Estonia. She has been more than 16 years in Youth Work and has more than 10 years of teaching experiences. She has adult trainer qualification and is the member of the Youth worker professional committee in Estonia.

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PREFACE:
BUT SURELY YOUTH WORKERS ARE BORN, NOT MADE?

Howard Williamson

That might well be the assumption of those beyond the youth sector, who are very likely to express surprise, even disbelief, that people are actually *educated* and *trained* to be youth workers within the hallowed halls and lecture rooms of universities.

Practice or perish?

Much of that education and training does not, however, take place within those lecture rooms. Classical university teaching - chalk and talk from the dons informed by their research, their status achieved through their publications (the 'publish or perish' challenge) – does not serve the professional formation of youth workers well. Instead, they need to be 'in the field', getting their hands dirty, building experience, weighing options both proactively and reactively, learning by doing, and their teachers, mentors, instructors and guides need to be there with them. Their perspective is outwards, to the world of practice, not inwards, to the world of writing. On that account, academic youth work educators sit uncomfortably in traditional institutions of higher education.

Immersive learning and experiential education?

Or do they? One of the more amusing (if it was not so tragic) aspects of my own university career is that I have witnessed the growth of new units established to familiarise colleagues with so-called 'blended learning' or labels subsequently used to convey a variety of methods for learning and teaching. As I get summoned or requested to attend the latest training need, I am no longer surprised to find it is more often than not delivered through approaches I was using in youth work half a century ago, ones that have seemingly just been discovered at university level.

I've spent my working life not only traversing the 'magic triangle' of youth work, youth research and youth policy (and therefore working on the ground, writing prolifically about young people's lives, and advising about those lives at governmental level), but also working at the margins of university-level youth (and community) work education, never directly teaching it on a daily basis (my teaching has been lecturing on social policy and the supervision of undergraduate and postgraduate students)

but very closely involved with it as a guest lecturer, an external examiner, a member of teams charged with academic validation and professional endorsement, and a contributor to youth work education curriculum development. Moreover, for some 25 years, as a practising youth worker, I was also both a provider and recipient of non-managerial supervision and, for local training institutions, a fieldwork placement supervisor. I am what, in the UK, is called a JNC (nationally) qualified youth and community worker.

I tell you all this because I find this book absolutely fascinating, despite the limitations of drawing primarily only from a handful of northern European countries. In its defence, there are only a handful of countries from which to draw. In most parts of the world, if youth work education and training exists at all, it does so through short 'on-the-job' training courses, modular delivery through dedicated projects, or vocational training programmes at the level of further education. Universities generally play no part. So, if such a thing exists, this book should be viewed as a 'learning manual' – a challenging and stimulating journey through the structure and content of delivery of youth worker education as provided through universities in Finland, Estonia and the UK. And, for that reason, as many parts of the world are turning their attention to the idea of youth work and how it may best be delivered to make a real difference to the lives of young people (the 'professional', not necessarily professionalisation agenda, though university level preparation is part of the latter as well), this book provides a very useful guide.

The content of the chapters is laid out clearly by Mike Seal in the Introduction and indeed reflected on more analytically (by Mike again) in the Conclusion. I want to concentrate on something rather different – a pot pourri of observations that leapt out at me as I worked my way through the text. These, I believe, both confirm the value of the content of the book and perhaps, in a small way, also supplement the discussions therein. Even if, as Mike notes, there are no professors of youth work in the UK, I am a Professor of European Youth Policy with a strong focus on and commitment to youth work in practice, research and policy across policy domains and across countries; in that regard, I hope I can offer some value-added observations.

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There are certainly tensions, connections, continuities and contradictions surrounding teaching youth work in higher education. Like youth work practitioners themselves invariably having to 'look both ways' (towards funding sources as well as towards young people – see Coussée and Williamson 2012), so youth work educators within higher education have to look towards their academic home (and their credibility within it) and their professional field (and their credibility within it!). This never has been, nor will it ever be, an easy task.

Perhaps, however, there is some light at the end of the tunnel that is not an oncoming train – despite the continuing precarity of university-based youth work courses, certainly in the UK. Throughout Europe, and indeed in other parts of the world, there is a resurgence of interest in something called 'youth work' and in the education and training of a group of practitioners called 'youth workers', in order to ensure competence and quality, and to strengthen recognition. Some of those who have been and continue to be involved in this process – to date, two European Youth Work Conventions (in 2010 and 2015), a European Union Resolution on Youth Work (2010) and a Council of Europe Recommendation on Youth Work (2017), and a third European Youth Work Convention on the horizon, scheduled for 2020 – are contributors to this book.

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And this book is a contribution to that process, one where youth work in its *diversity* is now at least on the youth policy map in Europe, though nothing should be taken for granted. There remain serious question marks as to whether universities are indeed the best location for the education and training of youth workers, though currently the argument is leaning in their favour.

It is the 70th anniversary of the publication of *Nineteen Eighty-Four* and, to paraphrase George Orwell, the question is not necessarily *what* we do, but *how* and *why* we do it. The 'common ground' for youth work in Europe, established at the 2nd European Youth Work Convention, was that – from self-governed youth organisations, through club and project work, to street-based work – it was simultaneously to win, defend and promote *spaces* for young people's autonomy and expression and to provide *bridges* for them to move positively and purposefully to the next steps in their lives. That is why youth work is distinctive and important. Quite how those dual goals are to be achieved and the inherent tensions between them are to be managed is the perennial challenge. And hence the need for *some* balance and exchange between theory and practice, and deep attention to the interface between the two.

Youth work educators in a higher education context are, arguably, best placed to provide such illumination and to work out an optimum balance between the two. They can shed new light on old issues, and old light on new ones. The circumstances of young people's lives may change and the practice of youth work may need to adapt, but its principles and philosophy broadly remains the same. The question that educators have to deliberate over – and do so in this book – is how youth work plays out within and through that mosaic of circumstances that confront and shape young people's experiences in so many different ways, from the natural outdoors to the digital space.

The book may be useful to other academics within and beyond youth worker education. It needs, however, to reach into a wider community of (youth work) practice, to fuel and stimulate debate. The conceptual box in which youth work lives remains riddled with uncertainties, anxieties and argument. University-level youth work sits within just one corner of that box. We have to point in multiple directions – beyond the youth sector to explain what youth work is and does; within the youth sector to promote the distinction of 'youth work'; and inside the youth work bubble to consider the range and levels of competencies required and how these are best acquired. The recently-established Commonwealth Alliance of Youth Worker Associations [CAYWA] continues to gather myriad definitions of youth work. A 2019 Council of Europe conference on the education and training of youth workers tried to differentiate between the vocational preparation of youth workers who would largely remain as local practitioners responsible for the *delivery* of youth work, undergraduate level qualification of youth workers that would prepare practitioners for a more *developmental* role, and postgraduate youth worker education and training that would equip practitioners for a more *strategic* role in advocating the place of youth work within the wider youth policy agenda. Such a 'hierarchical' vision, as might have been predicted, did not fully find favour amongst the audience. We continue to struggle in shaping a clear view on many fronts, not least in balancing the celebration of diversity with a more consensual perspective, and with promoting a distinctiveness for youth work while wishing to engage in interdisciplinarity. As a colleague once said, our quest is for a fruit cocktail, not a fruit purée. And the seven-volume History of Youth Work in Europe series (published by the Council of Europe) demonstrates very clearly the difficulties faced by youth work in finding a common path. This book – through experience, illustrations and ideas – assists this work in progress.

It is often rather easy to retreat behind a 'Catch 22' position. Well beyond youth work, if we tell stories, the demand is for 'hard facts'. When hard facts are provided, the request is for stories, case

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studies that can humanise a process. Youth work, as the final chapter of Volume VII of the History of Youth Work in Europe has tried to capture, is dogged by a considerable number of 'trilemmas' (see Williamson and Coussée 2019, forthcoming). It operates within a range of triangulated pressures and constantly has to navigate between them. Getting sucked into any one corner of those triangles is a form of entrapment and paralysis. Though we did not dwell on it in that chapter (largely because university-level youth worker education figures rather insignificantly in the *history* of youth work), similar arguments can be attached to youth work education and training in higher education. What is the position to be adopted between 'being', 'knowing' and 'doing'? It was once argued that attitudes and values were everything; with the right foundation, knowledge and skills would flow. Does that assertion still apply? Perhaps less so, perhaps more so, as youth workers, certainly in the UK, are now having to locate their practice more closely to, but still distinctly from, wider youth policy agendas around issues such as mental (ill)health, youth crime, or violent extremism. Does this mean that the balance between theory and practice has to shift? Does this make the case for more university-level youth worker education, or less?

Long ago (Williamson 1983), I argued that youth workers engaging with young people around youth training schemes needed a sophisticated *knowledge* of the local youth labour market so that they could respond appropriately to the (different) expressed occupational aspirations of the young people with whom they worked. From that complex knowledge base, decisions about *practice* needed to be made. They are never straightforward or easy. Both bits of work, ideally, needed to be embedded in a wider, more theoretical understanding of employment opportunities and inequalities, though – I argued at the time – that awareness sometimes led, paradoxically, to youth workers failing to provide any support to young people through their unwillingness to collude with what they perceived to be the exploitative policies of an oppressive state. Regrettably, I noted, those training schemes were sometimes the only chance some young people would get to secure a foothold in the labour market; did not youth workers have a moral obligation to assist them in making the best of a bad deal?

There are never clear pathways for youth work. As this book registers, youth workers are invariably engaged in a constant 'negotiation of uncertainty' and what my late colleague in the Council of Europe, Peter Lauritzen, called the 'tolerance of ambiguity'. We must not get trapped in ideological purity or uncritical pragmatism. Youth work, as Filip Coussée and I have often written, has always to walk the tightrope between individualisation and institutionalisation. Youth work is, essentially, a *social* practice that should not be distilled to the provision of individual support and guidance and must not be co-opted and colonised by the specificities of wider youth policy objectives. The discussion within this book of threshold abilities – that enable conceptualisation *and* the actualisation of the concept – is, in my view, acutely apposite.

Finally, and critically I think, the book is evidence of the increasing contribution to be made by educators within higher education to knowledge creation about youth work. There is little doubt that we have not been very good at this in the past, for a range of both commendable and less commendable reasons. There are pressures on youth work teachers in HE that take them away from research and publishing. There have also been less plausible excuses for not doing this. We are now celebrating not only knowledge production by higher education youth work academics but also respecting the different forms of knowledge produced by those with youth work experience and different forms of expertise. We are using story-telling, more diverse research methodologies and student projects to build an evidence base for youth work and for the education and training required to enhance it. Youth work is an art, a craft and a science, though rarely in equal measure, but always in a different balance

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depending on the context, the group, the issue and the wider expectations. That is what students of youth work, inside and outside of universities, have to learn. And this book helps us to start thinking about the place of universities in contributing to that learning environment.

Howard Williamson
Treforest, Wales
July 2019

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INTRODUCTION:
TENSIONS AND CONNECTIONS

Mike Seal and Jennifer Brooker

Background

This book is the cumulation of a lot of discussions, over a number of years, with numerous colleagues, across a multitude of conferences, seminars and events in many countries. We will give some context. In the UK the Professional Association of Lecturers in Youth and Community Work (PALYCW) annual conference in 2014 was themed around our teaching practices and pedagogy and hosted by Newman University Birmingham. As a result of this Newman was invited to host a session by the British Council for a group of lecturers in youth work across Europe. At this conference Mike met Maria from Narva College and further discussion ensued leading to a successful bid to Erasmus for a strategic partnership sharing good pedagogic practice between Finland, Estonia and the UK. At the time these were almost the only (think Ireland, Malta, Germany...) countries to have university based specific professionally qualifying courses in Youth work. Over two years we discussed our practice, met policy makers and practitioners, and found some common ground. Following on from this we agreed to put in another bid that would pull together ideas and resources from across Europe and beyond on how we teach Youth Work and develop our pedagogic practice. This book is the result of this.

While Mike Seal is the named editor, the book was very much a collective endeavour. We asked for contributions and then as an editorial team made the selection for successful chapters, mindful to not let English speaking voices, or male ones, dominate. Feedback was then provided to authors and again when initial drafts were sent through. Illness, timescales and changing priorities meant some chapters did not make the final edition. As we shall discuss, what is youth work, and consequently how it is to be taught, are contested terrains and are unlikely to be resolved. Indeed, they should perhaps not be. As Seal (2019) notes youth work epistemology is strongly rooted in a dynamic, dialectical view of knowledge creation (Aristotle, 1976) and a commitment to professional practice that is re-formulated as evolving praxis (Carr and Kemmis, 1986). As such we do not intend that this book creates a common vision or voice but allows un-heard voices and the multiplicity of visions to be seen, hopefully without becoming incoherent. Similarly, while we intend that the book has some authority, presenting a multitude of perspectives in pedagogical thinking based on thorough research and tested approaches,

it is not authoritative, nor does it intend to be. We do not discover any objective truths, or deposit positivist theories. However, we hope that the book can serve as a point of reflection for others on their own work and 'illuminate' their practice (Higgs and Cherry, 2009).The editorial team consisted of

Estonia, Narva College of University of Tartu
Maria Žuravljova, Anne Kivimäe; Kristjan Klauks
Estonia, Viljandi Culture Academy of University of Tartu
Piret Eit, Ülle Roomets
Estonia, Estonian Association of Youth Workers
Ilona-Evelyn Rannala, Tanja Dibou
Finland, HUMAK University of Applied Sciences
Sari Höylä, Eeva Sinisalo-Juha
United Kingdom, Newman University Birmingham
Pauline Grace, Michael Seal, Michael Gilsenan

Intended Audience

The primary audience for the book is other academics teaching youth work. However, a secondary audience are students and policy makers, and then practitioners. Therefore, we hope that the chapters are academically rigorous, but also easy to read using accessible language and terminology.

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Common themes

Tensions in teaching youth work in a university setting
We agreed that we live a contradiction, as Tomi will expand upon later. We teach the practice of youth work, which is inherently spontaneous, organic, based on the needs and imaginations of the young people we work with, democratic, seeks to break down barriers between adults and young people, the teacher and the learner and offer a counter to more formal education that has often failed, and many would argue deliberately so, young people. However, we teach it in universities, which are formal, rule bound, with distinct hierarchies and often elitist and reinforce multiple hegemonies. The courses are set, bound in a curriculum and learning outcomes, formally assessed and graded (what is the different between a 54%, 65% and 73% averaging practitioner I will never know).

Yet within this we try and main integrity, to ourselves, to our learners and practitioners, and ultimately to the young people they will go onto work with. It is difficult, sometimes we qualify workers who are good at the academic work, but less so in their practice with young people. At other times we have seasoned practitioners struggling to articulate themselves and their practice in academic language which is inherently partial, classed, gendered and racialised. However, when it works well we find practitioners discovering new languages and frameworks that make sense of their frustrations, explains the contradictions they are meant to operate within, and occasionally, just occasionally, helps them develop a way through that retains their integrity and principles, such that they do not just conform and compromise, but also do not descend into despair or go out in a blaze of highly principled glory, that unfortunately rarely burns that long.

The problem of defining and locating youth work

Defining youth work has never successfully been accomplished. Perhaps a starting point is the Council of Europe definition

> *Youth work is about cultivating the imagination, initiative, integration, involvement and aspiration of young people. Its principles are that it is educative, empowering, participative, expressive and inclusive. It fosters their [young people's] understanding of their place within, and critical engagement with their communities and societies. Youth work helps young people to discover their talents, and develop the capacities and capabilities to navigate an ever more complex and challenging social, cultural and political environment. Youth work supports and encourages young people to explore new experiences and opportunities; it also enables them to recognise and manage the many risks they are likely to encounter. (Council of Europe, 2015, p 4)*

However, as Tomi talks about in the European chapter, as do the Estonian authors in theirs, the national realities of youth work is often determined by that societies views on youth. Tomi details how the diversity of the youth field manifests on many levels: a *semantic* level as the term 'youth work' itself has not until recently existed in all of the European countries; differences in the way youth work *relates* to the larger service system. Some countries view youth work as being attached to youth social work, whereas some countries would like to view youth work as an independent agent in its own right. There are differences in the *target group* as well. Finding a balance between universal youth work meant for all the young regardless of their background and targeted youth work concentrating on the problematic young is a burning issue in lot of the countries. There are also differences in *methodologies* of youth work and the *principles*, *concepts*, *theories* and *practices* of youth work.

Looking further afield, in Australia, youth work is defined as '... a practice that places young people and their interests first... a relational practice, where the youth worker operates alongside the young person in their context... an empowering practice that advocates for and facilitates a young person's independence, participation in society, connectedness and realisation of their rights" (Australian Youth Affairs Coalition 2013). Generally, all Australian youth workers will perform similar tasks regardless of their role, be that programme delivery and evaluation, the training and managing of staff and volunteers, budgets, writing reports and funding applications, providing information to young people and linking them to services. New Zealand youth workers perform similar tasks to their Australian counterparts but New Zealand's acknowledgment of its bi-cultural makeup is evident in the country's definition of youth work:

> *"...the development of a relationship between a youth worker and a young person through: connecting with young people: where young people are empowered, including the choice to engage for as long as agreed: and that supports their holistic, positive development as rangatahi that contribute to themselves, their whanau, community and world" (NYWNA 2011: 16).*

In the US, the draft strategy *Pathways for Youth* formulates a strengths-based vision for youth and defines three goals that promote: (i) coordinated strategies to improve youth outcomes, (ii) evidence-based and innovative strategies and (iii) youth engagement and partnerships. It also introduces four cross-cutting initiatives: develop a shared language on youth topics; assess and disseminate models of collaboration; centralise and disseminate information and promote data collection and evaluation.

A Canadian youth worker is known as a Child and Youth Care (CYC) Practitioner (degree graduate) or CYC Worker (College graduate). Working to a Therapeutic Care model, with developmental care as the central theme, there are five pillars upon which CYC practice is guided: (i) inclusion, (ii) cred-

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ibility, (iii) generic standards, (iv) reciprocity and (v) ethics. Guided by these, CYC workers support their clients to address their day-to-day problems by helping them to create emotional and social competence. Building upon a client's identified strengths, practitioners are trained to understand that problematic behaviour has helped the child to survive up until 'this' point in time. Acknowledged as the client's own resiliency, although the displayed behaviours may not make sense to the worker, they are legitimate when seen through the eyes of the young person concerned. The practitioner's role is to show understanding in regards to the identified behaviours and help the young person create different coping skills which will mean a (hopefully) more positive behavioural response in the future.

A really important aspect of therapeutic care is that healing does not have a set timetable and anyone who has been traumatised will heal best once their emotional and developmental needs are met. Occurring at any minute of any day, this often means outside of 'normal' working hours and rarely within an office setting. It is therefore imperative for the worker to provide a suitable space for their clients, wherever that may be, so that the healing can occur where the person lives, learns and relates to others, during their daily lives, with their families. By manipulating the physical, emotional, social, subcultural and ideological elements of the young person's associated environment/s, or *milieu*, the worker ensures that the location is conducive to the well-being of the child, youth or family involved (Stuart 2009:11). Consequently, the work has moved beyond the residential, institutional, school and community-based recreational settings where Canadian youth practice began and today occurs wherever a child or young person finds themselves, be that at school, at home, in an institution or a drop-in-centre, for example.

Curriculum and pedagogy: a contested Terrain

In exploring our commonalities and differences it quickly became apparent that our contexts were very different, and this in turn had an impact on which ideas, authors, concepts and interpretations prevailed. This is evident in section two of the books where the Newman Team examine different pedagogical influences. In the UK critical pedagogy has always been dominant, but in former Soviet countries such overtly Marxist approaches have understandably less resonance. There were similarly heated debates in the steering group on what we mean by identity, or adolescent development. To this end section three will present a plethora of different approaches. While the first two sections have tried to bring together commonalities and consensus, the third section are case studies from different institutions and countries that hopefully give a sense of the depth and richness of the different approaches that are out there.

The structure of the book

Section 1: Background, histories and policy contexts of youth work programmes

In this section we examine the background, histories and policy contexts of youth work programmes in Finland, Estonia, the UK, Europe, Australia, New Zealand and north America. We recognised that we were not exhaustive, that the perspectives are Western. We do not explicitly cover the 'South' except in terms of borrowing ideas and pedagogic approaches. That is another project that desperately needs to be done.

In the first chapter, referencing Holmes (2007) tensions in delivering youth work courses in universities, Mike and Alan concur that there has always been a danger in qualifying courses being a tool

to implement government policy, but also sees them as potential sites of resistance. Mike and Alan also consider whether courses are there to deliver 'what youth services want' or to develop critical reflective practitioners, concluding that in late modernity, given that it is hard to even answer what the youth service is anymore, the latter is paramount. They give an overview of the development of courses, seeing their growth and contraction as a mirror to, rather than caused by the decimation of youth services, their primary driver for courses being developments in higher education. They track changes and the impact of the increasing marketisation of higher educations and the impact of loss of experienced mature students on courses. They also highlight other tensions, such as whether subject benchmarks and national occupational standards are reductive functionalist structures or protect and articulate the field. They conclude by examining the relevance of professionally accredited courses and concludes that they are, but as a point of resistence and continuity.

In their chapter on the Finnish experience Sari and Tomi situate youth work education as a part of educational policy in Finland and as a part of practice architecture of youth work in Finland. This perspective allows them to analyse how different elements of youth policy and youth work are interconnected and have produced the existing educational system of youth work. In making this structural connection they explore how a tradition of professional youth work in Finland is quite strong. There are sustainable career paths, national legislation, a growing body of research on youth work, professional associations, public resources for youth work both on the local and national level and extensive youth work education available. The first one-year course for youth leaders in 1945 was organised in cooperation with City of Helsinki and School of Social Sciences, which later moved to Tampere and continues to provide academic youth work degree in the University of Tampere. Today the universities of applied sciences are the biggest educators in the higher-level youth work studies.

In the chapter on the Estonian experience Tanja, Maria, Piret and Ülle explore how youth work higher education in Estonia has its own identity in the tertiary education field, giving an overview of the background, history and political context of youth work curricula and examines some of the challenges of developing formal youth worker education in the academy through experiences of three youth worker curricula in Estonia. They outline how the meanings and models of youth work, and the consequent content, objectives and learning outcomes and curriculum of the courses that seek to educate them have changed over time in Estonia according to the socio-political situations, technology impact, ideology and core values of society. This chapter is based on the analysis of existing practices of youth work academic programmes in Estonia, highlighting their main values and the conceptions behind them. Additionally, they map how the existing curriculum corresponds to the needs of society in general and youth field in particularl. Youth work has been related to other close disciplines: psychology, education, social work, health, sports, culture and recreation. On the one hand, this has been a challenge to shaping the identity of youth work education, but at the same time it shows its interdisciplinary nature. Either way it means that it is hard to reach a consensus about the main theories, paradigms and concepts of youth worker professional education.

In examining the European context Tomi begins by reminding us that "we have to be aware of the different realities and underlying theories, concepts and strategies when we think seriously about youth work in Europe" (Schild, Vanhee & Williamson 2017, 8). As noted, he identifies that the diversity of the youth field manifests itself at many levels: semantic, its relation to larger social systems, its target group, its methodologies and its principles. Tomi argues that we do not get a clear over-view about youth work education, if we do not have a theoretical framework with which to analyse the larger structures of youth work in the country or in a region. To do this, he uses the theory of practice

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architecture developed by Stephen Kemmis to analyse how youth work is supported, recognised, talked about and also taught in different European countries and regions.

Looking wider Jennifer in the next chapter looks outside of Europe identifying the major influencers upon university youth worker educational offerings in Australia, Canada, New Zealand and the USA as of 2019, including local practice frameworks and government policies. Similarly to Europe she notes numerous job titles in every country, including Youth Therapist, Family Care Manager, Youth Development Facilitator, Housing Support Worker, Indigenous Youth Worker, Residential Care Worker and Youth Alcohol and Other Drugs Worker highlight the complexity and variety of the roles available. All have the common element of working with young people although each has different settings, work hours and programme outcomes

National definitions and expectations applied by governing bodies and funders complicates the matter further so that disciplinary and practice boundaries are far from clear. There is then a brief look at the similarities and differences of the university programmes offered at each of the four sites. Jen then notes that this has implications for the education and training of those working in the youth sector as youth workers require a sound knowledge and understanding of the cultural, economic and political factors which impact upon the daily lives of the young people in their care and the diverse communities in which they reside. By providing this, there is a greater likelihood of youth workers successfully addressing the multitude of scenarios they can face in their daily practice.

Section 2: key theories, thinkers and pedagogic approaches

The second section explores key concepts in youth work, theories on identities and development that inform us including how young people are socially constructed and pedagogic approaches to teaching youth work. We attempted to bring ideas together from multiple perspectives, but each chapter still predominantly draws on the approaches dominant to the authors perspectives, Key concepts being rooted in the Estonian Experience, Youth identity and development in the Finish experience the pedagogy chapter in the UK experience. Other approaches are developed elsewhere, for instance coaching pedagogy, which is a dominant approach in Finland based on the socio-constructivist learning paradigm in which learners are seen as active processors of praxis and where dialogue between different groups of actors in the professional field is constantly encouraged and emphasised, is expanded upon and elucidated by Tuija, Anita, Eeva & Lasse in their chapter on Walkabout. Similarly, Piret explored creative pedagogy, which focuses on competencies that are necessary for applying creativity consciously in education, development and free time activities and experiential and adventure education which incorporates a range of experiential learning models by placing students in situations that require real-life problem-solving skills whilst in 'a state of adaptive dissonance' (Priest & Gass 2005)

In the first chapter in this section, and the sixth in the book the authors introduce the key concepts which have influenced youth work in Europe generally, but more specifically in Estonia, Finland and the UK. They look on non-formal and informal learning in youth work, participation, empowerment, community work, but also on leisure or cultural youth work. Some main principles and methods, such as voluntary participation, self-realization in youth work and group work for example, are discussed. The authors then explore how the concepts have developed keeping in mind differences of the socio-historical contexts of the countries. As all the authors are involved in teaching youth work, they see how these key-concepts are integrated into curriculums and how they are connected to every-day youth work practice in Estonia, Finland and the UK.

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We then have two chapter on working with identities, one on working with the identities of young people and another looking at youth workers and lecturers professional identities. In the first chapter Eeva provides a literature-based review of what is known to date about the development of an individual's identity. This chapter also discusses the possibilities of youth work supporting the development of a young person's identity. Eeva develops a theoretical framework that facilitates a professional youth work agency in various contexts. She believes that in doing this one should bear in mind that the models are meant as generalisable representations of reality rather than constituting a direct description of reality. In the second chapter Tarja focusses on the youth worker's own identity negotiations from the perspective of professional and vocational education. The professional identity of those working in youth work is discussed through the concept of a dynamic profession. The development of a professional identity is viewed as an element of professional growth and learning in various learning and operational environments at different phases during the course of a person's life.

The final chapter in this section examines pedagogic practice. The Newman Youth Work team, acknowledging some contextual Higher Education and Youth Work particularities in the UK, explore what informs their approach to teaching, some of the specifics of curriculum 'delivery' and, innovations and tensions in assessment. They discuss Newman University's overarching theme of *examination of self through critical reflection.* This, being informed by concepts and practices such as intersectionality, critical pedagogy, threshold concepts/praxes and the use of self-disclosure as a pedagogic tool, recognises the tensions between the individual and the collective as well as the paradox of 'conscientization' (Freire 1993) through a curriculum in which students' expectations are acknowledged, problematised and disrupted with a view to developing what has come to be known as 'The Pedagogic Practitioner'.

Section 3: Case studies

The final section explores a number of case studies from particular contexts and exploring different pedagogic approaches. These include case studies from the UK on; the power dynamics of assessment and feedback and making them empowering, experiential group work and social justice, challenging neoliberalism, a whole course approach to developing agentic practitioners, storytelling and developing threshold concepts. From Estonia we have case studies on: experiential and adventure pedagogy, entrepreneurship education and, schooling and community work. From Finland we have case studies on Walkabout pedagogy and Digital approaches to youth work. From further afield we have case studies from Australia on values-based education, critical pedagogy, human rights and the threat of Neoliberalism. From Sweden we have chapter on co-construction of youth work identities within the field of vocational education at Swedish folk-high schools.

In *'Redressing the Balance of Power in Youth and Community Work Education'* Jess & Hayley present a case study of how assessment and feedback on the Youth and Community Work Programme at Glyndwr University, have been designed and developed to redress the balance of power in youth and community education since the profession's move to Degree status. They acknowledge the challenges of achieving this balance in a formal education setting, whilst adopting transformative learning (Mezirow, 1990) practices that mirror the values and principles of youth and community work. Assessment 'for' and 'as' learning (Bloxham and Boyd, 2007) are identified as processes that place students at the centre of assessment and feedback; supporting students to reach higher levels of thinking as equal partners in the process of knowledge construction. The case study also explores how assessment practices create the space for dialogue, drawing on Freire's (1972) work in terms

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of oppression and education; helping to form communities of practice (Wenger, 1998), and examine professional identity.

In *'Experiential Group Work-Exploring social justice and equality through personal, professional and institutional reflections'*, David and Naomi explore the process of experiential group work that is central to the youth and community work programme at Goldsmiths. The emphasis on social justice within the programme's curriculum, and the importance of the student group learning from and with each other underpins the teaching methods across the programme. Dialogue, interaction and sharing experiences lies at the heart of training reflective practitioners who can connect and work successfully with groups and individuals, promote social justice, empowering themselves through exploring their own experiences of oppression and power. This enables them to critically engage and intervene effectively with institutions and be active agents of change. This approach values *collective* learning over *individual* - and the *process* of learning over its *product,* representing a challenge to the dominant culture in Higher Education

In *'Teaching Youth Work in Australia– values-based education and the threat of Neoliberalism'* Tim explores the relationship of critical pedagogy to the teaching and practice of youth work. Youth work as a professional practice, its curriculums and key texts are underpinned by a commitment to social justice and human rights for young people. For Tim these outcomes can be achieved through the use of a critical pedagogy informed by the works of emancipatory educators; Freire, Mezirow, Giroux and Mayo. This form of youth work education challenges the ideologies and practices that underpin the dominant narratives of exclusion and marginalisation experienced by young people. It is a pedagogy concerned with social difference, social injustice and social transformation. A youth work education founded on critical pedagogy celebrates the diverse backgrounds and identities of students, valuing their unique contexts, cultures and histories. It attempts to mirror the Freirean notions of praxis and critical dialogue as frameworks for youth work practice were participants are treated respectfully as people with knowledge able to identify and critically reflect on the problems and struggles in their worlds and to act upon them.

In '*Experiential and adventure education'* Piret show how experiential and adventure education is used as part on non-formal learning for youth work. She explores how experiential education is "learning by doing with reflection and facilitation" (Priest & Gass 2005, 17). This kind of learning is useful because people learn best by direct and purposeful contact with their own experiences. Adventure based experiential learning circle is a combination of Dewey's "learning by doing" model and Lewin`s reflection model, and shows how facilitator or leader could interrupt (Beard 2009) and affect the learning and reflection processes. It propounds that risk is essential and important component of adventure (Morlock 1987) and also in the growth of youth. Adventure education (AE) is learning coping skills through physical activities as various games, sports activities, high and low rope exercises but also mainly through practical exercises that require mental action as problem solving and social responsibilities. Adventure education's main principles are the targeted actions (active physical function and teamwork), positive experience accumulation, reflection and analysis of the experience" (Tuula 2005).

In the chapter *'Entrepreneurship education in the study programme of the leisure time manager-teacher'*, Tiiu and Marju explore how teaching entrepreneurship has finally also made its way to the study programmes of the professions. It explores how in 2015, Viljandi Culture Academy was the first in the Estonian education system to implement compulsory entrepreneurship education in all fields of study. Relying on qualitative content analysis, the chapter concentrates on the entrepreneurship

competence related learning outcomes and on the entrepreneurship-developing forms of study in the Culture Academy's leisure time manager-teacher's degree programme. It finds that the uneven coverage of entrepreneurship education in different subjects reflects the attitudes of the teaching staff to entrepreneurship.

In *'School youth work – time for some common community work'* Allan shows that cultural, educational, charity activities and moral, value or character education constitute a common platform for cooperative network with youth in the local community. In the first part of the chapter the school youth worker is introduced as one of the key actors in this cooperation process. S/-he is an educational specialist whose education incorporates pedagogy, youth work, creativity and management. Her/his main task is to support the development of a child/youth through integration of formal and non-formal education into one developmental context. In the second part the grounds for character education is explored through concepts of culture, democracy and personal example, based on Gadamer's hermeneutics and Deweys ideas about democracy and education.

In *'Resistance is not Futile'*, Liz, Dan, Rick and Ilona claim that if youth work education should be attentive to conditions of domination (Bowler, 2013) then resistance to unjust authority must remain a critical component of pedagogical practice. The neo-liberal thought woven into the business of HE affects the everyday, creating a complex relationship between governance and pedagogy. This presents critical educators with a paradox where pedagogy cannot stand outside governance. One solution identified by Giroux is to talk about them in an interrelated manner. The pedagogical concerns about the power of unmediated non-critical expressions of experience demand lecturers acknowledge the ways neo-liberal governance commodifies 'public time [into] corporate time' (Giroux, 2010, 113). The chapter draws from work of Giroux and leading subject academics, offering theorised examples of how the programme team of Community and Youth Work at University of Sunderland remain proactive in ensuring that resistance to neo-liberalism is not futile.

In *'Cultivating youth work students as agentic research practitioners'* Julie, Christine and Gill explore how the need for research and evaluation within the modern, diverse youth work sector has never been greater, for example; with pressures for funding, ever-increasing demands for targeted approaches and contextualising the multi-layered social issues facing young people in contemporary society (Nicholls 2018). For them it is essential to cultivate Youth Work students, within a whole programme teaching and learning strategy, to be confident, ethical and informed researcher-practitioners, to understand the issues that young people face, to recognise appropriate practice responses and to develop the ability to measure, evaluate and evidence practice impact to know 'what good quality youth work is' .The chapter draws on examples from a Higher Education Institute Youth Work and Community Development degree, including examples of, practitioner research through dissertations and professional practice placement evaluation projects undertaken by students, together with examples from a participatory project with lecturer/student/participants involved in co-production.

In *'Youth work through adventure and outdoor education'* Anita explores how the increased usage of digital technology raises questions about young people's psychological, social and physical wellbeing. In addition, there is a growing concern over the alienation of the young people from nature. In youth work, versatile environments are constantly utilized. However, learning in the outdoors, with or without technology, deserve more attention. As a solution, Humak UAS, with a long tradition in offering study modules in adventure education, is starting a new bachelor's degree programme in the field of Community Education. The programme trains specialists in Adventure and Outdoor Education, and the aim is to coach future youth work professionals, among others, to utilize authentic outdoor

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environments and to apply experiential and activity-based methods as a tool to support young people's growth, development, agency, and environmental awareness. The article introduces the key theoretical and practical elements of the new curriculum and elaborates its value for the practices of modern youth work.

In *'Storytelling as Methodology and Curriculum in HEI teaching'*, Pauline, Tania and Naomi explore the use of storytelling as part of a curriculum and method for teaching youth work within an HEI environment; primarily using the In Defence of Youth Work (IDYW) storytelling process and resources. They explore how the storytelling process is well regarded in certain academic fields of practice, especially, for instance, in history where there is a long tradition of using narrative and oral history methodology to illuminate specific events; storytelling is long-established across many cultural groups, particularly those that value oral traditions. Within the youth work context, Banks (2013) has applied the method of Socratic Dialogue as expressed by Turnbull and Mullins (2007). The authors, as youth and community work lecturers, seek to enable students to explore their practice from the personal, political, philosophical and social perspectives. For them, storytelling and writing are valid methods of enquiry, methods of research, where "writing no longer merely 'captures' reality, it helps 'construct' it" (Bolton 2010: 84). This point is crucial to the overt political nature of the IDYW stories methodology. It is the very act of countering the dominant discourse, of challenging the prevailing attitudes, what Gramsci called 'hegemony'; that the telling and sharing of stories becomes a radical transformative act, and youth workers become Gramsci's 'organic intellectuals'.

In *'Walkabout fellowship – developing local youth work in a national context*, Tuija, Anita, Eeva & Lasse explore Walkabout Fellowship as an educational model for the professional growth of youth workers developed by the youth work education of the University of Minnesota and modified to be used in Finland. The educational model is based on the idea of reflective professional growth. During the Walkabout process, the youth workers carry out separate development projects in their own municipalities and working communities. In addition, they meet online and face-to-face on a regular basis in order to share their experiences, dilemmas, and solutions for different problems. The themes of the development projects are negotiated with the Finnish network of local government youth work. In Finland youth work has been focused to those under 16 years of age and youth work organizations wanted to develop their approaches and methods to better adapt to those over 15 years of age. The cohort of Walkabout youth workers have contributed essentially to otheir understanding of and competence to work with an older youth group.

In *'Threshold Praxes in Youth and Community Work: mapping our pedagogical terrain'*, Mike explores how the youth and community work team at Newman in Birmingham, England recognised our recent revalidations as opportunity to reconceptualise our vision of the youth and community worker and our associated pedagogical practice. In this chapter Mike explores how the team adapted Meyer and Land's (2005) concept of threshold concepts and over two years explored with students, practitioners and colleagues the key thresholds a youth and community worker needs to cross. In doing this we moved from the idea of threshold concepts to threshold praxes, having issues with the boundedness of 'concepts'. Mike claims that the adoption of praxes over concepts also addresses one of the other concerns with threshold concepts, that of whether they need to have all of the named characteristics, and if so, in what balance. In crossing these threshold the worker becomes a pedagogic practitioner, something beyond the critical reflective practitioner, and able to function in modern day youth and community work

In *'Constructing underdogs – The looping effect(s) of the Swedish youth worker education'*, Åsa and Lars explore how students are constructed as underdogs in Swedish youth worker education. They highlight and discuss the co-construction of categorical identity and personal identity within the field of vocational education at Swedish folk-high schools. The analysis is mainly guided by Ian Hacking's idea of dynamic nominalism and conceptual tool of looping effects as they make the distinction between direct and indirect looping effects. The empirical material comprises official policy documents, governmental investigations and field notes from observations. The analysis points to the emergence of youth worker students as interactive categories, but not in the simplistic sense. Students' perceptions and experiences brings new ways to be and become and finally choose. When taking into account the different analytical aspects of looping effects, it is concluded that the Swedish youth worker education produces professionals who have little chance to compete for youth worker positions in the labour market. The intersection of direct and indirect looping effects within the setting of the Swedish youth worker education is making up underdogs.

In the final two chapters Colleagues in Estonia and Finland will examine the digitalisation of youth work, and how to respond to this from two slightly different angles. In the *'Digital teaching of digital youth work'* Päivi and Eeva explore cMOOC (collaborative Massive Open Online Courses) courses for digital youth work that run online learning environments. The aim of the courses is to improve the participant's ability to digital youth work. Participants are youth- community- and social work professionals, community education and youth work students, teachers etc. The participant can choose one or all of the cMOOCs. Each course includes weekly exercises, some of which are performed independently and some are done in group work. Courses include webinars that are tracked in real time. All learning materials are available online. Learning follows the principles of coaching pedagogy and emphasizes interaction and peer-to-peer learning. Each learning team has an e-coach who supports learning process of the team. To date, nearly 700 ECTS have been awarded for the Digital Youth Work cMOOCs.

In '*Digitalisation in the European Union youth policy agenda as a frame of reference for developing youth work training curricula*' Anne explores Narva college's aims was to introduce and integrate the digitalisation of society and the youth and youth field into their teaching more generally. She asks what should be included in the curriculum to ensure that youth workers can "grasp The Digital" and provide a comprehensive learning experience that would cater for the need of a future youth worker. A frame of reference is proposed derived from the work done by the European Union during the years 2010-2018 in relation to the digitalisation and its impact on youth, youth work and youth policy.

The Conclusion could have tried to bring the themes explored in the book into a framework, but this would be going against the eclectic nature of the project so far. We do, however, point the reader towards a number of pertinent debates and themes that have emerged in the book. A first theme is the interaction between policy towards young people, the role of Youth work and the implications for the training of practitioners. Different countries have very different takes on this, from high levels of integration in Finland to counter hegemonies in the UK. Equally contested is the nature and tradition of youth work we teach, although epistemologically and ontologically it needs to be an ever-evolving praxis, and this informs our pedagogy. Other debates include whether youth work can be aligned with critical and social pedagogy and what this means for how it is to be taught. Similarly ,whether a collectivist or individualist approach is to be taken, and how to counter neoliberal tendencies in universities, with a pull towards some form of communitarianism. There is a return, and then a retreat from the ideas of a common curriculum, apart from the idea that youth work is an educational endeav-

our. Instead Critical Reflective practice is emphasised and then critiqued, with a call for cultivating pedagogical practitioners rather than purely reflective ones. There is also an exploration of whether threshold praxes/ concepts could be a more effective framework for educating youth workers, with an emphasis on what youth workers should be, rather than the traditional privileging of what they should know. There is also a discussion about culturally responsiveness, cultural competence, cultural youth work, and alternative approaches including anti-oppressive practice and intersectionality. Finally, we consider the Professional Identities of Youth Workers and Youth Work Educators and the alliance we should make to the co-creation of new knowledge.

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SECTION ONE:
BACKGROUND, HISTORIES AND POLICY CONTEXTS OF YOUTH WORK PROGRAMMES

1 TEACHING YOUTH WORK COURSES IN UNIVERSITIES IN THE UK: STILL LIVING WITH THE TENSIONS

Mike Seal & Alan Smith

Introduction

In 2008 John Holmes wrote an introduction to a special edition of Youth and Policy that examined youth work training in the UK. He titled it 'living with the Tensions? - and that kind of sums up the UK experience. In giving his piece this title, he was echoing the tensions in Youth work practice that Bernard Davies identifies in his seminal three volume history (1999, 2008) and his recent coda (2018). These tensions include whether youth work should be universal or targeted, whether youth work is about educating or rescuing young people, whether it should be delivered by professionals or volunteers and the voluntary sector or the State and are echoed in other part of this book across Europe. Holmes makes the argument that professional qualifying courses have been a tool to implement government policy.

In terms of Davies tensions, in the 1960s and 1970s youth work was constructed as universal and part of a state education service, moving away from the selectivity and social rescue ideologies of the voluntary sector. However, more recently the State has itself moved back towards targeted and selective work from an obsession with those deemed NEET (not in education, employment or training) to targeting those seemed to be at danger of 'extremism', ironically through an initiative called Respect, which certainly in Birmingham has become a byword for State Islamophobia amongst the Muslim population (Cohen & Tufail, 2017, Guardian, 2016, . Such ideologies around social inclusion having considerable resonances with older views of social rescue (Levitas, 1999).

However, Holmes recognises other tensions, particularly whether courses are primarily there to prepare workers for the field or to develop critical reflective practitioners – a tension we will touch on in the debate around NOS's and Benchmarks. Holmes comments on the debate

'the history of UK qualifying courses has been fraught with criticism that they have been failing the Youth Service both in terms of providing sufficient students who want to work in this area, and even when they do, graduates are seen as ill prepared for their roles as youth workers'. On the other side, lecturers have resisted such a reductive view of 'training people for pre-determined roles'. They have seen their role as educational and about personal development rather

than training, and have often preferred to talk about community development, community education, or informal education rather than youth work.' (Holmes, 2007, p5).

An interesting example of this tension is the name of the UK network of Lecturers in Youth Work. It began life as the 'Training Agencies Group', and even when it became the Professional Association of Lectures in Youth and Community Work', in 2010, in recognition that we did far more than just training, the members voted to retain the old title alongside the new.

Holmes also sees this tension in terms of ideology

'To be uncritical is to turn courses into narrow vocational training, with students ill prepared to think for themselves, and often unable to deal with changing circumstances. Yet when the curriculum is so critical that it questions the very basis of the work, it may come to lead students to question their roles to such an extent it encourages them to look elsewhere for work, and this can lead to a divorce between courses and the field' (Holmes, 2007, p6).

For Holmes (2007) the history of Youth and Community Work qualifying courses is closely related to this tension. He cites how in the 1980s there were a number of government sponsored moves to bring courses into line around the training of youth workers and give a greater say to employers. The Youth Leaders for the Inner Cities Programme (DES,1992) targeted at younger, often black, youth workers, went alongside those that were 'employer-led' but which were sometimes short lived or taken over by HE institutions that had originally been contracted to deliver just some content.

These employer-led developments reflected the wider on-going criticism of education institutions that they were failing to provide appropriately trained workers, which helped the growth of the Manpower Services Commission and the rise of National Vocational Qualifications. Youth Service Officers complained about insufficient quality applicants for their posts, with reference often been made to lack of practical management skills, in particular in relation to running centres. This often goes along with the view that qualified students are too critical, and too theoretical. We will see these views echoed several times in this chapter and throughout the book.

Historical Context

Youth work training has existed in universities in the UK for over 90 years, notably at Westhill College, the precursor to the course at Newman University in Birmingham. However, the history of qualifying courses is traditionally aligned to the development of state sponsored youth work, although, as we shall see, this has always been partial, and is now fractured. Bradford (2008) notes that in the period 1939-45 the State first started to promote training for youth workers. However, it took the Albemarle Report (Ministry of Education, 1960) consolidated by the Fairbairn-Milson Report (DES, 1969) to establish and entrench state Provision of youth and community work.

Concurrently and as a direct result of Albermarle, the government sponsored the National College for the Training of Youth Leaders course in Leicester in the 1960s (Davies, 1989). Holmes (2007) notes how even courses such as at West Hill that preceded these developments came into line with a national qualification at this point. Initially the courses endorsed were certificates, equivalent of one-year full time study, moving to being a diploma in higher education in the seventies, a foundation degree in the 2000,s (two years study) and since 2010 a full degree or post graduate diploma since the 1990's.

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In England the Joint Negotiating Committee recognises youth and community workers' qualifications which have been professionally approved by the Education and Training Standards (ETS) Committee of the National Youth Agency. They endorse youth support worker qualifications and have a process of professional validation for higher education programmes. JNC recognises similar bodies role in Wales, Scotland and Northern Ireland and Republic of Ireland. The JNC for youth and community workers is also the body that sets the national framework used to grade and pay youth work jobs. It was established in 1951 to provide voluntary collective bargaining machinery for youth and community workers in local government and has nine representatives of employers from the Local Government Association, Welsh Local Government Association, the National Council for Voluntary Youth Services and the Council for Wales Voluntary Youth Services. For employees it has 16 representatives from Unite, the National Union of Teachers, the University and College Union and Unison.

Yet, no effective validating agency existed anywhere in the UK prior to 1983, although programmes were 'inspected' by HMIs in order to secure for their graduates professional status under JNC. However, as Spence and Jeffs (2007) note 'JNC lacked the staffing to monitor courses and consequently its capacity for independent action was severely limited. In practice, it required the submission of documentation for new programmes but the process was somewhat perfunctory' (Spence and Jeffs, 2007 p.16). The Report of the Review Group on the Youth Service in England (The Thompson Report), (HMSO, 1982), was critical of the existing training programmes particularly the absence of a common course content, curriculum and syllabus. Thompson advocated setting up a national body, to 'monitor and supervise' the initial training of youth and community workers (HMSO, 1982 p.96). The Council for Education and Training in Youth and Community Work (CETYCW) had responsibility for 'the monitoring and validation of initial training courses that awarded nationally recognised professional qualifications'.

An Initial Training and Education Panel (INTEP) was formed which comprised representatives drawn from leading youth work employers, trade unions and training agencies, with employers in a majority. Criteria were produced relating to syllabus, resource allocation, modes of assessment, the balance between fieldwork and taught units, methods of recruitment and adequacy of documentation. The Norton Review in 1991 recommended merging CETYCW with the bigger National Youth Bureau to create a new organisation, the National Youth Agency (NYA) (Davies, 1999; Wylie, 2009). NYA undertook the tasks previously allocated to the CETYCW, via an allocated staff team reporting to the Education and Training Standards Committee of the NYA (ETS). ETS is chaired by a member of NYA's Board of Trustees and consisting of members from 'organisations with a direct role in workforce development in youth work and the wider youth work field.' (NYA, 2019).

The Report of the Review Group on the Youth Service in England (The Thompson Report), (HMSO, 1982), was critical of the existing training programmes particularly the absence of a common course content, curriculum and syllabus. Thompson advocated setting up a national body, to 'monitor and supervise' the initial training of youth and community workers (HMSO, 1982 p.96). The Council for Education and Training in Youth and Community Work (CETYCW) had responsibility for 'the monitoring and validation of initial training courses that awarded nationally recognised professional qualifications'.

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Course structures and arising issues

Our courses are validated by a panel of peers every five years, annual monitoring reports are produced which can be inspected. Requirements include demonstrating that the curriculum (taught and placement) cover the National Occupational Standards and Subject Benchmarks for youth and community work. The approach to teaching and learning models the non-formal and informal learning styles that youth and community workers use in their practice. 50% of teaching staff must be themselves professionally qualified and experienced in youth and community work. The courses must include substantial professional practice (800 hours for undergraduate and 400 for post graduate) and opportunities in at least two different youth and community work settings/environments. Practice supervisors need to be experienced and professionally qualified in youth and community work. We must demonstrate engagement of potential employers and supervisors of youth and community work students in the design, delivery, evaluation and marketing of the programme. We have to have two external examiners, at least one of whom should be a professionally qualified and experienced youth and community worker.

However, none of this is unproblematic. National Occupational Standards have been criticised as being too functional (Holmes, 2007) and re-inscribing the academic/vocational split that characterised education from 1900 to 1975 (Lea, 2002; Annan, 1990). The headings seem benign: Work with young people and others, facilitate learning and development of young people through planning and implementing learning activities in youth work, promote the rights and responsibilities of young people and implement youth work activities for young people.

However, when we drill down to the detail, NOS's functional nature becomes apparent, with such standards as Assist young people to engage with the youth work service, comply with legal, regulatory and ethical requirements when carrying out youth work, develop and maintain productive working relationships in collaboration with colleagues, agencies and stakeholders for youth work. When they came out some saw their potential to 'revolutionise' the elitism of HE (Wolf, 1995 p.128). However, while challenging the more esoteric diversions of academia, NOS's seems to have departed a long way from visions of youth work as an art where youth workers make relationships with young people through which they are supported to learn to examine their values; deliberate over the principles of their moral judgements; and develop the skills and dispositions to make informed and rational choices that can be sustained through committed action (Smith, 2013, Young, 1999).

As a supposed counter there are also the Subject Benchmarks for Youth and Community work (2017). They seem to cover similar territory, saying that courses need to cover working in and with communities, working with young people; working with adults, approaches to learning and development and developing community-based organisations. However their detail are far more academic and state that our courses should entail: investigations of models of work with young people and communities in the UK and globally, including those which may be controversial; investigation of whether particular educational methods are more or less suitable for different stages or age groups; models of practice including outreach work and detached work, project-based work, cultural work and sport, and participatory practice, evaluation of the impact of strategies and practices.

They also place great emphasis on critical reflective practice as the cornerstone of youth work "reflecting for, in and on practice; investigating the meanings associated with being a critical and ethical practitioner; developing awareness of positionality and conscious use of self in relation to others; exploring (often multiple) accountabilities; becoming aware of the range of methods and approaches

to work with young people and communities; and consideration of the legal and ethical frameworks shaping practice.' (QAA, 2017, p.12)

However, we cannot ignore that Subject Benchmark Statements are part of a quality measurement regime as they form part of the UK Quality Code for Higher Education (Quality Code) which sets out the expectations that all providers of UK higher education reviewed by Quality Assurance Agency are required to meet. Spence and Jeffs describe them thus

Compartmentalised outcome directed instruction which runs counter to the very principals of good teaching…part of all the paraphernalia of modern education focused on measurable outcomes on itemised endings, on transferring competencies and on learning how the internalise and regurgitate the pre-packaged information (Spence and Jeffs, 2008, p144)

The Benchmarks do include such things are transferable skills, predetermined learning outcomes etc. Even critical thinking can become reduced and routinised. Indeed, Trelfa (2013, 2014) says that reflective practice itself is in danger of becoming a routine that practitioners perform, rather than something they are.

Practically supervisors are not always youth work qualified, because the placement we put students in are too diverse and do not operate under JNC conditions. We have to use 'equivalent' qualifications, which means teaching or social work, and frequently just experience, and whether this is really of youth work is questionable. Involvement of practitioners in the design and management of the course would be nice, but they do not have time, have simply ceased to exist, or their interests are so diverse that they cannot be met by the course.

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The growth and contraction of courses

Professionally qualifying Youth work courses are currently delivered at 27 higher education institutions in the UK. Behind this though is a more chequered story. There was an expansion of institutions to 40 from 16 between 2007-2010 and a contraction since. Of those 27 institutions a number are closing down or losing undergraduate or masters provision. Numbers of students have similarly fluctuated from around 1500 in 2008, to around 4,500 in 2012 to below 600 this year. Most courses have missed their targets for recruitment this year and other courses are not running in September (Davies, 2019). This is partly because the youth service, particularly the statutory youth service, has been decimated by 70% since 2010, and 4,500 youth worker jobs have been lost (Unison, 2018). However there are other drivers.

The period of expansion was market driven (Davies, 2018, Spence and Jeffs), but not by a market for youth workers, but the market for students. There has been criticism of HE institutions as being opportunistic to the extent of irresponsibility in relation to graduate unemployment (Jeffs and Smith, 1993 p.16-17). Clearly the graduate job market has changed so that many graduates are having to take lower paid, often part-time work, and jobs that do not necessarily require graduate skills and knowledge. While there was an expansion of youth work in the 2000's, it was in Connexions and Integrated Youth work, and not on the scale of the expansion of courses and places (Holmes, 2008, Davies, 2018).

Similarly, the contraction of funding and recruitment in higher education has hit youth work courses disproportionally. As Davies notes, (2018), we are expensive to run, insist on having small class sizes and personal tutors, we have time sapping placements to manage and monitor, and we

insist on taking in people with experience which brings us down in the league tables for entrance requirements. All of these institutions delivering youth work courses are now post 1992 universities and colleges, and most in the bottom third of the league tables. To make up for loosing numbers many courses have diversified, some running non qualifying courses alongside qualifying ones, others having pathways, faith based and otherwise, and a plethora of short courses. Whether this represents innovative adaption, or diluting fragmentation is a question of perspective.

The course used to be delivered at more prestige universities including Durham, Manchester, Reading and Birmingham, but these have all closed down, mainly because of their increased emphasis on research over teaching, and as we will discuss later, many youth work lecturers are teachers first. However, with the reduction in research many more prestigious universities refocused on the income streams from teaching. This was just at a time when the number of people of university age started decreasing, exacerbated by exorbitant fees putting people off. It meant Prestige universities started taking students who would normally go to middling universities, middling universities took from those lower down. If you are at the bottom already then you do not have anywhere to go and many of the universities where youth work is taught saw their recruitment figures crash.

As noted with the difficulty of trying to engage employers, the link with employers has increasingly been lost. Even before the cuts, austerity meant workers stopped being supported by their employers to become qualified and a culture of qualifying workers was lost. When Mike started at Newman in 2008, local authorities sponsored 30 people doing the course part-time. Employers paid their fees, and day-released them to study. Soon the fees paying stopped, then the time release, and the declining part time numbers accelerated when the course became degree level. The part time course ceased operating five years ago.

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Changing demographics of students

The demographics of who is on the courses has also changed radically. Historically it had a large number of mature students, around 40% in 2003. Globally HESA figures show a 49 per cent fall in the number of mature entrants to undergraduate study between 2006-7 and 2016-17,primarily due to the significant 67 per cent fall in the numbers of part-time students over the same period. Analysis by HEFCE also shows that mature learners were disproportionally affected by the tuition fee changes in 2012 compared to younger students. Fees are running at over £9,000, with total debts of over £50,000 and grants were abolished in 2017. Recent research (MillionPlus, 2018) identified that mature students are more likely to have childcare responsibilities, mortgages and commute to university or college, and therefore incur the associated financial and practical barriers to studying in higher education.

Many institutions now have exclusively people under 25, and the students are hard to distinguish from the general university population. The gender balance has also shifted. Robertson (2008) noted over 10 years ago how the traditional recruiting ground of HE courses for youth work students has shifted away from older men with considerable experience as youth workers before entering HE. The gender balance between 2014 and 2015 went up from 65% female to 75% and seems to be rising. BME representation has stayed relatively static at around 40% (Davies, 2018).

Generally, the levels of experience of students has changed. At Newman we used to say that people needed a few years' experience and were quite prepared to refuse entry on the basis of limited experience, advising applicants to undertake voluntary or paid part-time youth work and reply the

following year. The tradition of 'growing our own' youth workers has also disappeared. People would often come up through volunteering and eventually get recommended by their full-time worker and they would come asking if our course was JNC recognised – now they need JNC recognition explaining to them and often just have a general motivation to help people, and little experience. There are consequences to this. At Newman Mike found that increasing numbers of students find that they are not suited to youth work, or we deem they are not, not having had much real experience of the work. In response to this change, the team created a youth studies course which was a default non qualifying course that people could transfer to where it was recognised a student were not suited to the course and so that they could remain on a degree programme. Initially envisaging this being the exception, they are now increasingly using it to the point where the course has been restructured so that it is a mainstream negotiated exit award, BA Hons Contemporary Youth Studies.

This highlights another debate identified in the aforementioned Thompson report which suggested that the focus of some programmes mistakenly prioritised the needs of students, as 'second chance' learners, at the expense of ensuring that those individuals were fully prepared for entry into a demanding profession. Similarly, Jeffs and Spence (2007), and previously (Jeffs and Smith, 1993 pp.16-17) argue strongly that tutors' primary responsibility must be to ensuring quality and standards, in an area of work that is already in doubt with colleagues in related professional areas. However Holmes (2007) highlights the discriminatory implications of maintaining standards above all else in a system already biased against our students.

> Sometimes it is important to remember in all the jargon of HE policy that recruiting 'non-traditional' students means being more representative of the diversity of the population. Surely if Youth and Community Work is going to have credibility with people in local communities, crucially young people, then it needs to recruit across class, gender, race and other categories. The tension for me is how to survive in an elitist HE system, whilst both maintaining educational standards and trying to ensure that non-traditional (read working class) students are not simply given access to drop out. (Holmes, 2007, p7)

This becomes all the more acute when we have students who are not ready to become youth workers, or to study academically, because they have not been sufficiently prepared for either, and yet we expect them to behave professionally and study effectively from the outset. It is for these reasons that Newman has been involved in the setting up of foundation years which goes some way towards preparing students.

The Neo-Liberal University

The marketisation and neo-liberal turn in universities is well documented (Tabaner, 2018). It has resulted in efficiency and quantity over effectiveness, autocratic, managerialist ideology over academic democracy and debate, instrumentalism over intellectualism, the de-professionalisation and fragmentation of the academy, increased incidence of performativity, bullying and workplace aggression and work intensification (Tabaner, 2018, p129). Students are treated like consumers, and many inhabit this role. When you are paying over £50,000 for your studies it can be hard to convince people of the intrinsic value of education for its own sake. Many students understandably want their money's worth, and this often translates into expectations of well-paying jobs at the end of their degrees, and that they are paying to pass.

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However, youth work has never been, nor is likely to be well paid. Whether students get a 'graduate job' at the end of their degree is also one of the measures of the new Teaching Excellence Framework. Youth Work is not classed as a professional occupation but is listed as associated professional role (Smith, 2019). In terms of assessment, The National Student Survey's (another key measure) data sets place emphasis on summative assessment only, making no reference to formative feedback or processes. This doesn't necessarily reflect our curriculum models where the focus is usually on the process of learning, as opposed to the final product of that learning (Smith, 2016). Smith (2016) expands further on the natures and implication of neoliberal counting cultures of how higher education is measured.

As if consumer satisfaction wasn't enough, the published Key Information Set data requires the artificial calculation of student time spent in teaching, learning and assessment activities, broken down by year or stage of study. This arbitrary judgement that time equates to quality, or defines the product for 'consumption' shows a lack of understanding about the purpose of education, which should be measured by the learning 'gained', as in the outcomes / outputs, not the inputs. Taken further, the use of data sets to illustrate the quantity of time spent in any given activity, (not withstanding that it cannot accurately do this), fails to demonstrate the sense that their 'value-added' for the types of students entering youth and community work courses, many of whom have been central to the widening participation targets achieved within their university (Hoare and Johnstone, 2010; Reay et al, 2009). Smith, 2018, p 7)

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Younger students entering with limited range of experience and very few with Youth Support qualifications
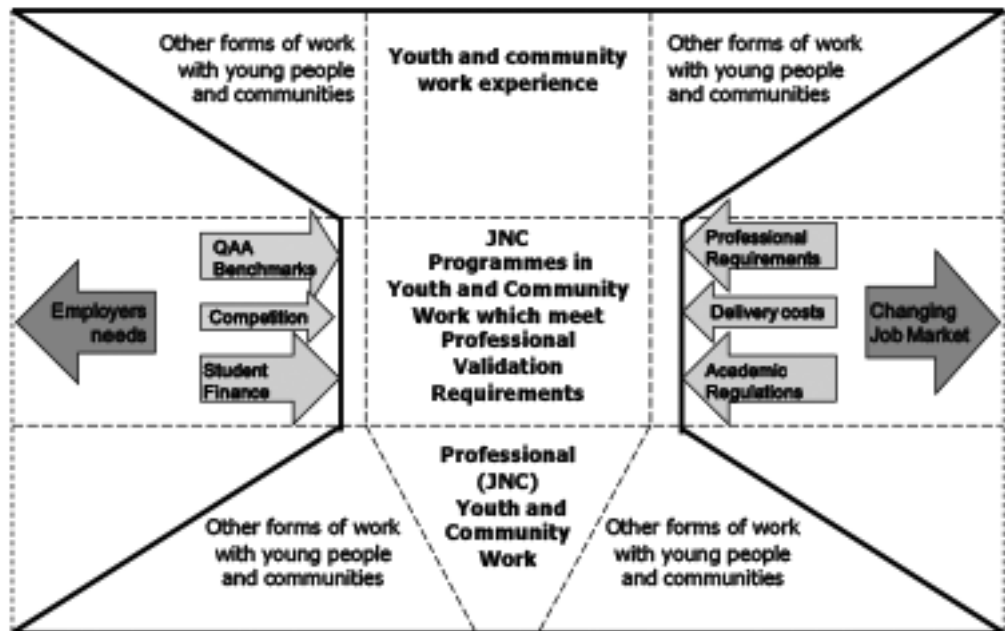
Students exit to a wide range of post professional qualification employment in Young People's Services, Youth Offending Services, Voluntary and Statutory settings, Health provision, Residential provision, Outdoor Education settings, Commercial and Business sector, mutuals and co-operatives and increasingly Housing Associations, Social Enterprises and Schools

When combined with factors like gender and race (the majority of our student being women and/or black) the exclusion increases exponentially (Perry & Francis:2010). Recent reports (ESRC:2012, Pollard et al: 2004) have shown that the New Labour mantra of 'raising aspirations' was most successful for middle class, not working class, families in encouraging entry into higher education. Depressingly, these same reports have shown that even those working class students who do go to university are still less likely to get a decent job, the strongest determining factor in what job you get being your parents contacts.

Lack of career opportunities, or disgruntled students who realise that youth work is not for them can make for resentment. We then live up to the subject benchmarks and challenge students in modules where they might have to face their own privilege they often initially mark us down because of this. As a result, we start faltering in our 'matrix' scores (Moore, 2017). Other measures such as the Research Excellence Framework, which asks us to neglect our teaching and prioritise the 'right kind' of research, written up in the 'right kind' of journal, make us similarly vulnerable. At the same time, we are expected, but rarely supported, to get doctorates.

Smith (2016, p6) produced a neat summary of the range of challenges in Higher education that are squeezing us, from student demographics to changing levels of experience, a changing field and the changing higher education environment.

The relevance of JNC?

Notwithstanding the previous debate about whether training is for what the youth service wants, or a more general education, recent developments have begged the question of what the actual youth service is anymore. JNC conditions cover approximately 10,624 staff in August 2016, but cuts will have reduced this figure significantly. While there is voluntary sector representation on the committee, it is very hard to be able to represent the voluntary youth work sector as it is so diverse and not centralised.

Yet, 44% of youth workers went into the voluntary sector in 2014, down to 23% in 2016, and by 2017 only 3% into local authority employment. Increasingly many youth workers are going into related sectors such as housing, or the private sector, or are reported as 'don't know'. Davies (2018) notes how even within local authorities there have been attempts to move away from JNC conditions and questions asked about the continuing relevance of validated courses. Davies (2018) cites both the Confederation of Heads Young People's Services chair and the then Director of the NYA as saying that the accredited courses were no longer fit for purpose and they simply no longer reflected what youth work remained. Yet this begs the same tension that we began with. Are we here to provide training for whatever service the government is constructing, or are we about developing critical reflective practitioner who can swim in whatever modernity throws at them. Perhaps another reasons for retaining the JNC is that it gives us a body of knowledges and practice to hold onto that would otherwise simply disappear, as Jean Spence recently said

> Without an articulated and continuously rearticulated interrelated body of ideas, value principles, ethics, politics and methods, youth work would simply fall apart in contemporary circumstances. There would be no further requirement for the qualification. (Spence, 2017)

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Conclusion: Hope for the future

Writing in 2007 Spence and Jeffs say:

> *'Youth and community work education has once before been driven out of the university sector and remains far too marginal and recent to have constructed a tradition substantial enough to protect it against expulsion or incorporation a second time.' (Spence and Jeffs, 2007, p 159).*

Yet, positively, youth and community lecturers do now write. The excellent Learning Matters series gave voice to a number of new writers, many of whom have gone on to develop their own writings further. We have our own thriving Special Interest Group in the British Educational Research Association and are involved in the development of EUROTAG, the European equivalent of PALYCW. In that same volume Spence and Jeffs hoped that in spite of all the changes and cuts enough people would be around to remember and champion youth work.

> *The best hope is that a rump of sufficient size will survive around which it will be possible to create and sustain an alternative educational tradition built around informal education and social pedagogy. If this happens it will be the best possible outcome holding out a promise of a more radical creative model of practice that can be linked closely to humanistic liberal arts programmes. Newman who is always helpful at these moments once wrote that 'the cause of truth, never dominant in this world, has its ebbs and flows. It is pleasant to live in a day when the tide is coming in' (1872:251).*

The 'In Defence of Youth Work' was initiated at Youth and Policy's History conference in March 2009. The impetus came from the circulation of an Open Letter, which can be found on their site. At heart the Campaign seeks to 'defend and extend youth work as a distinctive educational practice founded on a voluntary relationship with young people and shaped by their agendas. Such an approach continues to be undermined through the imposition of predetermined targets and outcomes' (In Defence of Youth Work, 2019). They have tried to be a reference point of support and criticism for all those sympathetic to our definition of the cornerstones underpinning a democratic youth work practice. In December 2017 TAG and ETS instituted a review of the Professional Qualifications Guidelines with an aim to 'foster greater levels of collaboration between higher education institutions and practice agencies in their profiling of challenges and opportunities facing youth and community work policy and practice across the UK' (TAG, 2018) – It was finalised in September 2018.

In March 2019 as part of the Government's Serious Violence Strategy, the Home Office made £200m available over the next 10 years to fund and test interventions aiming to prevent young people from being drawn in to crime and violence, to build up our knowledge of what works in this area. While some, including myself worry about the association of young people and violence and of having initiatives that 'chase' violence (Seal & Harris, 2016), this represents a significant investment in young people's services. As an example Newham youth service, which had been cut by 46% (Independent, 2019), has recently advertised for 30 new youth worker posts.

In April 2019 the All-Party Parliamentary Group on Youth Affairs, a cross-party group, published its report from the inquiry into the role and sufficiency of youth work. The National Youth Agency co-ordinated the running of this one-off inquiry with the ongoing support of the British Youth Council and YMCA England & Wales, whose representatives comprise the permanent secretariat for the APPG for Youth Affairs. It recommended that 'there needs to be greater investment in youth work and commitment to support for youth services in the next Comprehensive Spending Review' and that the Govern-

ment should 'introduce a clear statutory duty and guidance that defines a minimum and protected level of youth service' (All-Party Parliamentary Group on Youth Affairs, 2019, p8). Most pertinently for youth work training, the group also recommended that' the Government should develop a workforce strategy including expectations for the ratio of professional youth workers, trainees and volunteers.' (All-Party Parliamentary Group on Youth Affairs, 2019, p8). Further recommendations included

- renewed national occupational standards, training curriculum and qualifications for youth work by 2020.
- pathways for apprenticeships and career opportunities in youth work, and greater infrastructure support for the voluntary sector training and of volunteers.
- A register of youth workers should be developed and support both professional development and a probationary period similar to NQT status for teachers. (All-Party Parliamentary Group on Youth Affairs, 2019, p8).

In May this year, after a year-long consultation, the Labour party made a commitment to developing a statutory youth services enshrined in Law. Perhaps after so long of the tide going out, it is finally starting to come back in again.

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2 PRACTICE ARCHITECTURES AND FINNISH MODEL OF YOUTH WORK EDUCATION

Sari Höylä & Tomi Kiilakoski

Finland has developed a youth work education system which enables Finnish youth workers to learn the youth work practice and its theoretical background on different levels of the Finnish education system. There is youth work education within vocational education, in universities of applied sciences and in Tampere University up to doctoral studies. To understand how this system has been created it is important to understand how the youth work community in Finland has developed and how the societal background has enabled the development of the youth field.

In this paper, we will analyse youth work education in Finland as a part of a larger youth work community which has a long history, and a social project in which youth work activity has been a part of the past. Practices need to be able to help new people become members of a community of practice (Wenger 1998) which has shared identities, vocabulary, physical settings, meaning-making activities, methodologies, and professional networks. Youth work education as a formal activity is a systematic way of helping younger generations to learn ways of youth work practice. Of course, the process is a not a one-way street, and new generations will find new ways of doing youth work and in this process help youth work community to adapt to a society which is affected by social, technological, and youth cultural change. Following this perspective, we will locate the history and current practices of youth work education in Finland to general developments within the youth field and wider societal developments.

In order to spell out the exact nature of the Finnish youth work education better, we will use the theory of practice architectures. The theory of practice architectures developed by Stephen Kemmis articulates different preconditions (or arrangements) that help practices exist. Kemmis calls these preconditions *sayings, doings* and *relatings*. Firstly, discursive-cultural preconditions are about the professional vocabulary youth workers are using. They are tools for "describing, interpreting, and justifying the practice" (Kemmis & al. 2014, 32). Youth workers in Finland talk a lot about peer group activities, participation, doing somethings together, encountering a young person in safe settings, and creating a dialogue. What practioners say they are doing is one element of the practice. While a lot of words and concepts are obviously common with other practices, it is the particular set of language and discourses that the practitioners are using which makes the practice distinct. This the *sayings*

dimension. Secondly, there are material-economic arrangements that are about how practitioners are able to *do* things. Physical resources, such as youth clubs or youth information centres enable youth workers to do certain things. Other resources, including financial resources, affect what can be done. Analysing youth clubs, for example, is at the same time analysing the spatial image of what youth work is about: group activities, learning by doing, being able to do stuff with others, and being able to hang around with friends (Kiilakoski 2011). Thirdly, social-political arrangements condition how practitioners are able to relate to different people and organisations. This dimension includes a lot of symbolic action as well. During the decade of writing of this article, multi-professional co-operation has increased remarkably in Finland. This is based on changed social practices, such as organisation of municipal services, but also, for example, on changing requirements of societies in which public services are becoming more project-oriented.

We begin our chapter by making a brief presentation of the history of youth work education in Finland. After that we locate the history of youth work education within a wider social and educational context in Finland. Then we present the current education system of youth work in Finland, and briefly comment on the nature of youth work practice architectures in Finland. Our emphasis is on the formal education system, although there is a rich field of non-formal education on youth work as well.

The History of Youth Work Education

The history of youth work education in Finland goes back almost hundred years in history. The training for leaders conducting youth work activities started at the beginning of the 1900s. The education and training were initiated by youth and leisure time organisations – they wanted to get more qualified workers to work with young people. Firstly, there were some one- or two-day –courses (e.g. organised by Finnish YMCA) for club leaders. The Finnish Federation of Settlement Houses (founded 1918) organised youth leader courses for leaders in different settlement houses in Finland in the 1920s with the aim to develop club activities. These training activities for leaders were developed systematically in the 1930s to serve the Finnish settlement movement. (Nieminen 1995, 113.) The Mannerheim League for Child Welfare organised a course for club leaders with the help of Finnish YMCA in 1921. After this course 12 trained leaders organised club activities for boys and the training activities continued e.g. based on a printed guide book for boys' clubs. Girls' clubs were founded in 1924. (Nieminen 1995, 163-165.) In 1923 the Finnish Youth Association founded its own folk high school (Suomen Nuoriso-opisto) to train and educate leaders for group activities. Youth work as a field of study started in 1960. (Paukkula 2019.)

Educational institutions started as folk high schools, which proceeded to offer youth work courses. Most youth workers started their career as voluntary workers, and their knowledge and professional skills were acquired through practice. In Finland the youth work community wanted to increase the respect for youth work and simultaneously the quality of youth workers after the Second World War. There was also a societal debate on the youth question, and social recognition for youth work as an agent that could respond to youth issues.

In 1942 the Civic College started a degree programme of social care, and this programme was known to be suitable for youth workers as well. In 1945 Guy von Weissenberg, "the Father of the Finnish Youth Work" (Nieminen 2014, 38), proposed to organise youth work studies in three phases: the ground studies should take place through practical work. The basic studies, like youth work history, methods, and civic skills would be covered in the second phase and during the third phase the studies

should cover youth education, knowledge, physical education, and verbal skills. This third phase was planned to be organised on the higher education level. The first one-year course for youth leaders on the higher education level was organised in cooperation with the City of Helsinki and the Civic College in Helsinki in 1945. The studies were lengthened to two-year courses already in 1946. The core idea of the offered youth work studies was that youth and youth issues depended on societal matters. (Ilves 1998, 18-19.) The Civic College was founded in Helsinki in 1925, and in 1960 it moved to Tampere and continued to provide academic youth work studies. In 1966 the Civic College was renamed to the University of Tampere. The current official name of the institution is Tampere University. Most of youth work courses were organised in folk high schools, until a lot of these schools reached the level of the folk academy. Eg. Keski-Suomen opisto (The College of Middle Finland) achieved this level in 1948. The education and training for youth workers of Evangelic-Lutheran church started in 1949 (Päivänsalo 2002, 10).

Finland adopted the first law or act on Youth Work in 1972. This had an impact on youth work education as well, because municipalities were now eligible for state subsidies when hiring educated youth workers and civil servants. This and other supportive measures that state provided created a good basis to develop youth work, youth work premises, and youth work education. Educational institutions noticed the need for youth work education and the education and training developed in colleges. At this point of time in Finland the structures of the Nordic welfare state were being formed. Also, the educational policy was becoming a core issue which was dealt with in a more systematic manner especially in the basic and vocational education (Lampinen 2000).

The college degree programme on youth work started in 1974: in Finland there were four colleges educating youth workers or, more precisely, the secretaries of youth affairs for municipalities (for Finnish speakers Suomen Nuoriso-opisto, Keski-Suomen opisto, Peräpohjolan opisto and for Swedish speakers Svenska Österbottens Folkhögskola). These colleges were located in different parts of the country. The studies took two years – but the learning days were long. Even though the score was in the administrative aspect of youth work, practical skills should still be learned through organising different group activities and hobbies for young people during evenings and holidays. At the University of Tampere youth work studies were offered on the university level.

These folk academies (colleges) provided professional education in youth work and this is one of the oldest forms of professional education offered by the colleges. The training and education in the youth work field fitted in the ideological base of folk academies, colleges. The institutions that provided practical youth work education expanded around Finland – the colleges started professional youth work studies due to the rewarding financial support from the state. (Wilmi 2004, 12-13.)

The working group, nominated by the Ministry of Education in 1979, decided that youth and leisure time studies should be organised as vocational education on the secondary level. In 1987 the "instructor on youth activity" field of the study program was started. This field of study enrolled students who had a matriculation examination for the three-year-programme and students with only the basic education background for the four-year-course. (Päivänsalo 2002, 7-8.)

For a long time the University of Tampere was the only institution providing youth work studies on the higher education level. But the reorganisation of the studies at the University of Tampere in the 1990s suspended the university level youth work studies in Finland (Nieminen 2014, 43). This created an uncertain situation for the youth work education in universities for some time.

The University of Tampere was not the only one that was going through big changes in the 1990s. The whole education system of Finland was under huge development work. The Ministry of Education

started a pilot project in 1991 with the aim to develop a new style of higher education institutions. The idea was to increase the level of previous colleges, to combine the acquired expertise, and to establish universities of applied sciences. The projects were considered a success, and the legislation for universities of applied sciences was adopted in 1994. (Lampinen 2000, 113-114.) In practice this led to the foundation of the dual sector model of higher education and the restructuralisation of the vocational education. Folk high schools and folk academies received the information that the vocational education in the current old colleges would cease by the end of the 1990s. This caused a big challenge: these institutions that provided youth work studies shared the opinion that they had succeeded in developing professional youth work studies well and now everything would be interrupted. On the other hand, the situation gave the inspiration to start thinking about new possibilities to provide youth work studies.

The Ministry of Education organised a meeting about possibilities for the sport and youth work field to start offering education at universities of applied sciences. The invited bodies from the youth work field were nine colleges that provided professional youth work studies. The Head of Youth Work Unit Olli Saarela from the Ministry of Education emphasised the constant development of the youth work field and the challenges it caused for education. The citizenship education for surrounding society and the simultaneously increasing internationalisation created its own challenges for youth work education. The continuous education, lifelong learning, and a wide perspective of the study field were emphasised. (Wilmi 2004, 14.)

It was important to take youth work education to the higher level. In Finland the whole education system was undergoing a big reform and that enabled moving of youth work studies to universities of applied sciences. There were several reasons for that. First of all, it was necessary to improve the societal profile and importance of the study field. Youth work studies were in the danger of being eliminated from the development process, in which technical, commercial or even social service study fields were approaching to start their studies at the universities of applied sciences. Secondly, there was a need to develop youth work studies to be more comprehensive and wider and capable to tackle new challenges. The third demand was to increase the academic perspectives in youth work studies, even if it was verified that the youth work studies at colleges included several academic items. (Wilmi 2004, 15.)

The colleges that had organised youth work studies started to develop a new model for cooperation and studies. One aim of the Ministry of Education was to organise regional multidisciplinary universities of applied sciences. The role of the state was crucial, the Ministry of Education guided the educational field of Finland very strongly, like it still does. Some colleges decided to join regional universities of applied sciences, like one of the oldest youth work colleges Suomen Nuoriso-opisto joined the regional multidisciplinary Mikkeli University of Applied Sciences (today the South-Eastern Finland University of Applied Sciences [Xamk] after uniting with another university of applied sciences). Thirteen (13) cooperating colleges made a joint application to Finnish state to establish a university of applied sciences. These colleges were situated around Finland, so the idea was to create a network to offer studies in the future. In 1997 the Finnish Government decided that 10 colleges of these applicants were valid to establish a temporary Humak University of Applied Sciences. (Wilmi 2004, 66-67.) The permanent concession was granted in 1999 (Wilmi 2004, 91). This meant that Finland now had youth work education on all the levels of the education system. Also, this meant a significant increase in the number of academically trained youth workers in Finland.

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The Societal Background of Youth Work Education: the History of the Finnish Society

The further analysis of the development of the Finnish youth work education requires adopting a theoretical perspective with which one is able to connect youth work to wider things in society. For these purposes, we will use the theory of practice architectures. Youth work as a practice in Finland and elsewhere shares similarities with other practices. Firstly, practices are about a good life: practice is about moral commitment to make human lives better, perhaps even humanity as a whole. (Kemmis & al. 2014.) The value basis of youth work has been noted on multiple occasions, emphasising, for example, democracy and participation; healthy lifestyles, youth cultures, and the right to use expressive tools available for young people and occasionally make a whole lot of noise; to have support to one's growth as a person; to diminish social marginalisation and fight against forms of oppression young people face. In a shorter form, these can be described as democratic, health-related, cultural, pedagogical, and social political pillars of youth work. (Forkby & Kiilakoski 2014.) These value commitments coincide well with the general idea of the welfare state, and in practice it means that there is a mandate for youth work in the Finnish society.

Secondly, practices are 'history-making' activities which means that they are based on pre-existing social settings and are a part of the larger history (Kemmis & al. 2014). Practices also shape the future, and the things are done the way they are talked about, and practitioners relate to young people, their parents, local citizens, and other professions affects what the practice will look like in the future. Then, according to this perspective, understanding of youth work requires understanding of which values and social goals the youth work community wants to promote, and what type of social activity it has been and how it is constructed. The social development of youth work is tied to more general developments within the Finnish society.

Youth work education began in Finland immediately after the Second World War in 1945. It started in Helsinki, in an organisation that was later transformed into the University of Tampere. This period was fruitful for other developments in the youth field as well. Already during the war, the so called 'youth question' was presented as a societal issue that needed attending. This meant that youth as a social group and youth work as a public agent were recognised. Different public structures were created to respond to this new condition. In 1944 the National Youth Work Board was established. In 1946 there were already over 150 municipal youth boards. (Nieminen & Honkatukia 2017, 35-36.) As can be seen, the formation of youth work education evolved simultaneously with other youth work structures. These structures, in their turn, were shaped by changes in different dimensions of practice architectures, such as developing vocabulary and the theoretical basis of youth work.

The new discourse on youth was formed. The society surviving the war saw the youth question as a main question for the future of the nation. This gave room for theorising and talking about youth work as an activity that could not be molded based on existing services, such as school or social work. Young people and affairs of the young were analysed as an independent question. This, in its turn, gave room for building new ways of doing youth work based on the existing practices developed by youth organisations and other NGOs working with the young people. Recourses were given by public authorities. Administrative structures were built at the same time. This shows that different elements of practice architectures, sayings, doings and relatings, were in a constant relation to each other and influenced each other. Stephen Kemmis (2014) says that they 'hang together' meaning that they form a dynamic system which affects how things are done.

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Of course, wider general ideas frame the development of youth work as well. After the war the Finnish society in general entered a new phase which emphasised building of a society based on constructing new social security networks and societal services. Finnish sociologist Pertti Alasuutari called this period 'a second republic' which placed great trust in societal planning, governmental control and even social engineering. Different services were developed by the state. Scholars of educational policies have emphasised that this was a period where the moral horizon of the curricula and other forms of education were about building the Finnish citizenship with an emphasis on building a one Finnish society. (Värri 2018, 43.)

Youth work, too, was recognised as a service which needed public support. There was a place for youth work in the service system within the social settings when Finland started to urbanise (Forkby & Kiilakoski). Given this background, it is no wonder that the role of youth work was to develop co-operation between different social circles, to teach civic values to the young and to enforce the Finnish identity (Nieminen 2014, 70-71). The main providers of youth work were youth organisations which were supported by municipalities and parishes. Such organisation of youth work continued until the 1960s when the new youth policy was being formed. The clear symbolic sign of established youth policy structures was the national legislation of youth work in 1972. This law also secured state financing to youth work.

In the 1960s the educational policy entered a new phase, when the educational policy became more system-oriented. The role of the state in organising youth policy in a more systematic manner increased significantly. (Lampinen 2000, 53-54.) During the 1970s the Finnish society entered a new phase when the structures of the Nordic welfare state were provided. Basic education was reformed, at the same time the youth act was adopted, and the early education legislation was adopted in 1973. Other welfare structures were created simultaneously. The idea of the centralised governmental planning was very much alive, and the structures of the welfare society were created using a combination of research, professional knowledge, and administrative abilities. In the 1970s the fairly monocultural idea about civic education started to change towards an individualised code in the educational policy, although there was an emphasis on global education as well. (Värri 2018, 71-72.) Vocational education in youth work started to take shape in the early 1970s. At the same time when other societal structures were formed, the role of municipalities in youth work started to change.

In the 1960s a new youth culture started to emerge which created new ways of participating in politics and doing art (Virtanen 2003), and also changed ways of how young people spent their leisure time. Urbanising Finland encountered a new youth culture, which did not join the faith-based youth work and did not attend activities organised by NGOs. Street cultures started to emerge. Following what Sweden had done earlier, local youth clubs started to emerge in the 1970s. These youth clubs were run by municipalities, which meant that the role of NGOs started to be less significant and the role of the local government increased. Youth clubs were seen as services for the young which needed to be provided to secure the safety and also to promote social justice. The professional discourse on youth clubs started to develop on how to educate the young, and not only to provide them with spaces to hang out at. The discourse of participatory activities was formed, and there was a lot of talk about community education. (Nieminen 1995, Kiilakoski 2011, Forkby & Kiilakoski 2014.) Given the high emphasis on centralised planning within the Finnish society, youth policy programs were ambitious and tried to influence on the way the horizontal youth policy was done in Finnish municipalities. These ambitious goals were not met, and in the 1980s the policy programs started to become more

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modest. (Nieminen 2014.) The welfare society saw an increase in different services, and municipal youth work rose accordingly.

During this period the professional debate on youth work started to legitimise and examine the developing professional youth work. New financial recourses were given. The youth club network was built, which meant that municipal youth workers now had their own physical facilities where they could work. Legislation and youth policy programs started to emerge at the same time. Youth work education developed as a part of this context as well: the ideas about the importance of education, offering equal services to all citizens, building a society which was very much state controlled and subsidised, and responding to the urbanising Finland with its emerging urban youth cultures. This meant that material-economic and social-political conditions for youth work and youth work education were favourable.

The new period started to form in the 1980s. The collapse of the Soviet Union, with which Finland had had a thousand kilometre-long border, liberalising of the centralised economy in Finland and restructuring of municipal services were all highly symbolic events that marked the beginning of a phase which Pertti Alasuutari calls the third republic. The centralised regulation gave room for local decision-making, ideas about privatising services, the rise of the consumption culture and economic recession in the early nineties marked the new social era which put more emphasis on individual choices and the role of the state started to diminish. In the late 1990s the dual sector model in the Finnish education was established, which also widened the field of youth work education. Most of the youth work structures had already been built by this period and the youth field was able to argue for the necessity to build educational structures.

If one analyses what explains the wide scope of Finnish youth work education, several things stand out. Firstly, on the saying dimension there has been a long and shared understanding that young people in the society are entitled to have space and access to services. There has been a discussion on youth work being connected to these developments as well. Also, building of proper education in all societal fields has been an important narrative in the Finnish society. Secondly, there has been a social consensus that the youth field needs to be financed. The development of youth work facilities was seen as important as well. This was the most visible in the development of the youth club network in Finland. And thirdly, different sectors have co-operated to create a proper educational network. The state and leading governmental officials in the youth field have been active in enabling the development of youth work education. The educational field has developed based on the ethos of youth work. There have been sustainable career paths for youth workers, and these career paths have clear connections to education. The development of the Finnish youth work education can be further explained by looking at developments of the Finnish society. Since there has been a social recognition for youth work, the youth field has been able to argue that youth work needs to be a part of the social field as well. The lastest example of this is the new program which enables one to specialise in youth research as a part of doctoral studies. The program is available in Tampere University from the autumn 2016 onwards.

Current Situation in the Studies of Youth Work Field

Youth Work Education in Higher Education Institutions
The education system in Finland is based on a dual sector model: there are still traditional science-based universities, but in the last 25 years there have been universities of applied sciences. And the

both higher education institutes offer studies on EQF (European Quality Framework) levels 6 and 7. Thus, Humak University of Applied Sciences, South-Eastern Finland University of Applied Sciences Xamk and Centria University of Applied Sciences are running Bachelor of Humanity, Community Educator – studies in Civic Activities and Youth Work (210 ECTS=European Credit Transfer and Accumulation System) on level 6. Additionally, Humak and Xamk are providing Master of Humanities, Community Educator -studies 90 ECTS on the EQF level 7 in NGO and Youth Work. Tampere University has 60 ECTS youth work studies on level 6, but additionally there is a degree programme in Youth Work and Youth Research on the EQF level 7 that lasts two years. Tampere offers doctoral studies as well (EQF level 8).

Universities of applied sciences educate professionals in the close connection with the real working life, and this is defined by the Finnish legalisation. Higher education should support working life and its development by educating professional experts. In addition, universities of applied sciences need to develop the study field by research, development and innovations as well as to enable continuous learning. (Universities of Applied Sciences Act 932/2014.)

Humak is the biggest educator in the youth work field of Finland, even though it is the smallest higher education institution of Finland at the same time. There are more than 1000 students studying Civic activities and Youth Work – education on the bachelor's level and 100 studying NGO and Youth Work on the master's level. After graduation the titles are Bachelor / Master of Humanities, Community Educator. Humak is a nation-wide university of applied sciences, acting in four regional centres. These centres are located in Kuopio area, Jyväskylä area, Turku area, and Helsinki area. Many of Humak students work in the youth work field or in communities simultaneously with their studies. The close connection with working life is easy to recognise with many missions of the studies. Students, especially on the master's level, use the possibilities to develop their own work or work of the background organisation in a lot of ways. The written thesis is always connected with the real need to develop the youth and community work field.

This aim that universities of applied sciences are to educate experts for practical working life is also defined in the Finnish legislation. After the bachelor's degree students have to work at least three years in the field of study, even though they have the right to apply to master's level studies. Thus, the education pathway is slightly longer than it is in science-based universities. In the Community Educator studies at the UAS bachelor's level take three and a half years (210 ECTS) – then minimum three years of work experience and then two years (90 ECTS) of studies at the master's level. (Höylä 2012, 16-17.)

Youth Work Education on the Secondary Level
In Finland there is also a possibility to study youth work on the upper secondary level. There are more than 20 vocational institutions offering the Vocational Degree in Education and Instruction / Youth and Community Instructor. The study load is 185 ECVET= the European Credit System for Vocational Education and Training and the length of studies is 3 years. These studies are on the EQF level 4.

In Finland there are no occupational standards for youth workers. The employer can always decide on occupational demands for youth workers. The tradition of professional youth work in Finland is strong. In Finland there is extensive youth work education available on different levels, sustainable career paths, a wide variety of occupational choices and professional associations. The national legislation gives the framework for professional youth work and youth activities, and the state supports development of youth work and the youth policy by allocating public resources for youth work on

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the local and national level. Nominated centres of expertise in youth work have the responsibility to develop the Finnish youth work nationally in certain areas of expertise.

According to the Finnish legislation (Youth Act 1285/2016) municipalities are the bodies responsible for organisation of youth work: "Youth work and the youth policy are a part of the local authority's responsibilities." A lot of municipalities are running youth work services by themselves (for example, Helsinki with its 300 professional youth workers), but for the smallest local authorities youth associations are priceless helpers in organisation of youth work with the support of the local authority. In Finland there are 311 municipalities. The smallest one is Sottunga with its 91 inhabitants – the biggest one is Helsinki with 648 042 inhabitants. (Kuntaliitto 2019.) In addition, there are national youth and youth service associations – 130 of these are members of the Finnish Youth Cooperation Allianssi. The most of these national associations have several regional units and these national and regional associations are run by paid and professional youth workers. Almost 70 % of Finnish citizens are members of Evangelic-Lutheran church in its 384 parishes (Evangelical Lutheran Church of Finland, 2019). The parishes run youth work activities by professional youth workers and deacons.

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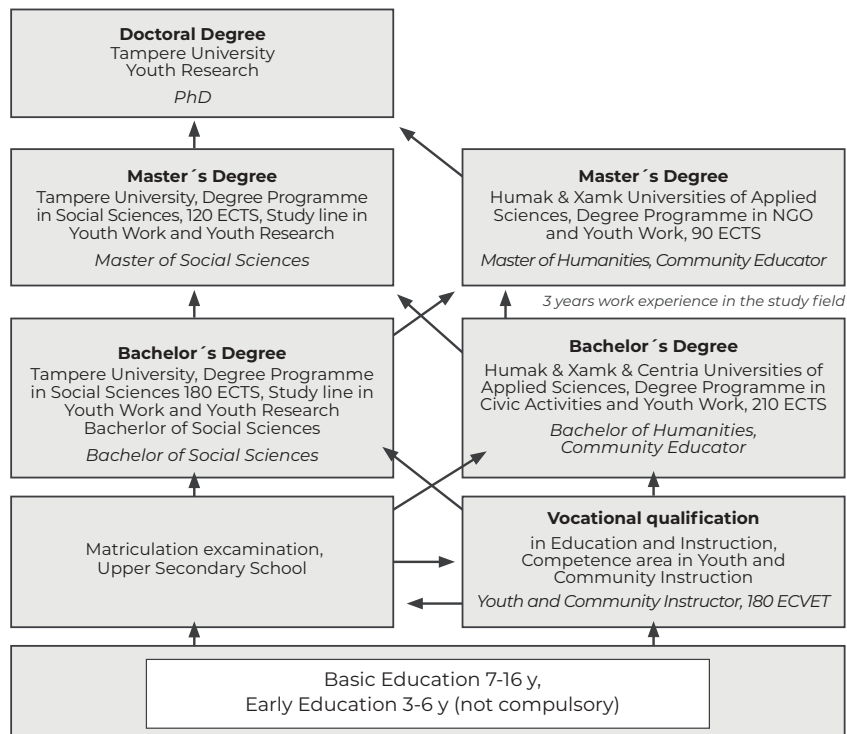
Figure 1. Youth Work Education System in Finland (Kiilakoski & Nieminen & Höylä 2019)

Due to the Finnish strong commitment with professionalism in youth work, it is guaranteed that up-to-date youth work education is needed! Ever since the Second World War, there have been continuous and systematic efforts to build an infrastructure for youth work, including high level education for youth work. In 75 years, the structures of youth work and youth work education have been built based on the commitment to offer quality services for the young.

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3 EXPERIENCES AND CHALLENGES OF DEVELOPING YOUTH WORKER CURRICULUM IN ESTONIA

Tanja Dibou, Ilona-Evelyn Rannala, Maria Žuravljova, Anett Männiste, Ülle Roomets

Introduction

Youth worker education and training plays a significant role in the development of the youth work field as a whole. Appropriate education ensures the quality of youth work itself and contributes to the professionalization of specialists who work with young people. However, the youth sector employs many people working on a full-time, part-time, periodical or seasonal, or voluntary basis. In Europe we have few countries with developed vocational training and higher education curricula for youth workers (Panagides 2018). In most countries it is only possible to obtain bachelor's or master's degree disciplines similar to youth work, such as social work, pedagogy, education and teaching, community work, and sport and recreation. Furthermore, existing youth worker programmes are mostly taught two ways: a) youth work as an integral part of social work and social pedagogy, where the target group is mostly vulnerable and marginalized youth or b) youth work as a tool of leisure and recreation.

Despite the various bases for teaching youth work, the curriculum of youth workers should support achieving the main competences of a youth worker, defined as a practitioner who educates, guides, and cares for young people outside the classroom. The youth work field is also discussed as youth development or an out-of-school time sector (Vasudevan, 2017). Courses in youth work reflect different needs of society, varying according to the priorities of each region and taking into account local, national, and global issues of young people. According to Kiilakoski (2015), youth work curricula should also be adaptable to five important trends in the educational landscape: technology and digitalization, media and information, the environmental crisis, economic inequality, uncertainty, and identity. (Kiilakoski, 2015)

The higher education curriculum of youth work in Estonia is no exception; it has its own identity and specifics in the tertiary education field and is adaptable to frequent changes and contemporary needs of society.

Estonia's first official curriculum for youth work as vocational training was drawn up in 1992 at Tallinn Pedagogical College. In Estonia 6 public universities, 1 private university, 8 state higher

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education institutions and 5 private higher education institutions (Estonia Quality Agency for Higrher and vocational education). In Estonia Youth Work curriculum studies in two Universities - Tallinna University and Tartu University. Tallinn University (since 2015) and Tartu University have a 2 curicculums one in Narva College (since 2004) and another one in Viljandi Culture Academy (since 1995). The strength and uniqueness of Estonia's youth work curriculum lies in the approach that young people are treated as a resource and youth work is a creation of conditions for promoting the diverse development of young people, which enables them to be active outside their families, formal education and work on the basis of their free will (Estonian Youth Work Act, 2010). It is no longer possible to imagine today's Estonian education system without youth work, which is a major instrument of non-formal comprehensive learning, which means that it is flexible and learner-centred and engages young people to participate.

This chapter gives an overview of youth work curriculum in Estonia. Its main objective is to explore the main conceptual frameworks and paradigms of each curriculum and the role of youth work curriculum in the youth field of Estonia. This article will examine some of the challenges of formal academic youth worker education through experiences of three youth work curricula in Estonia. As the meanings and models of youth work have changed according to socio-political situations, technological impacts, and ideology and core values of society, we were also interested in how youth work curriculum has changed over the years and how adjustable it is to changes in society.

The authors argue that the content, objectives, and learning outcomes of curriculum have changed over time in Estonia. Youth work has been related to its close disciplines: psychology, education, social work, health, sports, culture, and recreation. On the one hand, this shows that it has been a challenge to shape the identity of youth work education, but at the same time it reflects that youth work education is an interdisciplinary field. On the other hand, it is therefore harder to reach a consensus about what the main theories, paradigms, and concepts of youth worker professional education should be.

This paper is based on the analysis of existing practices of academic youth work programmes in Estonia, highlighting main values and concepts behind them. Additionally, we comment how the existing curriculum corresponds to the needs of society in general and the youth field in particular.

Youth Work Curricula in Estonia

The youth field (youth policy and youth work) in Estonia is defined by many legal acts (Youth Wiki). According to the Youth Work Act, a young person is a natural person between the ages of 7 and 26 (Youth Work Act). According to the data of Statistics Estonia as of January 1, 2018, there are 276 800 young people in Estonia aged 7-26. Young people make up more than 21% of the whole population. (Statistics Estonia) Therefore, youth work has a great potential for development.

Modern Youth Work:
- Better knowledge of youth as a starting point.
- Youth is a unique group in society, and it needs special attention.
- Research should be the basis for developing youth work practices and youth policy.
- Attention to impact, quality and professional development in youth work is growing.

- Internationalization of the youth work area both in practice and in co-operation for innovation is important.
- Smart Youth Work is the basis for innovative development of youth work.

Today in Estonia Youth Work university studies refer to applied higher education. Applied higher education or professional higher education means instruction provided at the first level of higher education during which a student acquires the competencies necessary for pursuing a particular profession or continuing his/her education in Master's study (Institutions of Professional Higher Education Act). Based on the analysis of the Member States of the European Union, "Mapping Educational Paths of Youth Workers", Estonia is one of the few countries that offers training in the field of working with young people at the level of applied higher education. At Estonian universities every year the number of students decreases, which is connected with the demography in the country; however, there is no decrease in the number of students enrolled in Youth Work studies. The Youth Work curriculum student profile includes women (but in the last few years men have also become interested in the specialty) of 19-24 years old who start working from the second year of the study in the youth work or social work areas.

Youth work curriculum graduates are employed successfully in the labour market and can continue their studies at the Master's degree level, for which they have to choose a Master's degree study programme. In Estonia, there is one Master's degree programme of Youth Work Management in Tallinn University; and, if there is interest, students can also choose either Social Work or Pedagogy master studies. The labour market continues to be high in the youth field. According to the data of Youth Monitoring 2016, the number of youth institutions providing different services and institutions has increased to 883 (597 hobby schools with 91944 students, 263 youth centers and 23 information and counselling centers). Youth work is also increasingly provided by general education schools, vocational schools and cultural institutions. In addition, there are jobs in youth associations, youth camps, camps and local governments, state agencies and foundations that organize and coordinate youth services. Year by year, the share of youth workers in the private sector is also growing. In total, more than 7000 jobs can be defined in the youth field. Taking into consideration the support for the youth field launched by the new state budget of 2017 (hobby education and activities support, support for camps and squards) and the expansion of activities in the European Union targeted at young people (preparation of the new youth strategy and 2020+ programmes), there can be predicted the continuing increase in the number of jobs in the period of 2018-2030. In addition, the activities for quality assurance and youth work development initiated by the Ministry of Education and Research for the last ten years have led to a greater attention of employers and youth work organisers to the professional skills and training of the staff (participation in trainings has increased significantly) and to the quality of youth work as a whole (e.g. quality assurance of youth work has been conducted by over 70 local governments). Youth, being a target group that needs a particular attention, has become more prominent in society at large (e.g. The Year of Children's and Youth Culture, lowering of voting age), and the development of various services (incl, public information services, private sector business services) increases the need in specialists who understand young people and are capable of working with youth.

Estonian youth worker education is mostly based on theories of social and educational sciences. In general, upon completion of a curriculum, the student has acquired the skills to work with young

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people, supporting their development. Three curricula are classified in Health and Welfare field of studies, but differ by curriculum groups. Youth work at Tallinn University and Narva College is operated under social sciences, and at Viljandi Culture Academy under Humanities and Arts. Tallinn University's and Narva College's youth work curricula components are mostly based on theories from social sciences. All three curricula have modules of courses of pedagogy and educational sciences.

The curricula of youth work in Estonian universities have compulsory and elective components. Compulsory courses are intended to develop essential skills for universal youth work, i.e. youth work for all young people 7–26 years old, including disadvantaged, vulnerable, and marginalized youth. These skills are necessary for working face-to-face with young people and addressing their daily needs and requests. Students study various youth work methods and environments not only in the class but within their obligatory youth work practise. The compulsory module includes management and research and analytical thinking courses. The choice of elective courses depends on student interests for future specialization. Non-formal education is widely promoted throughout the studies; its elements are integral to all courses, and diverse methods are used to support learning: seminars, lectures, practical exercises, simulations, discussions, group work, surveys, study visits, project work, e-learning, research, practice, adventure learning, etc. The curricula take into account the Estonian Lifelong Learning Strategy 2020, which stresses a new approach to learning that pays attention to each learner's individual and social development, learning skills, creativity, and entrepreneurship during education, and a teacher mainly supports students' paths towards becoming learners who can manage their own learning, who can cope with changes in their surroundings independently, and who takes responsibility for their own development and learning (Ministry of Education and Research, 2014).

Youth work in Estonia is a diverse field, and the spectrum of competences that a youth worker has to obtain before going working in it is described in the Estonian youth worker occupational standard.

Youth Worker's Occupational Qualifications System in Estonia

It is recommended that all European Union Member States have a national coordination point (NCP), which ensures the support and coordination between national qualification systems and EQF. In Estonia, the Estonian Qualifications Authority implements the EQF. The NCP coordinates many sector skills councils, which have different awarding bodies for work fields. (Estonian Qualifications Authority, 2018)

The awarding body for the youth worker occupation is the Estonian Youth Work Centre. In Estonia, the development of the youth work occupation started in 2002, when a working group was formed by the Ministry of Education and Research that developed a description of the competence model. The first youth worker's occupational standard was created in 2006. In 2012, the standard was updated in order to change it to the 8-level comprehensive national qualifications framework. The latest occupational standard for youth workers was accepted in 2017. It has three levels of qualifications – 4, 6 and 7. Level 4 is mainly for people who work directly with young people, level 6 is for those who additionally manage youth work organisations, and level 7 is rather for people who develop and manage the youth field and networks. (Estonian Youth Work Centre, 2018)

The existence of a professional qualification certificate usually does not give either better working conditions or salary, but it shows that a youth worker does quality work, raises the trustworthiness of the employee and ensures the employer that a youth worker is competent. More and more employers offer a higher salary to certified youth workers (e.g. in the capital city of Estonia - Tallinn, where the certificate gives an up to 10% higher salary) or wish that their employees go through a validation process in 1-2 years after starting work (e.g. in Tartu, where it is mandatory to have the certificate in order to get financing to the organization). (Estonian Youth Work Centre, 2018) The aim of the process is to help the youth worker to develop in order to meet the quality requirements set in the occupational standard.

The occupational standard describes activities and competency requirements for certain professional qualifications. The standard consists of three parts – Part A gives an overview of the occupation in general (nature of work, major tasks, tools, environment, etc.); Part B consists of competency requirements; and Part C contains general information (including annexes). For example, the description of work for a level 6 youth worker includes the principles they have to follow, they have to choose methods and activities according to the young people they are working with, they must be aware of the real conditions of young people, they work individually with youngsters and youth groups, they lead youth organisations or networks, etc. The competences can be either compulsory or recurring in the youth worker's occupational standard – organising youth work, management, interacting with the public and cooperation, providing a safe environment, youth field development, professional personal development, and the level 6 youth worker recurring competence. Organising youth work includes mapping the needs of young people, planning and supporting non-formal activities, reflection, using diverse youth work environments and methods, involvement of young people, civic education and entrepreneurship support, sustainable lifestyle, intercultural competences, primary counselling, digital literacy support, youth information service, etc. Management is mainly about managing different parts of work – activities, decision-making, people, processes – and supporting youth workers with supervision or dealing with administrative matters. The third competence, interacting with the public and cooperation, is mainly about collaboration with different interest groups of the youth field (inside and outside) and interaction in general. Providing a safe environment is a competence creating mainly a safe environment for young people, reducing any kinds of risks that may occur, and following the safety requirements. The youth field development prerequisites a youth worker has to acquire are to know how to develop youth policies, how to use a knowledge-based approach in the decision-making process, and taking part or leading youth work networks. The professional personal development means mainly the learning and development of youth workers and maintaining physical, mental and emotional health in their job. The recurring competence includes language skills, computer skills, professional ethics, communication skills, objective-setting skills, principles of youth work, strategic documents, and human rights. (Estonian Youth Work Centre, 2018)

Competence Frameworks and Youth Work Curricula

The Estonian Youth Work Centre as an awarding body supports actively universities that teach youth work in their development of youth work curricula and in acquiring the right to award students an occupational certificate after graduation. Starting from 2016, students of Narva College of the University of Tartu have a mark on their higher education diplomas that they obtained a professional certificate of Youth Worker, Level 6. And starting from 2019 Tallinn University will also have such a mark (Estonia Youth Work Centre, 2018). This means that the youth work curricula are fully in accordance with the occupational standard, and all the mandatory and recurring competences mentioned in the previous section of this article have to be covered. The universities guarantee that what they teach is of high quality and it gives benefits to the students on the labour market. The studies can give some extra competences as well, such as entrepreneurship, social entrepreneurship, academic skills, etc., but in order to have the right to award students with an occupational

certificate, the competences of the occupational standard are mandatory. It is possible to work as a youth worker without a professional qualification certificate, but in practice, it has become a quality mark. The main aim of validating youth work curricula is to ensure that the topics taught during the studies are needed on the work field as well, so the labor market will benefit from the graduates. The process of giving the rights to award graduates with professional qualifications consists mainly of the comparison of curricula with the occupational standard. If the awarding body professional council confirms that the curriculum covers all mandatory competences and the education sector skill council approves the application, a university gets the right to award marks on higher education diplomas that the curriculum is in accordance with the standard and a lifelong certificate proving that the graduate is prepared for the work field will be issued. So, the main difference between the professional qualification certificate and the mark on the diploma, is that the certificate is issued based on working experience and the mark is made because of the knowledge obtained through studies. (Estonia Youth Work Centre, 2018)

Occupational System and Youth Work Education

Young people nowadays live in a rapidly changing world; different forces (such as economical, digital, cultural, demographic, and environmental) are shaping their lives and increasing multicultural encounters. This offers both opportunities and challenges for young people, who must not only take in all the cultural differences, but also learn how to deal with that interconnected world. Youth workers and teachers have a significant role in this process in order to shape and develop a global and intercultural outlook of young people. The global competence is important, so that we could live harmoniously in intercultural communities, succeed in the labor market, use digital tools effectively, and support the sustainable development. (OECD, 2018) This means that youth workers must be more and more competent in order to help young people obtain this global competence. The competency framework for youth workers obliges them to develop themselves on a regular basis and, therefore, they are able to support young people better. Youth work education should also be up-to-date and teach youth workers to cope with the changing world and to support young people living in it. Therefore, if youth work curricula are in accordance with the competence framework for youth workers, it helps ensuring the quality of youth workers' graduating and, in the end, supports young people in obtaining the global competence.

Youth Work Curriculum at Tallinn University

In August 1992, the youth work curriculum at Tallinn Pedagogical School (later College) was introduced, and 31 students started to study youth work for the first time in Estonia. From 1992–1998, studies in the youth work programme lasted for two years and were regarded as vocational training. During these years, students had two placements: one during summer, at camps, and one preceding Christmas with the purpose of preparing and introducing holiday activities and events for school children. The winter placement was called "Preparation for Christmas at schools". The first youth work curriculum was mostly oriented towards the development of practical skills of future youth workers to

organize recreation, sport, and leisure-time activities for young people. There was a lack of theories and concepts behind the courses.

After 1998, youth work curriculum was upgraded to the applied science level, and the length of studies increased to three years. From 1998–2015, the curriculum consisted of universal youth work modules, and each student had to choose one youth work specialization module. For instance, from 1998–2002, it was possible in the first year of studies to choose a course on organizing hobby clubs with the following themes: theatre, sport, art, dance, and physical activity. In the first year of studies, students obtained basic knowledge and theory of the chosen course; in the second and third years, students obtained valuable skills for managing hobby clubs and activities by themselves through placement. From 2014–2015, the curriculum offered the following specialization modules: school-based youth work, creativity activities in youth work, youth work with vulnerable youth, sport services in youth work, and career services in youth work. Much of the 1998–2015 curriculum in youth work has been strongly related to other fields: psychology, education, social work, health, sports, culture, and recreation. On the one hand, this shows that over the years, there has been a challenge to shape the identity of youth work education, but on the other, it reflects the integration of the youth field with other areas and the fact that youth work education must be interdisciplinary field.

Research conducted in 2014 (Rannala, Pramann, & Kollom, 2015) on diploma theses of youth work students showed that during the period 2003–2014, youth work students were mainly conceptualizing youth as a problem, not a resource, although the latter concept had been widely introduced and recognized in Estonian youth policy and youth work strategy. Altogether, 506 diploma theses from the period 2003–2014 were included in the study. The results showed that one third of diploma theses were written directly on youth policy and youth work topics. Most of the theses were written on interdisciplinary topics connected to such fields as psychology, social work, education, and sociology as well as sports, culture, and media, although culture and media were less represented.

Diploma theses on youth policy and youth work (161 theses out of 506) mostly focused on youth work methods and management, although 33 theses were written about the role, motivation, and self-perfection of youth workers. Only eight theses were written about youth participation issues, which raises a question: If supporting youth participation is an important goal in Estonian youth work strategy, why have youth work students payed so little attention to the topic, and are they well prepared to support participation in practice? There are, of course, possible explanations for why youth work students have been inclined towards other fields in their research work. First of all, youth work was (and remains) a young discipline in academia; therefore, there was still little written about Estonian youth work and few studies available. Secondly, in the beginning the academics invited to teach youth work students were from other disciplines such as social work, education, and recreation. Therefore, it was easier to start by making connections to other fields to find out how young people are viewed and studied (it appears that they are mostly viewed as a problem) before then making connections to youth policy and youth work documents. The research showed that until 2006, the references used by students were mostly from other fields (and solely from other fields in 96% of the theses), but since 2006, when the first Estonian Youth Work Strategy was approved, more connections were made to the youth work field in students' theses, and by 2014, 75% of theses contained youth work resources and references (Rannala, Pramann, & Kollom, 2015). This is explained by the rapid development of Estonian youth work; in the periods of 2007–2013 and 2014–to the present

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European Social Fund resources were and are available to develop a quality system of youth work, including research and training. Many new materials and writings became available to Estonian youth workers and students.

In the year 2012, Tallinn Pedagogical School joined Tallinn University, and since fall 2012, the curriculum has been developed in line with the latter's requirements. As of September 1, 2015, the curriculum belongs to the University of Tallinn Institute of Educational Sciences. The 2016–2017 curriculum is based both on youth work and youth policy priorities and on the general development of society through supporting the development of professional youth workers with a comprehensive vision of young people and environments of youth work, the ability to implement integrated youth policies, and readiness for lifelong learning.

Youth work curriculum now has a well-established tradition of learning in a non-formal environment, and there are plenty of work placements in addition to classroom work. For instance, practical placement experience is implemented into the three years of study, adding pragmatic value to theories behind youth work. During the first year, students have working placements in summer camps, and in the second year in local municipalities, where they meet and work with civil servants on youth policy implementation at the local level. During the second year of studies, they also have work placements in youth work project management and youth group leadership. The final year of studies ends with 100 hours of work placement in any organization or institution of the youth sector they choose.

Tallinn University cooperates closely with specialists and organizations working in the field of youth and training youth workers and takes into account the requirements arising from the professional occupational standards of youth workers, employers' expectations, and the priorities of youth development plan 2014-2020.

The first 1.5 years of studies is dedicated to understanding the scope of youth work and youth policy as well as their values and working principles and to making connections between youth work and youth policy and other disciplines such as sociology, psychology, and pedagogy. The second stage of studies includes more specialized youth work subjects such as school-based youth work, youth entrepreneurship and career management, vulnerable target groups in youth work, development work and networking in the youth field, and youth work in multicultural environments.

The youth work curriculum at Tallinn University has several strengths: many working placements, development of practical skills, foundation of non-formal learning, and balance between elective and compulsory courses. Graduates have a broad view of youth work and understand its importance in society, which enables them to develop their work in response to rapid changes in the world that affect young people's lives. The above-mentioned studies offer a more social pedagogical framework approach to youth workers. The programme of courses allows students to acquire the transferable skills required in a wide range of organizations dealing with youth matters on local and national levels.

Youth Work Curriculum at Narva College of the University of Tartu

University of Tartu is Estonia's leading centre for research and training. It preserves the culture of the Estonian people and spearheads the country's reputation in research and higher education. University of Tartu belongs to the top 1.2% of the world's universities. Narva College, located in northeast Estonia, is a regional faculty of the University of Tartu. The College was founded in 1999. The mission

of Narva College is to offer students the best opportunities for self-development and quality higher education, to facilitate the application of knowledge in society, and to promote the development of various cultures in Estonia. The aims and curricula of Narva College have been driven by the need to create opportunities for the mainly Russian-speaking local youth so they can gain access to quality higher education in their home region. An important outcome of the curriculum is that students are fluent in Estonian at the level that the Language Act prescribes. The role of the College is special due to the fact that 26% of the population of Estonia, 76% of Ida-Viru County, and 96% of Narva are Russian native speakers. Local and regional needs have also been widely taken into account while developing curricula. Narva College's youth work curriculum was established in 2004. The programme had been planned in alignment with current government regulations, and the regional situation was carefully considered due to the location of Narva College and its mission.

Youth Work studies in Narva College of the University of Tartu have a long tradition. The first Youth Work curriculum was opened in 2004; and its development was based on the state of youth work in the field and Ida-Viru county, and on the College's missioon to support Ida-Viru county's interest in the curriculum, that is why the curriculum was particularly focused on special youth work. Special youth work had officially launched in 1999 and was supported until 2013. The first law on youth work in Estonia was adopted in 1999, the same year that that a youth work forum officially discussed special youth work and crime prevention for the first time. The first Youth Work Strategy (2006–2013) defined the term "special youth work" as working with youth from different risk groups and categories. Before termin "special youth work", was used in line with the common concept of youth work (2001) and planned accordingly from 2001–2004. The nominal period of study in the first Narva College youth work curriculum was four years, and the capacity was 240 ECTS with minor specialties of local government administration or social teacher. Students were offered a choice of one additional specialty. In connection with the development of the sphere of youth work, changes were made to the curriculum, most significantly in 2013, when the additional specialties (minors) of social pedagogue and local government administration were excluded from the curriculum, owing to which the nominal study period of the curriculum was changed from four years to three. The aim of the changes was to concentrate on the training of youth workers. Changes take place in the curriculum in response to what is happening in society to meet its demands. From 2014 started o new curriculum with a nominal term of study of 3.5 years. Curriculum aim to train youth work specialists who can plan, manage, evaluate, and develop youth work and youth work policy, develop youth initiative and a feeling of responsibility, and create a corresponding environment. A youth work specialist receives multifaceted training to work in both the Russian and Estonian languages. The strengths of the curriculum include multiculturalism (supporting subjects, development of language skills, and use of content and language integrated learning [CLIL]). The youth work curriculum in Narva is based on humanistic and constructivist approaches and uses the theory of changes, analytical practice, and social theory. Quality youth work contributes to individual learning and development (Bamber 2014).

In 2016 the Youth Work curriculum of Narva College of the University of Tartu passed successfully a comparative analysis against the Occupational Standard for Youth Worker, Level 6. On 15.11.2017 the Professional Council approved new youth worker's occupational standards, and a youth work curriculum had to meet the requirements set in the updated youth worker's occupational standard. In reply to the requirement to meet the updated occupational standard, the evolving needs of students

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and the labour market with the aim of improving the subject matter and cross-sectoral cooperation and wishing to develop an efficient study organisation, the process of the development of the Youth Work curriculum started in the 2016/17 academic year. During the development process the efficiency of the study programme was analysed, incl. the opinions of students, graduates and employers, the content of the curriculum as a whole and the study organisation. The development of the youth work curriculum was also based on the international cooperation project (project 'Best Practice Exchange" Erasmus + in cooperation with Newman University, Birmingham; HUMAK, Finland; Tallinn University and Viljandi Culture Academy of the University of Tartu).

The development of the curriculum takes into consideration the field requirements and changes of needs:

- The field of youth work is becoming more prominent, and the science-based emphasis in every area of life should also come to policy making and everyday practice in youth work.
- Ten years ago mostly problem-based solutions prevailed   - youth was viewed as a source of problem. We are moving towards accepting youth as a resource. This approach supports also, for example, a changing study concept where it is important to involve youth in the study process. That is why it is important that a youth worker better understands him/herself where the world is moving, where youth work, youth and youth's future perspectives will be. Therefore, the focus must be placed more on developing opportunities for young people; and to follow this aim the curriculum also focuses on developing broader competences. In connection with the changes in youth work, a youth work curriculum should also be changed to correspond to the view that youth is a society's resource; at the same time there should be reduced the volume of internship in the study programme; in the new curriculum a new module of digital youth work should be introduced.
- In the context of youth work, the place of special youth work has changed, and there is no need to make a particular focus on special youth work in the curriculum.
- According to the state requirements for higher professional education, internship should be included in the volume of at least 15% of a curriculum, which makes the volume of one semester, and as a result is very big in volume. As many courses include practical components (e.g. project writing is a part of the studies in the project management class), the actual volume of practice is much bigger. Majority of students start their working careers already during studies (incl. employment in speciality), and their connection with the world of work is strong, and rather than sending them to various internships it should be better to offer opportunities to develop other competences.

The need in a new curriculum is primarily due to the following developments in the field of youth work:

1) the growing prominence of youth as a specific target group, including the development of services for young people and the increasing individualisation of services in both private and public sectors;
2) the need to improve the knowledge about youth's life and its changes, and the need to significantly increase the ability to use scientific achievements in the development of practice

and policy-making (incl. prevention of youth exclusion risks, support of digital behaviour, development of entrepreneurship and initiative, etc.);
3) growing attention of the society to the impact, quality and professionalism of activities in the youth field;
4) the continuing growth of traditional youth work organisers and providers;
5) internationalization of the youth field both in the area of internship and co-operation development.

A new Youth Work curriculum is introduced starting from 2019. The aim of the new curriculum is to provide studies that support leraners in developing a self-confident identity of a good youth worker and developer of the field. The curriculum connects theoretical and practical studies, and it prepares students for work with youth and to be the field developer at the highest level. The acquisition of professional competences includes a continuous process of self-analysis, entrepreneurship, field and international cooperation studies and readiness for lifelong learning.

Upon completeion of the curriculum a graduate:
- is able to critically analyse the youth field, incl. to identify the development needs of the youth field and to initiate necessary solutions;
- is able to organise youth work and manage youth organisations and/or institutions;
- uses technological developments and digital solutions in work with youth;
- is able to cooperate, incl. at the international level, and to communicate the content and outcomes of his/her work to various partners;
- can manage his/her professional development and create opportunities for learning in different environments.

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The curriculum views the youth field holistically and comprehensively but not specifically focused. In the new curriculum, teaching is holistic, and is based on values and develops values; it is up-to-date and does not offer any minor specialities and specializations. The curriculum has a compulsory module Digital Youth, which is delivered in English. As a learning outcome of the curriculum, its graduates will be able to work in three languages, i.e. Estonian, English and Russian.

Learner-centered approach:
- Narva College's Youth Work curriculum helps students acquire qualities necessary for becoming confi dent youth workers and for professional development.
- Students receive high-quality learning experience.
- Teaching is holistic; it is based on values, and it instils values.
- Students and lecturers cooperate in professional networks.
- Students are partners in the study process, which includes defi ning objectives and content of the whole programme.
- All students who want to, can gain international experience.
- Students are able to collaborate with youth work stakeholders and other youth work students.
- The variety of learning methods is developing all the time; and they are applied to meet students' needs.
- Organization of special events for youth work students.

- Learning unites theory with values that are essential for the youth worker, and bridges them with real (working) life experience.

Leisure-time Manager Teacher Curriculum at University of Tartu Viljandi Culture Academy

The history of the school reaches back to the year 1952, when the training of specialists for libraries and culture houses began in Tallinn. In August 1960, the facility was transferred to Viljandi. In 1991 the school was reorganized into a higher education facility, which was named Viljandi Culture College. The share of humanitarian subjects (philosophy, esthetics, Estonian cultural history, literature, music, art, and theatre history) increased, and doing research became obligatory. The study period was lengthened to four years. (Salum, 2002)

In 1995, an addition was made to the traditional specialities: children and youth leisure-time manager. A leisure-time manager has an important role: a leader in school who is a part of the school management, whose role is to design the "face of the school", who teaches "from the soul", "full of will", with a mission to help children and guide them, and whose additional value lies in the ability to lead an artistic creative activity (drama, music, dance) (Reitav, 2007). Before leisure-time manager was viewed as a cultural worker, but as working with children and youth became more relevant in the profession, then the most important part of the curriculum became pedagogy and psychology.

In 1997 the teaching of leisure-time managers of schools with other languages started, as the third of school children were speaking Russian as their mother tongue. In 1999 an additional year was added to improve Estonian language skills (Sarnet, 2002). The speciality was named "leisure-time manager in a multicultural environment" in 2004. In 2009 the applied curriculum of leisure time manager in a multicultural environment was decided to be combined into the curriculum of leisure time manager-teacher.

In 1999 the curriculum was named "leisure-time manager and creativity teacher", and 10 students were accepted. In addition, 10 students were taken into distance education. In one year, 20 to 30 students started their studies. The development programme of the Viljandi Culture College for 1998–2002 stated the needs of the curriculum: to put the main focus on applied pedagogy (Salumäe, 2012).

The speciality "leisure-time manager" must be understood as including three roles: youth worker, teacher, and cultural worker. The basis for learning to be a leisure-time manager is understanding and accepting the need for professional life-long development. The most important is the development of creativity through dance, art, and audio-visual possibilities.

In the 2002–2003 session, the course system was replaced by a level system and credit point-based studies. In 2003, the school was named Viljandi Culture Academy. In 2005 Viljandi Culture Academy joined the University of Tartu to adapt to the general changes in Estonian education and from the need to ensure the best possible quality of education. The curriculum of 240 ECTS covered higher educational general courses and specialized courses (pedagogical-psychological and creativity courses). In 2011, the community work module was added to the curriculum, which also included a general courses module.

In 2013, Viljandi Culture Academy was the first institution in Estonia to introduce obligatory entrepreneurship training for youth workers. The first pilot included 33 students. The academy's entrepreneurship training favours the development of business-ideas, interdisciplinary collaboration, and the emerging of new ideas with potential connections to the existing economic space. The education lasts for a year and ends with the presentation of the work and reflection. (Rõigas, Kährik, Mäger, & Männiste, 2016)

Over time, interest in studying from a distance has increased, as has the need to increase the number of accepted students. In 2017, 15 students in stationary studies and 25 in distance studies were accepted.

Today, in 2018, the aim of the curriculum is to train a specialist who is a creativity teacher with an applied higher education, who carries, values and cherishes Estonian culture, who is competent in pedagogy, applied pedagogy, and culture, who has cultural and social control and the function of integration and development in the working environment.

In 2017–2018, the curriculum consists of four years and 240 ECTS. In addition to the base module, modules on cultural education, pedagogy, leisure management, administrative, and creative work are included. In addition, there are four specialization modules in two fields, creativity education and activity education. Creativity education consists of creative activities and applied drama, and activity education of adventure education, games, and simulations. Notably, 36 ECTS of the curriculum is work placement.

The graduates find work within general or special education, at youth centres, and as specialists working with local authorities. Working as leisure-time managers or youth workers or organizing extra-curricular and cultural activities, the graduates of this subject can contribute to the development of education and/or youth work in general.

The challenges of developing youth worker education

The youth field in Estonia has developed rapidly and become more diverse in its methods, offering not only leisure activities, but also non-formal learning activities as part of youth work. On the occasion of 25th anniversary of youth work education in Estonia, Tallinn University's youth work lecturers wrote that these days, youth work doesn't take place only in traditional settings such as youth centres, camps, hobby schools, and youth councils. Instead, youth work has spread into many public spaces such as parks, beaches, shopping centres, museums, and theatres; therefore, youth work is more visible and perhaps better understood and appreciated (Dibou, Teder, & Rannala, 2018). We believe that youth work is adding value to formal education by supporting development of so-called soft skills, those that are somehow not the primary agenda in formal education settings in Estonia: social skills, communication, entrepreneurial ability, courage to try and to make mistakes, self-realization, international projects, team work, etc. (Rannala & Allekand, 2018). Estonian students show good results in PISA-tests[1], but opinions expressed by young people themselves in the Manifest of Estonian Youth (2017) suggest other dimensions behind the PISA-test young people do not want to be pressured by expectations of success or constantly measured to prove that the educational system works well in

[1] The Programme for International Student Assessment (PISA) is a triennial international survey which aims to evaluate education systems worldwide by testing the skills and knowledge of 15-year-old students. Students were assessed in science, mathematics, reading, collaborative problem solving and financial literacy.

Estonia, because it doesn't in every aspect. For example, young people expect more of the learning to take place in non-formal settings, more connections between knowledge and everyday life, and to carry out activities with adults as part of the learning process, and they want to be treated as partners by teachers (*Eestimaa Noorte Manifest*, 2017). These expectations and principles are fulfilled through youth work, and good examples are also offered by young people in Manifest.

These changes and expectations do present challenges for youth work education: if non-formal learning through youth work can be appreciated in formal learning, and results counted when assessing learning outcomes at school, the process of non-formal learning should be taken more seriously into consideration in youth work curricula. Supporting active citizenship becomes more and more important in youth work, especially considering that the voting age for local government elections was lowered to 16 years in Estonia in 2015. The concept of empowerment and social change becomes more important for Estonian youth work and therefore for youth work education; principles of empowerment and participation have been strongly present in youth policy documents for some time, but may not be evident in practice yet (Rannala & Allekand, 2018). Finally, planning and realising one's own professional growth in youth work and professional networks in youth work need more attention in youth work curricula. There will of course always be room for professional paid youth work as well as voluntary work, but for youth work education, professionalization is an important topic.

A multitude of information and choices are characteristic to contemporary society. There are possibilities to shape our own identities and change them along the way; everything is in constant flow or process of change (Bauman, 2003). This applies not only to individuals but also disciplines. Youth work can be considered a very postmodern discipline and practice; it is rather flexible to changes, being less formalized and much more dependent or based on young peoples' changing needs and wishes and local context. This means that youth work differs greatly across the world and even Europe, as our contexts, including history, are very different. Perhaps that is why we are facing a reality in which youth work has many and changing identities as well, something that makes youth work valuable and at the same time vulnerable (Co#sseé, 2016). In spite of that, we have found common ground in Europe, agreeing that youth work is educative, empowering, participative, expressive, and inclusive (Declaration…, 2015). These principles challenge our youth work education, in which facilitation of learning should come together with creativity, critical thinking, and support towards inclusion and participation. All these elements are surely represented in curricula of the three institutions delivering youth work education in Estonia already, but deeper and more conscious connections between theory, practice, changes, and trends in society are needed.

Conclusion

Throughout the 25 years of youth work curricula in Estonia, the format, content, objectives, and outcomes have changed. The curricula began with vocational training at Tallinn Pedagogical college in 1992 and was later developed into three independent curricula of applied science higher education in the youth field: youth work studies at Tallinn University, youth work studies at Narva College, and leisure-time manager and teacher studies at Viljandi Culture Academy. In the beginning, youth work curriculum was mostly related to other close disciplines: psychology, education, social work, health, sports, culture, and recreation. Youth work curriculum in Estonia has struggled for its own identity,

but not for separation or isolation from other disciplines. Youth work in Estonia has remained an interdisciplinary field combining social and educational sciences, humanities, and arts. All curricula are based on non-formal learning principles and offer many opportunities for work placement for students during their studies. The main conceptual frameworks and paradigms of youth work curriculum in Estonia are drawn from pedagogy, social sciences and social work, and arts and culture. In recent years, the objectives and learning outcomes of the youth work curriculum have been linked to Estonia's Youth Worker Professional Occupational Standard. The main idea is to prepare youth workers to work with various young people and in various youth work environments. In order to fulfil this objective, the studies support youth workers in developing their learning skills, creativity, and critical thinking and imbue common values of youth work such as inclusion and participation of young people.

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4 HIGHER LEVEL YOUTH WORK EDUCATION IN EUROPE

Tomi Kiilakoski

Introduction: Diversity

The diversity of the youth work field has been repeatedly noted in the theoretical discussions about youth work in the European and wider discourses. Social, political and financial conditions of youth work are different around Europe. Connected to this theme is the open-endedness, messiness or even amoeba-shaped nature of youth work in general.

We are reminded all over again that "we have to be aware of the different realities and underlying theories, concepts and strategies when we think seriously about youth work in Europe" (Schild, Vanhee & Williamson 2017, 8), that "casual observers of the everyday activities of youth workers might see little commonality in the structure, activities and purposes of youth work" (Cooper 2018, 4), or that youth work "is characterised by diversity, tension and development" (Declaration of 1st Youth Work Convention, 2) and that youth work faces the identity issue of determining what it actually is and that there is a need to articulate the philosophy and principles for the work with young people (Walker 2016).

And so on.

The diversity of youth field manifests itself in many levels. There are differences in a *semantic* level. The term 'youth work' it self has not until recently existed in all of the European countries. Some countries such as France have talked about socio-cultural animation (cf. Besse, Camus & Carletti 2017), and in the South Eastern Europe the methods of youth work were connected in the previous phases of history with the idea of youth care (Drasko 2017, 131). There are also differences in the way youth work *relates* to larger service system. Some countries view youth work as being attached to youth social work, thereas some countries would like to view youth work as an independent agent in it's own right. In some countries youth work lacks social and societal recognitions all together. There are differences in the *target group* as well. Finding a balance between universal youth work meant for all the young regardless of their background and targeted youth work concentrating on the problematic young is a burning issue in lot of the countries. And then there is the perennial identity question: what is youth work, how it should be understood, how can we explain the tacit knowledge of youth work.

This has to do with the *methodologies* of youth work, but it's also a question about the *principles*, *concepts, theories* and *practices* of youth work. Given this diversity it is no wonder, that the need to define what the common ground of youth work is has been often seen as a requirement to unify the youth field. This is probably as much a theoretical (what constitutes our youth work community), a pragmatical (what do we do when we do youth work) and political (how could we promote youth work especially in the regions where youth work is not recognised) issue.

One of the strategies in overcoming the diversity is to talk about the need to arrive in some sort of shared understanding about how youth work education could be organised. In the influental recommendation on youth work the Council of Europe talks about the need to establish "a coherent and flexible competency-based framework for the education and training of paid and volunteer youth workers that takes into account existing practice, new trends and arenas, as well as the diversity of youth work" (Committee of Ministers 2017). The diversity is still recognised, but there are attempts to arrive at some common understanding on youth work through promoting youth work education. To achieve this, European studies on mapping the educational pathways have been launched. I have been taking part in this research, and will use the data of these projects in this article.

In this report, I am reading the results of the research group of David Cairns, James O'Donovan, Madalena Sousa and Vesselina Valcheva, and will in this paper develop a bit further their analysis. This paper continues the earlier work of mine done on the larger practice architectures of youth work (Kiilakoski 2018). Needless to say, I am greatly indebted and grateful for the work of the research group and to Ms. Tanya Basarab, who coordinated the research and was an invaluable partner in dialogue. I have drawn heavily on their results in analysing and structuring by theme the answers to the questionnaires sent to the national correspondents of the European Knowledge Centre for Youth Policy (EKCYP) and relevant ministries, institutions and bodies. Respondents from 41 countries answered. United Kingdom (England) and United Kingdom (Wales) provided separate answers, as did Belgium (Flemish), Belgium (French) and Belgium (German-speaking). Therefore, this chapter examines 44 different "practice architectures" of youth work, which are referred to as countries or regions. The analysis aims to point out the myriad frameworks of youth work education and learning in different European countries. To do this, I have applied the theory of "practice architectures" as developed by Australian educationalist Stephen Kemmis and his colleagues.

My argument in this article is that we do not get a clear over-view about youth work education, if we do not have a theoretical framework with which to analyse the larger structures of youth work in the country or in a region. To do this, I will be using the theory of practice architecture developed by Stephen Kemmis to analyse how youth work is supported, recognised, talked about and also taught in different European countries and regions. I will begin my article by briefly presenting the theory and how it could be used to talk about the practice architectures of youth work. I will shortly present the data of the study. In the first results sections I will group the 17 countries and regions in Europe which have university level education youth work (out of 43). In the following section I will more closely analyse what these results reveal about the way youth work in general is organised in different parts of Europe.

Practice Architectures

In our everyday settings, at work, at home, at hobbies, we are surrounded by different practices. These practices have evolved in time. They are connected to local histories as well as larger developments

nationally and globally. Youth work, too, can be seen as a practice, and so can different youth clubs, youth information and councelling centres, programs on digital youth work or outreach youth work practices. They all connect to the history of youth field in a given country and in a region.

Practices are shared and social. They are based on cooperation. Practices involve active commitment of their members, who participate in the social communities and who construct identities in relation to these communities. Social theory of learning emphasises that our learning is always related to participating in these practices. Etienne Wenger talks about communities of practice, which exist because people are doing something valuable together, they are "engaged in actions whose meanings they negotiate with each other" (Wenger 2008, 73). Through participating in these practices we become members of larger communities and consequently learn how other members of these communities do things, how do they talk about what they do and what they hold valuable. Practices are shaped by traditions, they have a history that continues to inform the present. Participating in the practices reproduce and transform existing dispositions held by an individual. (Kemmis 2014.) Education has been for centuries a central way to preserve what is valuable, useful and significant for different practices. Youth work education can be seen as a practice, which of course is based on different national realities which influence whatever shape youth work education may take.

A theory of practice architectures understands practices as being rooted in the concrete material sites, resources available and the words and concepts used. There is a particular language that is used by the community. In the case of youth work this means paying attention to how youth workers talk about what they do and why they do what they do. Practices are located in the physical and material sites. Youth work is done in a concrete arena and requires financial resources as well. There are also social conditions which determine how people are able to relate to each other. Youth workers may be forced to work in isolation or they can be part of larger professional networks. The theory of practice archititectures pays attention to three things, *sayings, doings* and *relatings*.

What the practitioners are able to do and to be is based on different *arrangements*. Sayings, doings and relatings are shaped by pre-existing set of conditions which can be called *practive architectures*. Practice architectures definitely shape the activities, but do not determine them. (Kemmis 2014.) According to this perspective, there is always room for human creativity, but this creativity does not happen in a vacuum. What the youth workers think and do is shaped by their understanding of youth work, of how things have been done before, what money is available and what are their partners in different networks. These are examples of preconditions of the youth work practice.

According to theory of practice architectures, the preconditions can be grouped to three categories which point out three dimensions (Kemmis 2014).

1) Cultural-discoursive arrangements (sayings), which shape how different things can be understood, reflected and debated. Different ideas and presuppositions about youth work create different understandings of youth work. Youth work understood as a universal service which should be provided by the state and should involve all the young people, youth work discussed as a means to do something to social problems, such as NEETs, violent extremism or social marginalisation or youth work imagined as a critical praxis which can be used to emancipate young people all create different possibilities of talking about youth work.

2) Material-economic arrangements (doings). Different activities take place within the practice. Material and economic arrangements enable charasteristic actions within practices. In youth work adventure education may require taking a trip to a national park, music activities require

amplifiers, mics and mixing table and digital youth work can be done if the mobile phones are good enough, to name only few examples.

3) Social-political arrangements (relatings). These arrangements make possible different social and organisational roles, they enable people to work in teams and networks. A modern example of different relatings is a new form of youth work currently in development, a rail road youth work, where youth workers travel in trains and meet young people on the move and talk to them in the stations and nearby areas. This form of work is based on co-operation between different stakeholders, including police, guards, railroad company and others. (Malm 2018.) This form of work is enabled because certain social and political arrangements favour this sort of work.

The practice architecture perspective is a useful tool in understanding how different arrangements influence the practice. It also helps in paying attention to different relevant matters when trying to understand different practices. It has mainly been used to 'zoom in' the practices (Nicolini 2012) and understand how different professional work in a concrete settings. The theory can be modified to pay attention to larget things as well, to 'zoom out' and look at different national practices which shape the education of youth work (Kiilakoski 2018).

The terms zooming in and zooming out are formulated by Davide Nicolini. His idea of studying the practices requires looking at them in the larger context as well.

"Activities, in fact, never happen in isolation, and to a large extent they cannot be carried out of independently of other practices. ... All practices are involved in a variety of relationships and associations which extent between space and time, and form a gigantic, intricate, and evolving texture of dependencies and references. ... For this reason, the study of practices cannot be limited to focusing on the details of their accomplishment, and requires instead that we also strive to appreciate how the local activity is affected by other practices; how other practices are affected or constrained or enabled by the practice under consideration; and what are the material consequences of such relationships." (Nicolini 2013, 229.)

Using this perspective, an analysis of the education of youth work may be enriched if education is studied in the context of other structures of youth work. To quote Nicolini, "In order to understand what happens here and now we also need to understand what happens somewhere else – next door, or much further afield." (Nicolini 2013, 229.) It is to this task I now turn to, first by documenting what is the state of university level youth work education in Europe and secondly examining how these university programs are connected to other structures of youth work.

Youth Work Education In Europe

The respondents (European Knowledge Center for Youth Policy correspondents and/or relevant ministries) were asked a question about formal and accredited courses in youth work. They were also asked to provide information about if these courses are full time or part time, what are the providers, what is the title of the course or a program, the duration of the program and the number of approximate participants since the commence of the course. The latter question proved out to be difficult. In this paper, I am concentrating on the bachelor's and master's level courses in different countries.

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Out of 44 countries or regions studied, 17 had university level degrees courses on youth work[1]. To express this quantitatively, 40 per cent of the counties and regions studied had university degree education on youth work. This too points out to the considerable diversity in the youth work education in Europe. The availability of university education in youth work is still a dream for the future in majority of European countries.

Most of the curricula of the university programs are not available in English or in German. Due to this, detailed information on the content, theoretical background and basic principles of youth work education is not available in this study. Therefore any categorisations of the university education in youth work is likely to be only initial. All the same, perhaps grouping of the university studies will help in pointing out different theoretical frameworks in understanding what are the most significant background theories of youth work, and this will likely tell something about the role of youth work in the service system and in the society in different countries studied.

The 17 countries and regions which have university education on youth work can be grouped to in different categories, depending on what are the university programs available. These groups are *youth work or youth studies, youth policy* – related programs, *education* or *pedagogy* – related programs, and *social work* –related programs. One country was difficult to group. The background theories of youth work differ, and it is probably reasonable to assume that the educational programs in countries share this basis as well.

 Some countries can easily be categorized into one group. Estonia has university programs on *youth work* and *youth work management.* It is fairly straight-forward to categorise Estonia in a group where youth work education is based on youth work. Sometimes countries have numerous programs. For the simplicity reasons I have chosen to analyse a certain country or region in one group only. For example, in France five different universities deliver bachelor level education on *Licence* métiers de *l'animation sociale, socioéducative et socioculturelle* which clearly has connections to education and pedagogy. According to the respondents, four different universities in France have master's degree courses on child and youth-policy. I have chosen to analyse France as belonging to a group which bases youth work on youth policy.

First group includes seven countries and regions, Estonia, Finland, Ireland, Malta, Russia, UK (England) and UK (Wales). The programs clearly mention youth work or youth work-related activities. Estonia has programs on youth work and youth work management. Finland has programs on Civic Activities and Youth Work, Youth Work and Social Equality, and Youth Work and Youth Research. In Ireland there are programs for youth and community work, youth and Community Work Practice and for example on child, youth & families. Malta has programs on youth and community studies. Russia has numerous programs on youth work, for example on youth work organization, youth and community work. UK (England) has numerous programs, most commonly titled around youth and community work. UK (Wales) has numerous programs as well. Most common program title is youth and community work.

This group shares many common features. In all of seven countries or regions, there are many institutions offering programs, and one can study on different degree levels. They seem to be based on similar ideas about youth work as an independent social agent. Looking at this, it is probably easy to understand how this book and the background project was developed between the participating

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1   The methodology of the study supposes that if the expert respondents about youth policy and youth work say that a certain program prepares people to do youth work this can be taken as a fact. Therefore no external evaluations about the relevance of the programs for youth work have been made. However, it is possible that a more detailed examination would show that some of the programs would not actually qualify as youth work education programs.

countries of Estonia, Finland and UK. They all share similar ideas about how youth work education should be planned, delivered and though about.

Connected to this group are two countries which have programs on youth policy –related issues. France has degree level courses on child and youth policy. Greece has master's programs on European youth policies and culture.

Second group of consist of countries which emphasise the educative or pedagogical component of youth work. This group includes five countires: Bulgaria, Czech Republic, Iceland, Netherlands and Luxembourg. Bulgaria has master's and bachelor degree programs on non-formal education. Czech Republic has bachelor level programs on social pedagogy and leisure time; leisure-time based education and special education and a master's program on education specialized on health education. Iceland has bachelor level program on leisure studies and social education and master's level programs on Educational studies with an emphasis on leisure studies. Netherland, which has a dual sector model on higher education, has bachelor's programs on social Pedagogical Care and Cultural and Community Education. There is also on bachelor's program on social work which makes categorizing Netherlands a bit difficult. In the university of Luxembourg there is a program on educational and social sciences.

Third group consists of two countries, Germany and Flemish Belgium. The former has a dual sector model and youth work can be studied in the universities and in the universities of applied sciences. The most common programs are on social work with special emphasis on youth or in youth social work. In Germany youth work and youth social work are different agents, al though there are some overlaps as well (Thimmel 2017). In Flemish Belgium there are bachelor's degree programs on social and cultural work and master's program on social work.

The case of Latvia could not be categorized in any of the above caterogies. In the universities of Daugavpils and Liepaja there is a master's program where students can learn how to become Career Counsellor and Youth Affairs Specialists. This perhaps reflects the historical connections between youth work and the employability issues in the region.

Majority of European countries and region studied (60 per cent) do not have university level education on youth work. The theoretical backgrounds of youth work seem to differ considerably, at least based on the translation of titles given by translators. Youth work can be understood as a tradition in it's own right, as a form on non-formal or leisure time education or as being close to social work. This reflects the diversity of youth field in Europe as well: there is not a common understanding of how youth work is located in the universities. One should not make too strong conclusion based on titles only. What is perhaps more illuminating is analyzing how different structures of youth work support education of youth work.

The above grouping of programs of youth work probably highlights different ways of seeing youth work. Youth work can be seen as independent tradition, as a social field closely connected to different forms of social work and as a non-formal pedagogical activity. It should of course be noted that the concepts of social work and education in different European realities are far from being uniform. The grouping above should be seen as only elementary classification, and there is clearly a need to further analyse the curriculum content to better explicate what are the cultural-discoursive conditions (to use Kemmisian terminology) of youth work more.

Zooming Out

The perspective of practice architectures points out that anything youth workers are *doing* is always closely connected to *sayings* and *relatings*, that is, on the broader social, material, economic and discoursive context surrounding youth work. And consequently, learning to be a youth worker is influenced by the social context as a whole and is dependent on the existing practices. The education of youth workers, too, is dependent on the larger practice architecture. Youth work, like any other practice, cannot be thought outside of a social context which shapes youth work – and this social context is in turn to some extent shaped by youth work practice as well. This way, looking at educational pathways of youth workers through the perspective of practice architecture theory is one way of meeting a challenge of avoiding a narrow perspective of youth work as methodisation, of describing youth work only through the activities and ways of working with and for young people (Coussée et al. 2010). This is one theoretical approach of looking at the youth work context as a whole and having a systemic approach.

Only 17 out of 44 countries or regions have developed degree-level higher education on youth work. This springs about a lot of questions. Why haven't other 27 countries created these structures? Are there common features in the countries or regions which have degree level university education on youth work? If 17 countries or regions *do* youth work education, is this also connected to how to *talk about* youth work and how youth work *relates* to other fields of society? And practically, what can be done to promote youth work education?

In earlier work I 'zoomed out' on the youth work practice architectures of youth work. I looked at eight categories on youth work, corresponding to three set of arrangements described in part II of this paper. These categorisations were as follows: is there a legislation on youth work, is there a competency description of youth workers, is there a way to evaluate quality, is there higher education, is there vocational education, does the state support non-formal education on youth work, are there sustainable career paths and are there associations of youth workers. The aim was to analyse the strengthness of the youth work architectures. The results proved that there are huge differences in Europe and also that these differences could be analysed using the theory of practice architectures. (Kiilakoski 2018.) I now use this categorisation to analyse further the availability of university education on youth work.

Out of 17 countries or regions having university education on youth work, eight countries or regions (Estonia, Finland, France, Germany, Ireland, Luxembourg, UK (Englang), UK (Wales)) have legislative definitions on youth work, competency description and/or quality assurance, vocational education, state support for non-formal learning, sustainable career paths and associations for youth works. These countries or regions have long traditions on youth work, an articulated idea about youth policy and structures which help to talk about youth work, evaluate it, do it, help younger youth worker generations to become more professional and connect to each other.

Flemish Belgium, Czech Republic, Iceland, Malta, Russian Federation and the Netherlands belonged to a group of countries which have fairly well set-up practice architectures on youth wok. All of these countries have legislation on youth work. They also have either a competency description or youth work quality framework. What distinguishes this group of countries from the previous one is that they do not all have sustainable career paths for youth workers and the money for non-formal education for youth workers might come from the European sources in stead of national ones. One can conclude from this, that the availability of higher education on youth work does not by itself mean that there identifiable and sustainable working careers on youth work.

Bulgaria allocates money to non-formal education of youth workers, has a Youth law and has a suggested set of skills for youth workers. Latvia has a youth law and has identifiable career paths. Greece has an association for youth workers. Otherwise countries lack the other indicators of youth work practice architectures.

In the majority of countries having higher education on youth work the practice architectures of youth work seem to be fairly strong, having legislation, providing support and having sustainable career paths for youth workers. However, this is not the case in all of the countries. The egg/chicken dilemma of youth work practice architectures seems to remain: does the availability of higher education create strong architectures for youth work or do the strong architectures create conditions for higher education?

Concluding Remarks

Higher education programs in youth work do not exist in a lot of European countries. University education is mostly available in countries that have strong youth work architectures, including financiation, ways of explicating what youth work is and what it provides to society and resources for youth work. Sometimes the field of youth work might be hesitant about the value of formal education. Is it really needed? Wouldn't the perspective of social learning rather say that learning is about participating in the communities in stead of formal education?

If one talks about practice architectures instead of looking at an individual youth workers, the answer would be that we probably do need youth worker education. The importance of education could be formulated this way: if there is education on youth work, this implies at least three things. Firstly, there is a social field of youth work that is recognised as a profession and that has a distinct character. Secondly, that the youth work tradition is worth thinking, talking about and teaching to others as well. And thirdly, that the government is willing to spend money and provide other resources for youth work and give it academic prestige as well.

Perhaps one problem is the connotations given to the word education. One might confuse education with the mere schooling. According to Stephen Kemmis, schooling is only a fraction of education and sometimes elements of schooling might even be non-educational (Kemmis & Edwards-Groves 2018, 147).

"Education is the practice that goes on in formal settings, non-formal and the informal settings. Schooling, by contrast, is a process that goes on in the formal settings of educational institutions." (Kemmis 2014, 46.)

If this perspectice on education is adopted the answer might be fairly straight-forward: we need the full scope of education, including the formal education, but education needs to be educative.

Critical perspective on education is justified as well. French sociologist Pierre Bourdieu has analysed educational institutions from the perspective of power. He has said that educational institutions are providers of social magic: they create diffences by providing certificates. This act divides people to two categories, one with education and degrees, one without these (see Bourdieu 1991, pp. 100-101). The education of youth work enables one to talk about youth work as a distinct activity and expect a certain amount of social recognition. It also creates a distinction between educated, professional youth workers and youth leaders working on a voluntary basis. If the practice architectures of youth work are not strong, this might create difficulties.

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The theory of practice architectures also points out the ethical basis of practices. A practice is based on the idea how to live a good life. The value basis of youth work with the emphasis on democratic participation, human rights and the importance of young people as a resource, not as a problem are all examples of the connection between good life and practice. Therefore any talk about education needs ultimately to talk about education as helping inviduals to learn but also about developing societies. Again, this point is well formulated by Stephen Kemmis:

"Education is a process of individual and collective self-formation, a simultaneous process of growing good citizens and good societies. The discourses of educational policy in the West is conceptualized as nothing more than decontextualized learners in the interests of the economy and the state." (Kemmis 2014, 47.)

Youth work education which helps individuals to learn to become members of youth work communities but also influences societies so that they can be better for the young – now that is a healthy reminder why we need proper education on youth work.

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5 A GLOBAL PERSPECTIVE. THE INFLUENCES UPON UNIVERSITY YOUTH WORKER EDUCATION PROGRAMMES IN AUSTRALIA, CANADA, NEW ZEALAND AND THE US.

Jennifer Brooker

Introduction

What a youth worker is and does might appear to be obvious. However, national definitions and expectations applied by governing bodies and funders complicates the matter further so that disciplinary and practice boundaries are far from clear (Smith 2013).

Numerous job titles in every country, including Youth Therapist, Family Care Manager, Indigenous Youth Worker, Residential Care Worker and Youth Alcohol and Other Drugs Worker highlight the complexity and variety of the roles available. All have the common element of working with young people despite different settings, work hours and programme outcomes (Smith 2013).

This in turn has implications for the education and training of those working in the youth sector. Youth workers require a sound knowledge and understanding of the cultural, economic and political factors which impact upon the daily lives of the young people in their care and the diverse communities in which they reside. By providing this, there is a greater likelihood of youth workers successfully addressing the multitude of scenarios they can face in their daily practice.

This chapter will identify the major influencers upon university youth worker educational offerings in Australia, Canada, New Zealand and the USA as of 2019, including local practice frameworks and government policies. There will then be a brief look at the similarities and differences of the university programmes offered at each of the four sites.

Every youth work graduate requires the necessary knowledge, skills, attitudes and values that allows them to undertake their work to the best of their ability upon the completion of their studies. In 2019, the diverse nature of the youth sector is further complicated by the perennial ethical issues of confidentiality and balancing the autonomy, control and further self-development of young people with the ideologies, needs and requirements of government funders, boards and other responsible agencies (Bowie 2005, Davies 2012, Ord, Moustakim & Wood 2012).

However, there is no global definition of youth work, nor a uniform formula for preparing youth worker graduates. Rather, each nation has its own expectations of what a youth worker is and does,

and as a consequence a number of factors, including national practice frameworks and professional expectations, shape the corresponding university programmes offered in each country. For this study, we will focus on Australia, Canada, New Zealand and the USA.

Defining youth work

As discussed in the introduction, defining youth work has never successfully been accomplished, be that locally, nationally or globally. For some it is the integration of young people into their community (Martin 2002); for others, it is about providing informal education (Banks 1999, Batsleer 2008). With no global definition of youth work, each country creates their own definition according to what they determine youth work is. This is first shaped by government definitions and policy.

Government Policies

Horn and Lipman (2011:1) note that "The way a nation treats its young people is a barometer of its vitality and future direction."

The content of many university youth worker qualifications is first defined by the relevant government policies. In New Zealand, for example, the *Youth Development Strategy Aotearoa* (YDSA), (2002), the central government's youth policy, has been the basis of all qualification levels to date. Introduced in 2002, and currently under review in 2019, the YDSA promotes "…growing and developing the skills and attitudes young people need to take part in society, now and in the future" (MYD 2013). By providing integrated holistic services from a strengths-based approach, the focus moves away from seeing young people as a problem. Rather, New Zealand's young people are actively encouraged to be part of the solution and obtain their full potential as they gain a:

- sense of contributing something of value to society
- feeling of connectedness to others and society
- belief that they have choices about their future
- feeling of being positive and comfortable with their identity" (Gootman 2003, MYD 2013).

This is achieved by utilising the three key elements of the strategy: (i) helping young people develop quality relationships, (ii) connecting them and youth development to community activities and (iii) charismatic leaders who, with community organisations, are committed to youth development (Gootman 2003). Consisting of six principles, the YDSA promotes:

1) Acknowledging all aspects that create the 'big picture' of life, including a person's values, beliefs, the social, cultural and economic contexts and the trends encountered locally, nationally and internationally.
2) The importance of positive societal connections at all levels, especially with the family/whānau and the community
3) A consistent strengths-based approach that builds on a young person's capacity to resist risk factors by enhancing the protective factors in their lives.
4) The value of quality relationships
5) Participating fully to ensure young people have greater control over what happens to them in their lives
6) Good information based on effective research, evaluation, information gathering and sharing (MYD 2013, NYWNA 2011).

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In the US, the federal response to youth work is the draft policy *Pathways for Youth* published in 2013, by the Interagency Working Group on Youth Programmes (IWGYP). Never legislated, public consultation with a wide range of stakeholders, including young people, families and all levels of government organisations, provided "… a vision that acknowledges the importance of pathways to opportunity for youth that include meaningful connections and safe, healthy, and stable places to live, learn and work" (U.S. Department of State 2015). Global in its focus it aims to '… coordinate and amplify global youth policy and initiatives in three primary areas:

1) Engaging youth in honest two-way dialogue
2) Empowering youth as drivers of their own destinies through programmes on expanded economic opportunity and skills building
3) Elevating the voice of young people in global affairs and amplifying the issues that affect them (U.S. Department of State 2015b).

The last formal national youth policy in Australia was the *National Strategy for Young Australians,* put forward by the Rudd government in 2010. The then Prime Minister, Kevin Rudd, stated that the policy "… reaffirms the commitment we all share to ensure that young people develop the confidence, resilience and skills they need to be involved and productive citizens" (2010:3). In 2019, Australia does not have a national youth policy; however, each of the six State governments has written one and various State youth advisory councils have produced documents relating to working with Australia's youth, such as the Youth Advisory Council of Victoria's (YACVIC) *Code of Ethical Practice – A First Step for the Victorian Youth Sector* (2007). It is these documents which fill the policy void within the sector.

Canada also does not have a national youth policy, but in February 2018, the Canadian government began the process of creating the nation's first national youth policy. More than 68 round table discussions across the country and over 10,000 online submissions identified education, employment, physical and mental health, the environment and climate change, and reconciliation work as the key issues Canada's youth feel most passionate about. The national government is now committed to creating "… a vision for youth – by youth – which can guide the priorities and actions of governments and society to ensure that youth are supported and their voices are heard and respected" (canda.ca 2018). The process continues at the time of writing in early 2019.

However, that is not to say that the Canadian youth sector has been without youth policies. Rather, as in Australia, each of the ten Canadian provinces and three territories is responsible for their own social welfare sector and as such wrote and implemented their own youth policies.

Practice Frameworks

Each country has a predominant practice framework which is the first element which shapes the corresponding university programmes in youth work in each nation. For the four nations in this study these are:

- Positive youth development (Australia, New Zealand, USA) – a strengths-based approach that engages youth as active agents in all aspects of their communities and to utilise their 'strengths' so as to shift the focus away from seeing young people as a problem (IWGYP 2013:7, youth. gov 2016). Integrating holistic services from a strengths-based approach, this is reflective of Maori youth development practices (NYWNA 2011)
- Therapeutic Care (Canada) – helping the child or young person to form meaningful relationships within their integrated environments (home, school, youth centre, institutional setting,

etc.) which actively includes the family and all other key people in the child and young person's life (Whitwell 2002) and is based on five broad domains:

1) Professionalism
2) Cultural and human diversity
3) Applied human development
4) Relationship and communication
5) Developmental practice methods (Curry, Richardson & Pallock 2011).

New Zealand is unique in that it openly acknowledges that the youth sector works with three other comparable philosophies which echo the positive youth development and community aspects of the YDSA, namely (i) Circle of Courage, (ii) *Te Whare Tapa Wha* (The Four Walls) and (iii) the teachings of Urie Bronfenbrenner (1917 – 2005).

The Circle of Courage, a model of youth empowerment, is an integration of the best of Western education, positive youth development research and the traditional child-rearing values of the Lakota people of North America. Depicted as quadrants on a medicine wheel, each quadrant represents the four developmental values of belonging, mastering skills, independence and generosity. If one quadrant is missing or damaged, then behavioural problems can and are expected, so helping young people to find positive behavioural interventions that will enable them to overcome negative responses to their circumstances is important (Brendtro 2013, Martin & Martin 2012, Reclaiming. com 2013). It is a rare youth worker in New Zealand who has not completed the associated Response Ability Pathways (RAP) training.

Te Whare Tapa Wha, or 'The Four Walls', the Māori health model developed by Dr Mason Durie in 1982, is also a traditional, cultural model, where a person's health is likened to the sides/walls and corners of a house. Each must be strong and laid on solid foundations if it is to remain standing and supportive. Psychological/mental, spiritual, physical and family/kinship health are the respective cornerstones and when these are out of alignment, disharmony occurs and must be corrected (New Zealand Ministry of Health 2015).

The last framework is based on the work of the Russian-born American psychologist Urie Bronfenbrenner whose ecological approach to human development states that interpersonal relationships are the culmination of the cultural, political, social and economic forces that impact our everyday lives. A set of stable relationships with trusted adults who believe in the young person and are expected to contribute to that relationship is very important and needs to be created and cultivated for successful personal development (Ceci 2006, Martin 2002, Martin & Martin 2012).

The Age Range of Clients

Again, there is no global consistency when it comes to defining what 'youth' is which sees practice around the world focusing on different age groups across a moving scale of 0 – 39 years of age. The United Nations defines young people as those aged between 15 – 24 years (United Nations Youth 2014) but the countries in this chapter take a broader approach.

In New Zealand, this translates to engaging with 12 – 25-year olds, while Australian government administrations work with the 10/12 – 25 age range. In Canada, youth are defined as those aged between 15 – 34 (Canada.ca 2019) and yet Canadian Child and Youth Care practitioners work with the lower limit of four years with a usual upper limit of 18 years of age.

The US draft youth policy framework *Pathways for Youth* (2013) stipulates that youth are predominantly those aged 10 – 24 years. This is then divided further into early adolescence (under 14), middle adolescence (15-17), late adolescence and early adulthood (18-24) in an effort to take into account the different developmental stages young people experience (2013:7). In 2015, there was a movement in the majority of American states to mandate that services continue to the age of 21, with some states increasing the upper limit to 23 years of age (Schneider-Munoz 2015).

By any other name

Around the globe youth workers are known by numerous job titles. For example, an audit in November 2014 of 'current' online youth work advertised positions in Australia on Job Seeker.com.au, identified only one *youth work* position. However, when the search was broadened (or reduced) to the word *youth* 119 associated posts were identified. Although all worked with young people, different settings, work hours and outcomes determined the specific details of each position which included Advanced Child Protection Worker, Child and Family Support Worker, Client Support Coordinator, Coordinator Home Based Care, Housing Support Worker, Intake and Assessment Worker, Practice Consultant, Programme Director, Residential Care Worker , Support Worker – Residential Rehab, Team Leader, Youth Coach Case Worker and Youth Programmes Worker (Job Seeker 2014).

New Zealand also uses a variety of different titles including *Rangatahi* (youth) development worker, and youth support worker/ facilitator/leader/advocate/pastor and/or minister, and in the US, again, there are numerous titles which reflect the various roles and settings of those working with young people across the 50 states. This includes CYC practitioners which took a decade to define as '… an established worker who is competent across all practice' (Eckles 2017).

Canada is unique in that, for the most part, it is CYC practitioners and workers who undertake the work with young people and this is regardless of where they work.

The Influence of Professional Associations

Each of the countries in this study has a professional association which represents the youth and those who work for and with them and recognise that those who make up the workforce need to be fully supported to maintain the identified professional standards that have been set.

> *"We profess to young people that we will genuinely care for them, that we desire to form an authentic, quality relationship with them, and support their positive youth development" (Arataiohi 2019).*

For example, the need to promote a 'competent and stable workforce' in North America came from the very real concerns that many entered the field without any suitable training. With no federal youth policy available for guidance, safety concerns for clients, high staff turnovers and poor career development opportunities led to questions on how to best support those working with America's children and young people (Curry, Eckles, Stuart & Qaqish, 2010, Schnieder-Munoz 2014).

Canada's Council of Canadian Child and Youth Care Associations (CCCYCA) has been the national networking organization representing the various provincial associations since 1986. Promoting and encouraging professional development, advocacy, recognition of the work undertaken and network-

ing opportunities, including professional development opportunities and conferences is how the CCYCA supports its members and the sector (CYCCanada 2019).

On 18 May 2017, Korowai Tupu o Ara Taiohi:Te Tōpūtanga o Ngā Kaimahi Whanaketanga, the Professional Association of Youth Workers in Aotearoa New Zealand, was launched. Built on the previous work of the National Youth Workers Network Aotearoa, which had presented the youth sector with a code of ethics 20 years earlier, the new association has established a foundation of nine core competences which all members must demonstrate through their application of knowledge and practice before being granted membership:

1) The context of young people
2) The text of youth work
3) Bicultural partnerships
4) Building connectedness
5) Quality relationships
6) The safety of young people
7) A strengths-based approach
8) Youth participation
9) Reflective practice (Arataiohi 2018).

Various Australian state associations, such as the Youth Workers Association in Victoria, have been (re)established, in a concerted effort to provide professional standards for the sector by the sector.

For many years the profession of youth work did not have an association that represented youth practitioners as its core business ... identified by the sector as a major gap in recognising the distinct professional knowledge, skills and specific expertise of Youth Workers. (YWA 2018).

For over 40 years, the Association of Child and Youth Care Practice's (ACYCP) has offered those working with American children, young people and their families training, scholarships, research and support.

We envision a society which recognizes, understands, and supports the essential role of child and youth care work in ensuring the well-being and success of children, youth, and families (ACYCP 2019).

In the USA, to address the fact that many enter the youth sector without a qualification, and in an effort to improve the professional standing of youth workers generally, the ACYCP. A jointly formulated an official certification process with the CYC associations of Canada. Taking many years to finalise, a benchmark was established by the professional community for the professional community. The resulting certification process is conducted by the Child and Youth Care Certification Board (CYCCB) utilises the *North American Competencies for Professional Child and Youth Work Practitioners* (2010). Those applying must demonstrate the full range of competencies deemed necessary through a seven-step process:

1) Pass a 75-item situational exam made from multiple choice questions taken from 17 case scenario examples set across a variety of practice settings to demonstrate the ability to apply the basic competencies to any given situation or setting.
2) Document the applicant's experience, higher education and training against the five CYC Certification knowledge domains of five broad domains: (i) professionalism, (ii) cultural and human diversity, (iii) applied human development. (iv) relationship and communication, and (v) developmental practice methods (Curry, Richardson & Pallock 2011)

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3) Provide two written peer references and a Supervisor Assessment that examines the candidate's consistency in 38 specific areas of knowledge and skills as demonstrated on-the-job, confirming the candidate demonstrates professional character, ethics, and behaviour consistently

4) Submit an acceptable Professional Portfolio (essays/activities which are peer reviewed)

5) Affirm their willingness to abide by the Standards of Practice for North American CYC Professionals

6) Affirm that they are not currently under investigation nor been convicted of any crimes that would exclude them from doing the associated work

7) Document membership in a professional association (CYCCB 2017:6).

Lasting two years, CYC Certified Practitioners are "… professionals sanctioned by the professional CYC community who have completed the most rigorous demonstration of competence in the field (ACYCP 2019).

On 7 February 2019, a news release from the ACYCP, the CYCCB and the Council of Accreditation (COA) announced that CYC Certification is now included within the COA Standards, a body of supporting, not-for-profit organisations whose aim is to promote quality services. This is a significant step forward for the professionalisation of the youth sector in the USA, and opens the way for more CYCs to become certified in the future.

Youth Work Education Providers

The number of youth work education programmes available to students varies from country to country with over 30 university undergraduate programmes on offer in Canada, half as many in the US, four in Australia and two in New Zealand. All are delivered by either Higher Education institutes, such as universities and polytechnics, or private training organisations.

Australia is unique in that universities can also deliver vocational education programmes and often do because these are seen as legitimate pathways into degree programmes. These same programmes may also be offered by vocational education (VE) institutes or Technical and Further Education (TAFE) in Australia, polytechnics in New Zealand and Community Colleges in North America

Qualifications

All of the available qualifications provide the same graduate outcomes, with the expected standards and requirements deemed necessary for youth workers. And although there are numerous similarities, the differences are also important to note.

Course Duration

Undergraduate students in Australia and New Zealand complete their youth work degrees in three years; Canada and the USA undergo four years of study. Students will complete, on average, four courses each semester except in Canada where students take a minimum of five courses per semester. Only Canada offers accelerated programmes for those with previous experience or a relevant and related previous study history, over 18 months.

Delivery

In each country the traditional face-to-face option of lectures and tutorials offered by universities is the most often employed. Utilising a variety of processes that would appear standard in each of the sites researched for this study, the most common are lectures and group discussions/tutorials, group work, practical exercises, mentoring, case studies, reading articles and media reports, journal preparation, supervision sessions with tutors and support staff, assignment preparation and agency placements.

In New Zealand the utilisation of various distance learning options was implemented in an effort to support students to achieve their educational goals. Conscious that many students are not able to relocate for study purposes due to family and work commitments, WelTec delivers the *Bachelor of Youth Development* in short teaching blocks of 36 hours of face-to-face delivery per subject. Students are supported by an on-line tutor throughout the year.

Kent State University, Ohio, offers a mix of face-to-face and online courses to their students with preference given to the former format because being in front of a class is seen as a safety issue and more personal and relevant when teaching about an industry that works with people, a sentiment echoed by others interviewed for this study.

Recognised Prior Learning (RPL), including significant previous work experience in the youth sector, is offered by most programme providers and is especially obvious in North America where Community College graduates are able to enter an associated undergraduate degree in the third year. In New Zealand, those holding a *National Diploma in Youth Work (Level 6)* and entering the undergraduate degree are eligible for seven courses to be cross-credited leading to fewer timetabled courses in the first and second years of study (WelTec 2011).

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Higher Education

All of the university undergraduate programmes surveyed for this study are Bachelor degrees whether a Bachelor of Arts, Bachelor of Social Science, Bachelor of Child and Youth Care or a Bachelor of Youth Work combination, with the possibilities of subsequent post-graduate studies.

The title of each qualification reflects the relevant youth industry practice framework. For example, New Zealand's *Bachelor of Youth Development* was written against the national youth policy *Youth Development Strategy Aotearoa* (YDSA) to ensure that graduates are well grounded in the policy. Promoting integrated holistic services from a strengths-based approach, it also draws strongly upon Maori youth development practices. Although the national policy is currently under review it is doubtful the undergraduate title will change.

In Canada, students work towards a *Bachelor of Child and Youth Care* reflecting that their practice will be with children, youth and families in a variety of settings that utilise everyday life events to facilitate change (Stuart 2009). Australian graduates will, for the most part, obtain a *Bachelor of Youth Work* focusing their practice with those aged between 10/12-25 years of age in a range of settings.

Vocational Education

With greater variation and academic progression possible, the vocational options are more often written for secondary students entering the sector, volunteers and existing workers working to gain

an award, certificate, diploma or advanced diploma. Provided by polytechnics, community colleges or vocational education providers, these are also offered at the university level in Australia and are deemed to be excellent introductions and pathways for future undergraduate studies.

New Zealand has a high proportion of unpaid volunteers of all ages in the sector who are encouraged to gain recognition for their skills. They are able to do so by attaining either a *New Zealand Certificate in Youth Work* (Level 3) - a foundation course for those new to the sector or already working in the field wanting recognition for their skills – or a Level 4 qualification which has been written specifically for workers wanting to improve their employment prospects. Progression is strongly encouraged, with the *National Diploma in Youth Work (Level 6)* recognised as the professional youth worker qualification for New Zealand. In Canada, a College Diploma or Advanced Diploma leads to graduates becoming Child and Youth Care Workers (CYCW) at the end of their two years of study. Moving onto an undergraduate degree is encouraged and students begin their studies in the third of four years, graduating as a Child and Youth Work Practitioner.

In Australia, vocational youth work students study either a *CHC40413 Certificate IV in Youth Work* (C4YW) or *CHC50413 Diploma of Youth Work* (DYW), both of which are of 12-months duration and 18 (14 core and 4 electives) and 21 (17 core and 4 elective) units of competency respectively. The *C4YW* was written for those who will '...develop and facilitate programmes for young people through a range of community-based programmes designed to address the social, behavioural, health, welfare, developmental and protection needs of young people' (CS&HISC 2019a:2). In contrast, the *DYW,* previously written for those who wished to be coordinators and/or supervisors within the youth sector, now focuses on providing training for youth workers who have the "...responsibility for the development and the outcomes of programmes and services for young people managed through a range of agencies and designed to meet the social, behavioural, health, welfare, developmental and protection needs of young people" (CS&HISC 2019b:2).

Differing graduate outcomes in Australia see HE graduates 'know what' (capable) as opposed to VE graduates who 'know how' (competent) by the end of their studies. This tends to be contrary to overseas offerings where the concept of capable *and* competent graduates is assumed to be complementary and built into every tertiary programme's curriculum as a matter of course by higher and vocational education providers alike (Belton 2009, Emslie 2009, Gabb & Glaisher 2006, Sercombe 2007). This is mainly because the focus of Australian pre-service education and training tends to be either very strongly theoretical, emphasising the sociological aspects of youth work that Australian universities shifted youth work curriculum to when they gained control from the 1970s onwards, or vocationally orientated competency-based learning.

Selection

The final number of students in every programme is often determined by potential enrolments and institutional capacity be that for a class size of 25 students or 500.

The selection process varies across institutions. A continued reliance upon the Australian Tertiary Admission Rank (ATAR) score that final year secondary school students achieve each year, is a practice that has not changed in over 20 years (Ministerial Review 1995) but experience can be counted when the process allows. This contrasts significantly with methods employed elsewhere which includes rigorous interviewing and the expectation that those applying have significant prior working experience of up to two years within the sector.

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It must be said that over time the selection process has been increasingly 'highjacked' by universities central administrations in an effort to cut costs. The result is that it is not unusual for academic staff to enter their first-year class 'blind' regarding the suitability of the students at the beginning of each academic year. The roll-on effect is that valuable time is lost as staff establish the base line on which students enter the programme. Attrition rates also tend to be higher as a consequence as a thorough vetting process in regards to suitability for the field is not undertaken prior to classes starting.

Staff are often to stipulate requirements for new students though. For example, previous experience, of up to two years, is almost obligatory everywhere other than Australia. Whether volunteering, teaching, counselling, social work, community work, church work, working within an *iwi*/Maori community or social service, or coaching young people in sport, all are seen as acceptable pathways into the youth sector and beneficial for those wanting to study for youth work (Careers NZ 2019). A first aid certificate is also required before beginning studies in New Zealand.

All students in every site must undergo a national police check before beginning the practical aspects of the studies to ensure they are not a danger to those they will be working with.

Curriculum Content and Rationale

The overall curriculum content of each programme, other than Australia, strongly reflects the local sector practice in each country, which can be directly attributed to strong connections with the associated youth work professions and the sector. For example, in New Zealand, remembering that every youth work qualification has been written against the national youth strategy, *Youth Development Strategy Aotearoa* (YDSA), the emphasis in youth development practice is evident at every level. Being so strongly linked to the YDSA though has long been noted as an issue. With the YDSA currently under review, WelTec, the provider of the *Bachelor of Youth Development*, has already made changes to ensure that the policy review will not impact negatively on its programme when they occur.

Theoretical academic studies

In Canada, subjects in therapeutic care practice are spread throughout each programme. Working with those aged from four years of age onwards, child and youth development features heavily and is spread across all years of study in every programme. Studying the family is also evident within each Canadian programme, emphasising that contemporary youth work practice in Canada "… meets the needs of children, youth and families within the space and time of their daily lives" (Stuart 2009:47). The family also holds importance in New Zealand, with subjects such as *Promoting Family, Whanau and Community Cohesion* delivered in the undergraduate degree.

In Australia, subjects are more theoretically focussed and about community work with students learning how to create programmes so youth can become involved in activities run for or by community partners. Ensuring that the 'individual child and their social and family context' are located within practice (DHS 2007:5) has not been a focus of pre-service training in Australia to date.

Health subjects are included in some programmes under a range of headings, with Canadian programmes more likely to include *Human Sexuality* (George Brown College, Toronto), *Mental Health Interventions* (Mount Royal University, Alberta) and *Psychology of Mental Health and Mental Illness* (Humber College, Toronto), reflecting the holistic therapeutic care approach. Other key health issues not obviously apparent in the delivery schedules.

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The legal aspects of the job are a common thread of study in many programmes although it varies greatly in regards to the emphasis given. For example, students learn about *Child and Youth Human Rights (*Mount Royal University) and *Legislation, Advocacy and Community Resources* (Humber College). *Legal and Justice Issues for Young People* (RMIT University, Melbourne) teaches the importance of understanding relevant legislation pertaining to young people and provides workers with an understanding of the legal system sufficiently including the relevant legal terms, Acts, court outcomes and the impact of sentences on a young person's life.

A key area of difference between programmes is the emphasis given to indigenous studies. New Zealand is the outstanding example. Acknowledging it is a bi-cultural country through its laws and policies, all Government documents are printed in both English and Māori. All youth work training includes compulsory cultural units, and an understanding of the importance of the Treaty of Waitangi, signed in 1840, and its impact on New Zealand's history and her people. Youth workers employed within the Māori community must also have a working knowledge of the language and culture before they are permitted to begin their work within that community. In comparison, youth workers in Australia and Canada, do not require any prior knowledge of the local indigenous communities before beginning working with them.

The number of theoretical youth specifically focused courses is also important to note as it is these which, in theory, distinguishes a youth work programme from any other programme delivered within a university or similar site. Most often beginning with an introductory subject such as *What is Youth Work?* (RMIT University, Australia) or *Introduction to Child and Youth Care* (George Brown College, Canada), Australian youth work programmes have the greatest emphasis on subjects with *Youth* in the title. With an average of seven subjects per programme spread across the three years of study, students complete subjects such as *Australian Youth Cultures* (ACU), *Youth Issues* (Edith Cowan University, Australia) and *Youth Policy, Civics and Culture* (Victoria University, Melbourne). Other than New Zealand's Certificate qualifications, this is not a usual occurrence and implies that every other programme could be seen as any other community focused programme if it were not for the qualification's title.

There is also the concern that some of the more pertinent issues relating to young people in the 21st century, such as alcohol and others drugs awareness, mental health, working with refugees and immigrants, and IT, are not included in the curriculum taught to youth work students. How and if these issues are addressed is left to the responsibility of the respective educational institutions who, for the most part, work in partnership with their professional associations and affiliated youth agencies.

The only universal subject across every undergraduate programme is research methodology. Most often introduced in the second semester of second year, the research units continue until the end of each programme. Bringing their research skills into an area of interest that students have negotiated with the lecturers and tutors, the aim of the final dissertation is to provide the practical and theoretical perspectives that make students grounded practitioners in the youth sector. The importance of the skills learnt are seen as essential for various aspects of their future employment opportunities and provides additional research for a sector.

The opportunity to choose an elective to study an area of personal interest is offered to most undergraduate youth work students. The number of times this is offered during a programme varies greatly between universities, from once a year to every semester

Emphasising the theoretical aspects of youth work a graduate requires, these subjects provide the *why* students will work in particular ways with young people.

Professional studies

All youth work students must complete related professional studies. Again, reflecting the practice framework particular to each country, common topics emerge upon closer inspection such as communication, counselling, and ethical studies. CV writing, applying for a job, ethical behaviour and dressing appropriately for the role are evident when you drill down into the relevant course content. Delivered as both theoretical and/or practical subjects that may feed directly into work-integrated learning opportunities, the emphasis given by the educational provider varies. Increasing in importance as the qualification moves towards its completion, subjects specifically supporting students in their field placements vary across every programme and are an institutional rather than national decision. Creating, delivering and evaluating programmes is taught to all students, for both group and individual settings, with group work evident in every programme. Only Australian VE qualifications offer *Occupational/Work Health and Safety* as a compulsory subject.

Practical Studies

All youth work programmes offer students the opportunity to gain valuable practical onsite experience in youth organisations. Timetabled to occur each year of study in every country other than Australia, the emphasis placed is often determined by outside factors. Primarily this is a professional body which determines the appropriate number of hours students must complete so they can be deemed competent and work-ready upon completion of their studies. In Australia, this is not the case and HE youth work programmes have been allowed to set their own terms. Tending to schedule less than ten per cent of study time to this important aspect of study. All other programmes timetable between 33 – 50 per cent of a student's undergraduate degree to working directly with the youth sector.

Students access field placements through a variety of ways, most of which are directed by a dedicated staff member. Work experience 'expos', or fairs, created for the purpose of showcasing what is available to students new to the sector are provided by some. Serving the dual purpose of connecting students with youth organisations directly and showing students the wide range of work possibilities. In each case, the organisation of placements is the responsibility of the student; however, staff are very active in supporting students to secure a placement if difficulties arise.

Students studying in New Zealand must have their placements organised before being accepted into their programmes. Confirmed at the selection interview, a representative from the youth agency must also attend, or at the very least provide supporting evidence to show that they understand the commitment the student is undertaking. This is important because students must be released from their 'normal' work duties to attend classes which are delivered in blocks of study time.

Academic Support Studies

The importance of supporting incoming students to succeed in their studies from their first day on campus is seen to be important by all. Designed to teach students how to read academic texts, write an essay and other relevant documents, etc., the reality of provision is inconsistent.

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Assessment

Assessment for each programme could be deemed as standard with students completing a range of tasks including essays, case studies, reports, reading relevant documents related to work tasks students will undertake in their daily work lives, presentation work, both as individuals and in groups, field placement and the associated assigned tasks which varies between sites.

The difference relates back to the emphasis placed on the overall focus of each programme with the majority deeming that students must be able to demonstrate the application of the theory learnt practically when working with young people in the sector. Australian HE youth work degrees would appear to be the exception, emphasising a greater academic focus and minimal time in the field when compared to other qualifications.

Conclusion

A comparison of HE and VE youth work education programmes in Australia, Canada, New Zealand and the USA shows that there are as many similarities as there are significant differences between the university programmes offered. Each reflects the relevant local practice framework pertaining to each location, as well as the job expectations and associated outcomes. Similarity is also seen in the methods of delivery and assessment, yet differences are apparent in regards to the specific curriculum content focus. The balance between the theory and practice aspects for the most part, is consistent across the board.

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SECTION TWO:
KEY THEORIES, THINKERS AND PEDAGOGIC APPROACHES

6 KEY CONCEPTS OF YOUTH WORK IN YOUTH WORK CURRICULA

Ilona-Evelyn Rannala, Michael A. S. Gilsenan, Martti Martinson, Ursula Roslöf

Introduction

Whenever youth workers, youth (work) researchers or youth policy makers meet, there are always ongoing discussions about 'what youth work is and what it is not'. These discussions are still prevalent at the national, European, and global levels (see Walker, 2016 and IDYW, 2018). There is a reason behind it – youth work is a very contextual practice and, certainly, our histories, but also present, including culture, education, economy, social problems *etc*. differ. For some countries, youth work is a rather new practice and profession– for example, for post-Soviet countries – but there are other countries where youth work already has long traditions and roots. So, understanding the differences, but appreciating similarities, is important. While discussions about 'what is youth work?' are continuing, there has at least been some agreement expressed in the Declaration of the 2nd European Youth Work Convention (2015) which states that youth work is:

1) educative
2) empowering
3) participative
4) expressive
5) inclusive.

Connecting to this shared understanding about the essence of youth work, this chapter will introduce some of the key-concepts which have influenced youth work in Europe: non-formal and informal learning in youth work, empowerment, participation as well as cultural youth work. Some examples from Estonia, Finland and England, with a glimpse of Australian youth work and US youth development work will be presented. The authors will explore how the concepts have developed and been used in youth work, keeping in mind different contexts of the countries. As all the authors are involved in teaching youth work, some examples on how the key-concepts are integrated into university curricula will be presented together with examples of everyday youth work practice. Examples in this article are illustrative and do not cover everything about the key-concepts in youth work curricula of the universities mentioned in the article or youth work practice in the countries identified.

This chapter aims to give a short overview of the key-concepts in youth work, also providing a very brief introduction to some of the authors and theories behind them, but mostly addressing the values, contradictions, and dilemmas behind the concepts, also taking into account contextuality of youth work.

Non-formal and Informal Learning in Youth Work

Educative being of youth work brings in terms like 'non-formal education' and 'non-formal learning'. Non-formal education and learning, but also informal education and learning are terms often confusingly used in English language literature (Colley, Hodkinson & Malcolm, 2003; Duke 2001). The use of the term 'non-formal' in educational contexts has become increasingly unfocused. On the other hand, there has been a change of the discourse from 'education' to 'learning' (Rogers, 2014). 'Learning' finds its place in youth work more easily than 'education', as the latter term is more often 'exclusively owned' by schools and therefore considerably institutionalized leaving the learner-perspective aside more easily (Walker, 2016).

The term 'non-formal education' was first defined by Coombs and Ahmed (1974) as 'any organized, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children'. It was mostly seen as an alternative or extra possibility in circumstances where formal education had failed or was not accessible (Fordham, 1993). Therefore, non-formal education was seen and still is seen as important and key for the **empowerment** of underprivileged groups. On the other hand, after Maastricht Agreement in 1992 with more coordinated educational policy between EU member states and with the rise of lifelong learning framework after Lisbon Strategy in 2000, the discourse of non-formal education changed the direction slightly by bringing in the understanding and statement of 'learning to all' (Naumanen, Leppänen, Rinne, 2008). This understanding is strongly connected with the principle of youth work being **inclusive**. Rogers (2014) argues that the birth of the concept of lifelong learning is the turning point of the discourse from 'education' to 'learning' and draws attention to:

1) the aim of lifelong learning, which tries to bring together and accept learning in all settings: formal, non-formal, and informal.
2) the danger in assuming that participation in any kind of a learning situation will definitely lead to 'real learning'.

Real and long-lasting learning cannot be guaranteed just by participating in either non-formal learning programs or by engagement in formal education systems, where you can complete your studies and pass your exams, but forget the knowledge later. So, instead, Colley, Hodkinson and Malcolm (2003) argue that separation of formal, non-formal and informal learning is not necessary from the viewpoint of the learner as real learning can occur in any of these settings. The question of how learning outside of the formal educational system is translatable or transferable into the language of the formal system (and may be for the society in general) is the remaining dilemma as the formal educational system is a much earlier social construct: historically approved, but also therefore privileged and dominating whenever we talk about learning (Norqvist, Leffler, 2017). This is the reason why placing youth work on the educational continuum, understood by many, can be seen as important (Walker, 2016). From the 1980s with the birth and funding of EU youth programs non-formal learning through youth work has had special attention. Indeed, it has been one way of explaining what youth work is about and what its value for the society is (Kiilakoski, 2015).

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The definition of non-formal and informal learning used in youth work is mostly (at least in connection to EU youth programs) as follows:

Non-formal learning is purposive but voluntary learning that takes place in a diverse range of environments and situations for which teaching/training and learning is not necessarily their sole or main activity. These environments and situations may be temporary, and the activities or courses that take place may be staffed by professional learning facilitators (such as youth trainers) or by volunteers (such as youth leaders). The activities and courses are planned, but are seldomly structured by conventional rhythms or curriculum subjects. They usually address specific target groups, but rarely document or assess learning outcomes or achievements in conventionally visible ways. Informal learning at least from the learners' viewpoint is non-purposive learning which takes place in everyday life contexts in the family, at work, during leisure, and in the community. It does have outcomes, but these are seldomly recorded, virtually never certified and are typically neither immediately visible for the learner nor do they count in themselves for education, training or employment purposes. (Chisholm, 2005, 4)

This definition brings in some questions not yet entirely addressed in everyday practice: do youth workers plan non-formal learning, do they choose methods and environments according to the purpose, do they assess it?

Non-formal learning in youth work is often aimed at developing social skills, creativity, cultural competences, language competences and through that it can either be seen as adding extra value to formal school curriculum or as the alternative learning-path (see Norqvist, Leffler, 2017; Rannala, Allekand, 2018). Considering the model of 'qualified differentiation' in education – there can and should be different equally appreciated educational (learning) trajectories which take into consideration abilities and interests of students, but also the question of what competencies are needed in the changing society these days (Mørch, 2003). At the same time, the aspect of how well youth workers are prepared to facilitate non-formal learning activities as planned, methodically thought through and assessed or meaningfully discussed, may have been underestimated so far (Rannala, Allekand, 2018).

Another question without a clear answer is the balance between informal and non-formal learning in youth work as many would argue that the main value of youth work is within informal learning, which takes place in trustful relationships between youth workers and youth in everyday situations at youth clubs or centres. So, on one hand, adopting the concept of non-formal learning helps to explain the educational value of youth work but, on the other hand, it has brought some formality into the youth work, as non-formal learning is planned, systematic and evaluated or reflected educational activity. Discussions for and against measuring, evaluating outcomes or other ways of 'formalizing' youth work are rather strong in some youth workers' professional communities here and there (see Ord, 2016; Kiilakoski, Kinnunen, Djupsund, 2018).

Non-formal learning as a valuable part of youth work seems to be more important in countries where youth work stands closer to education and culture than to social work: Finland and Estonia, for example. In the both countries youth work is coordinated through ministries of education and the core principle of youth work 'opened to everyone' or 'accessible to everyone' is manifested (Ministry of Education and Culture, 2017; Republic of Estonia Ministry of Education and Research, 2014)). This core principle is indeed well connected with the discourse of the lifelong learning framework 'learning possibilities to all', and with the principle of youth work being **inclusive**. Therefore, for example, at Tallinn University in Estonia there are subjects like 'Inclusive Youth Work', 'Non-formal Learning

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Environments and Methods', 'Learning-friendly Environments', and 'Meanings of Lifelong Learning' included on the diploma and Master studies levels. The School of Educational Sciences of Tallinn University has three academic study areas, and one of them focuses on lifelong and non-formal learning, where curricula of youth work and adult educators nest. Strong cooperation between youth work and adult education students and academics supports peer-learning during studies and practice, joint research and other activities which aim to improve (future) youth workers knowledge and skills as facilitators of non-formal learning.

Empowerment in Youth Work

A much contested and somewhat elusive concept, empowerment, gained prominence among people of work professions across England in the early 1990s. A somewhat sceptic opening line in Jeffs (2005) reads, *'in the 1970s we had enfranchisement; 1980s participation; 1990s empowerment and now citizenship'* and, according to Morley (1995, p.1) referencing the National Youth Bureau (1990), *'The word even appears in ministerial documentation regarding the role and responsibilities of professional workers in relation to young people'.* Arguably (as the last three words of the above-given sentence in Jeffs suggest), in the recent years the term has become less of a buzz word in the service sector. Nonetheless, it is still very much the common parlance of the day to day discussion amongst service sector professionals. Such uninterrogated use of the term in the public discourse has, for many years, necessitated an exploration of its various meanings and usage across Youth and Community Work Courses. At the Youth and Community Work programme in Newman University, whilst there is no specific module on empowerment, the term is often discussed across the cohorts in modules such as Principles and Practice, Intersectionality and Critical Pedagogy with further interrogation of the concept in the three-hour long tutor group sessions aimed at exploring the relationships between theory, practice, the self and wider society.

In problematizing what might initially appear to be a progressive concept, questions focusing on the nature of power are raised: is power a 'thing' that can be acquired, does power equate to physical attributes or material resources, is power a way of understanding relationships on the individual, cultural or societal level? And following such questions, there are often further perplexities relating to how one might become empowered, one can give power, or whether power can only be taken. Who is empowering whom, for what purpose and who decides when someone is or is not empowered? And, indeed, what does this all mean for the practitioner and the young people they are working with?

Exploring the shifting ideology of public services in the 1990s, Morley (1995) asserts that the term, having once radical origins, has been usurped by the New Right. Where the power relationships between the teacher and students or the worker and the client were once problematized in order to bring about dialogue and interaction based on a privileging of the client/young person's/students experience (as per Freire 1996), we now see a marketized approach where empowerment equates to individual self-sufficiency and the adoption of behaviours that encourage people to fit in rather than challenge the status quo. Citing France (1999), Crawshaw et. al (2000) make the point that youth work and research aimed at those viewed as 'at risk' is in danger not of empowering but exploiting through the imposition of 'expert' agendas on those who do not see themselves as disempowered. Such exploitation for the purposes of funding criteria (albeit with, perhaps, benevolent intentions) serves, in effect, to raise the profile of certain groups of people and open them up to surveillance and control.

It is this critical stance on this and a lot of other assumed foundational concepts that is adopted in the Youth and Community Work programmes of Newman University. Such a stance encourages students not only to develop an appreciation of the very real situations that the young people they work with are living through but also the potentially destructive power of uninterrogated assumptions inherent in practice undertaken in the name of empowerment. Perhaps, given the changing field in the UK that has witnessed the decline in generic, open access and universal services as well as youth workers becoming employed in a vast array of fix-term funded roles with quite specific client groups and targets, there is a need for further exploration into the nature of empowerment in such circumstances.

Participation

Given the large number of often contradicting definitions of youth participation, it is necessary to identify and understand the core essence of truly meaningful and progressive youth participation: participation of young people in decision-making is and should always be about sharing and distribution of power - from and between those that typically control the process to those they seek to engage (Farrow, 2018). Youth participation, therefore, can be defined as 'a process where young people, as **active citizens**, take part in, express views on, and have decision- making power about issues that affect them.' (Farthing, 2012).

It is important to acknowledge that youth participation is already a compulsory element and a guiding principle of youth work in a lot of countries. Furthermore, in some countries, such as in Estonia and in some states of Australia, such as in the state of Victoria (Youth Work Act, 2010 [Estonia]; YACVic, 2007), the principle of youth participation is enshrined in the relevant youth work legislation and codes of ethics. Outside of youth work, on the policy arena, participation of children and young people is supported locally, regionally, and internationally by various policies and programs, international treaties and legislation, most notably by the United Nations Convention on the Rights of the Child.

When considering youth participation, it is important to take into consideration changes in the external environment. The rising populism and nationalism across Europe and beyond, new and shifting forms of power and use and influence of technology are three of the main key factors guiding the discourse about youth participation in 2018 and beyond (Farrow, 2018). The concept of youth participation is closely linked to principles of democratic governance. Roger Hart (1992) notes that a nation is democratic to the extent to which its citizens are involved, particularly on the community level, and that for this reason there should be gradually increasing opportunities for children and young people to participate in any aspiring democracy, and particularly in those nations already convinced that they are democratic. Yakovlev (2003) somewhat widens the discourse and argues that treatment of its children is the litmus test of any government, however it may describe itself.

Youth participation is not merely one among a myriad of topics to be "covered" in the course of delivering youth work - it is a guiding principle of youth work and how youth work is to be planned, implemented, and evaluated. Whereas youth participation happens everywhere, not just in youth work, the onus and responsibility of championing meaningful youth participation often lies on youth workers. In other words, youth work has a solemn duty to practice what we preach: if we expect policy makers, service providers, schools etc. to involve young people in decision-making processes, we should make sure that we do it ourselves in our youth work practice.

As such, it is imperative for professional training of youth workers to properly address the concept of youth participation. Using the example of youth work curricula in Tallinn University in Estonia and Victoria University in Australia, where youth participation is a dedicated standalone unit of study, in both of these universities, the aim of this standalone unit is, on the one hand, the principles inherently connected to participation: power, active citizenship, social exclusion and inclusion, rights etc. and, on the other hand, understanding the process of participation: introducing youth participation models such as Hart's Ladder, Shier's pathways and others as well as getting to know formal and informal structures (youth and student councils and organizations, etc.) for youth participation.

Without emphasizing the growing importance of the role of youth work as the enabler of youth participation in professional training of youth workers it is difficult, if not impossible, to expect further progress to be made in enabling more power sharing between adults and youth workers in youth work and beyond.

Culturally Responsive and Cultural Youth Work

Being expressive, youth work is well-connected with the concept of cultural youth work – the term actively used in Finnish youth work and as such is not much used elsewhere, although cultural competencies, meaning first and most of all – understanding the culture young people come from – are underpinned in the United States as one of the main ways of supporting youth development. The term 'culturally responsive youth work' is used (Walter, Grant, 2011). Culturally responsive youth work pays attention to the competences also described under **lifelong learning** key-competences, under 'cultural awareness and expression competence': understanding and expressing own cultural 'self', understanding and respecting others' cultural self, intercultural communication skills, etc. (The Council of European Union, 2018; Walter, Grant, 2011). Therefore, culturally responsive and cultural youth work are strongly connected with **non-formal learning** programs and activities.

There is not probably one and clear explanation on how and why cultural youth work became so important in Finland within last decades, but maybe some answers can be provided by Finnish youth researchers. Youth (subculture) research during the 1980s had the dominating 'youth and subculture' discourse and was viewed by some Finnish researchers as an attempt to construct youth as 'deviant and borderline or criminal (also the way 'subculture' translates into Finnish). Tommi Hoikkala (Hoikkala, 1984 via Hoikkala, Suurpää, 2005) has stated that:

'I interpret relations between young people's group participation, local identities, styles and social structures without referring to the concept of subcultures, because as I see it, it is a concept constructed for purposes of analysing the cultural identity of stable, clearly defined and distinct groups of (British) young people in an industrialized society'.

Youth researchers, practitioners, and youth policy makers have been working together rather closely in Finland (Hoikkala, Suurpää, 2005). Based on that knowledge, it can be assumed that some of the research, especially application-oriented has influenced youth policy together with youth work practice. Focusing on lifestyles, life-choices, life-management, peer-group cultures, the 'culture of being young', adapting to multiculturalism in society, interdisciplinarity, etc. instead of subcultures, marginalization, linear pathways from youth into adulthood or specific targeted services, etc. (*ibid.*) may have resulted in upbringing cultural youth work in Finland.

The concept of cultural youth work is often limited to the use of art, music, theatre, and other creative methods in youth work. However, it can also be seen more widely. Cultural youth work can

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be defined as a form of youth work that includes art and cultural content supporting **participation**, active citizenship, and democracy education. The aim of this kind of work is to produce experiences and **empower** young people. In this kind of work, it is important to develop different kinds of methods for youth work together with ethical and value **education**. (Tuliainen 2006)

According to the Youth Department of the City of Helsinki (2012), cultural youth work is seen widely as participatory, self-motivating, and youth-promoting activity where young people act and are considered as subjects. In the Finnish Youth Act (1285/2016) cultural youth work is defined as action that strengthens **inclusion**, growth, independence, communality, and recreation. It supports equality and the rights of young people. The starting points of such work are solidarity, cultural diversity, and internationality.

The University of Applied Sciences in Finland (Humak) trains both cultural managers and community educators, both working in the field of culture. Due to the diversity of cultural concepts, students of Humak are offered a broad view of the topic. They are to build strong roots and carrying wings so that they can convey this kind of aims to young people.

The students start by exploring the roots, the history of Finland, and, in particular, the development of public services and organizations. The students gather information on the evolution of youth culture over decades. They also conduct interviews in different organizations, plan, and carry out projects. The importance of interdisciplinary work is emphasised so that these future professionals learn the network approach. The wings grow, for example, through participating in youth house, library, music, theatre and game events, LARP (live action role play) activities and other art projects or adventures. For example, young people can have sleepovers in libraries cooperating with youth workers; Rock Academy offers music business newcomers guidance and a stage to show their skills; Game Academy is a new platform for e-sports enthusiasts.

In Humak, the studies of multicultural and international competences are important because of the growing need of work with different cultural backgrounds of young people. The students take part in international youth exchanges and experience international **learning environments**. Their target groups vary and are multicultural: they may be girls and/or boys, representatives of various minorities or different cultures.

Students participate in practical training in organizations according to their interests. They may take part in experimental culture projects; explore opportunities for digital youth work or indulge in intensive international weeks. These experiences enable student to become aware of the importance of involvement and self-reliance working as a professional in youth work. Graduating community educators of Humak acquire a huge number of methods for constantly developing cultures. With the "backpack" of these methods they can support young people's self-confidence, courage, and creativity. These social activities give young people opportunities to influence their community and society in Finland and globally. Culture and cultural youth work activities belong to everyone supporting personal growth, strong roots, and carrying wings.

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Conclusion

Although at the beginning of the chapter we referred to the agreement in Europe regarding the essence of youth work being educative, empowering, participating, expressive, and inclusive, it becomes apparent that we still might not have the shared understanding of those key concepts. On the other hand, we learned that at least some of those concepts we share on the global level as well.

There is more than one theory behind each concept and there is no room in this chapter to discuss them all. But it is evident that each key-concept described here has a dilemma within itself, to a smaller or greater extent: is young person seen as someone who must adapt into the society as it is and is youth work working towards it with the help of these key-concepts or is it more about critical thinking and changes – understanding, accepting, and creating multiple realities together with the young? This dilemma together with different contexts across countries where youth work is practiced might be the reason why the introduction of the key-concepts and their main definitions in this chapter started with the words 'confusion, elusive, contradictive'. This might as well be the reason why we cannot agree globally on what youth work really is.

The way young people are seen brings us to power issues and through that the concepts of empowerment and participation become especially important. Non-formal learning and cultural youth work can and sometimes do 'serve' these concepts. At the same time, we could see that definitions, principles, and goals within the concepts overlap. Non-formal learning can be 'justification' of youth work in itself, but it finds content from other concepts: empowerment, participation, cultural youth work. Cultural youth work supports participation, active citizenship, democracy and value education (learning). Participation may involve empowerment and is supported by non-formal learning (education) and cultural youth work thorough even cultural participation, for a start. Inclusiveness was not separately discussed in this chapter as the authors find that it is a recurrent principle within other key concepts. Although, as mentioned above, even here the dilemma appears in different countries: targeted youth work versus youth work accessible to everyone.

This brings us to thinking about the different contexts of different countries where youth work is practiced. This topic deserves research and a lot more space than this chapter could have provided. But even in this short overview we came across some contradictions between understanding or constructing of concepts of youth, youth cultures, empowerment, and assessment of youth work. The list is not complete most probably. Although the chapter touched upon the question of the 'British influenced youth work' very briefly and only in the youth research context, the question of how and by whom youth work has been and is constructed in research, scholarly texts, and academic training might not be well thought through or provided enough arguments for yet. Our incapacity to agree on what youth work is and how its' key concepts can be interpreted may as well be hidden here.

Therefore, first of all, reflective practice and discussions about the values, goals, and meanings of key-concepts in youth work are very important. Secondly, understanding and connecting of those discussions to the contexts more clearly – first on the level of one's own country, but definitely also on a wider level. This is another step to make, and cooperation between universities teaching youth work, which, for example, has resulted in this book, is a good start. Thirdly, there are questions worth of being researched that are also mentioned in this chapter – international cooperation here is vital.

So far interpretations of 'educative, empowering, participatory, expressive, and inclusive' might be similar and/or different, but youth work training and research at universities are to enable and support future youth workers, researchers, and youth policy makers to think critically, analyze, compare, and debate on the topic. We hope that these discussions are also supported by some insight given in this chapter and the whole book as well.

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7 SUPPORTED MORATORIUM – AGENCY IN ADULTHOOD

Eeva Sinisalo-Juha

Introduction

Supporting the development of identity has become an important theme during the postmodern era. In the context of youth work, however, research knowledge on the topic is scarce. This article seeks to provide a literature-based review of what is known to date about the development of an individual's identity. The article also discusses the possibilities of youth work to support the development of a young person's identity. The article introduces theoretical models aimed at describing and understanding the different phenomena that everyday youth work brings to bear in supporting the development of youth identity. A theoretical framework facilitates a professional youth work agency in various contexts. At the same time, one should bear in mind that the models are meant as generalisable representations of reality rather than constituting a direct description of reality.

Erikson's Psychosocial Model

As an identity theory, Erik H. Erikson's (1959; 1968) psychosocial model is a classic. His theory combined the internal process of a person's psyche and the interactive influences occurring in the surrounding community into a single model. As the point of departure from his mentors, Sigmund Freud and daughter Anna Freud, Erikson was intrigued with development of a healthy identity. Erikson's theory views identity as a tripartite construct. The three aspects of identity include the ego identity, which is a person's own internal conception of the unique self; the personal identity, constituting the personal idiosyncrasies as viewed by others through values and objectives; and the social identity, comprising ethnicity, gender and religion, among other features. Erikson's life cycle model constitutes a continuum of eight developmental crises or tasks. Depending on the success of completion, each developmental task results in either disintegration or integration of identity. As the result of these developmental tasks, the individual develops an experience of, for example, hope, will, purpose,

competency, continuity and, finally with age, wisdom. Disintegration refers to the inability to form the adult identity. One's own integrated, identifiable identity produces an experience of sameness and continuity – the knowledge of who I am. What is special about Erikson's theory is the notion that an unresolved developmental stage or an undesired end result thereof may be reprocessed again later. It is never too late. In the context of youth work, it is crucial to understand that a young person's challenges in engaging in age-appropriate activities may actually be a reflection of an unresolved processing of identity.

Erikson's theory was revolutionary at its time, but its significance continues to be recognised to this day. James Marcia (1966) worked based on Erikson's model as early as in the 1960s. He came to the conclusion that tasks of other developmental stages are also present in each specific developmental task. Therefore, an individual is faced with 64 different developmental tasks during his or her lifetime, as an unresolved task is reintroduced to be resolved during the next developmental stage. (Marcia 2002a). During adolescence, a person also tests various roles, which can manifest as provocative behaviour. In particular, this may involve ideological values, such as religion or politics. The behaviour may exhibit fanatic features. At the same time, parents' ability to guide an adolescent weakens. Here, youth workers have an opportunity to step in to support the adolescent. An adolescent has both the need to trust and belong and the parallel fear of excess trust and commitment. The objective of adolescence is to find a composition that becomes genuine for the him- or herself. It is important for the adult involved in the young person's upbringing and education to understand this developmental task of adolescence and not be caught up in the adolescent's provocation. Juxtapositions rarely produce an effect that is desired from the educational point of view. (Erikson 1968.)

During adolescence, some young people develop a strong sense of self and of their own goals. These adolescents are motivated to commit to studying, for example, as it is viewed as a route to achieving their own goals. At the same time, some young people view the future as the time of finding oneself – a psychosocial moratorium. It is a period in which the person's interests are mainly directed by other adolescents, which may even result in the adolescent falling into delinquent activities. This period is particularly significant, however, from the perspective of the formation of the adult identity. By experimenting with various roles, the young person constructs the kind of adult identity that he or she can commit to. (Erikson 1968.)

Conceptualization of Erikson's Theory

In his own research, Marcia came to the conclusion that development of identity does not occur chronologically but rather cyclically. Several developmental tasks from different developmental stages may be underway simultaneously. An adolescent may be processing a developmental stage linked to his or her biological age, as well as an unresolved developmental task remaining from the preschool age. The latter may entail, for example, balancing between initiative and guilt. The adolescent's weak initiative may place a strain on the relationship between the adolescent and the adult involved in his or her upbringing and education, which may result in the adolescent feeling cornered and reacting with even aggressively defensive behaviour. It may be difficult for the adult to understand the adolescent's reactions if the adult is not able to suspect that the adolescent may also be reprocessing an earlier developmental stage. The adolescent him- or herself is usually not aware of these developmental stages. (Marcia 2001.)

Marcia conceptualised Erikson's model into four identity statuses. The two dimensions in his identity status model are the extent to which the adolescent explores identity alternatives, and the extent to which the adolescent commits to his or her chosen identity.

1) **Identity diffusion** refers to the identity status where both the exploration of and commitment to an identity are minor. The adolescent's own values, beliefs and goals remain unclear. The adolescent may have expectations, but not the ability to meet them. His or her sense of self is weak. This is often associated with having no parent or other adult role model available. In youth work, for example, it would be necessary to build a sufficiently long-term and safe trusting relationship in order for the adolescent to gain the model of adulthood against which to reflect him- or herself and his or her own goals.

2) **Identity foreclosure** refers to the situation in which there is little identity exploration, but a strong commitment to an identity. The identity is assumed as a given from, for instance, the parents or a group authority. For example, the adolescent has been prescribed a future occupation, with no possibility or ability to question the choice. The adolescent may feel that his or her life is unbalanced and challenging. The adolescent's thinking is inflexible, and authoritarian values seem natural. Attempts to question one's own thought processes or choices easily lead to feelings of guilt, making it easier to not question them. It would be important for these adolescents to have a safe opportunity to reflect on themselves and their choices. As reflective skills improve, it also becomes possible to build the future that suits the individual him- or herself.

3) An **identity moratorium** refers to the identity status of a person who is actively exploring identities but whose commitment to any alternative is low. Such adolescents are eager to experiment and also to evaluate the experiments critically. A typical feature of this identity status is open-minded exploration, which may also manifest quite radically. Moral questions seem inspiring, and the adolescent is actively seeking his or her own adult identity and voca-tion. The adolescent may experience quire drastic mood swings between inspiration and frustration. The adult should not allow him- or herself to be provoked so as to avoid driving the adolescent to cement his or her own view out of principle merely to resist the adult. The moratorium is, however, a positive stage, as the result of which the adolescent may acquire a useful insight into him- or herself or his or her goals.

4) The identity status in which both the exploration of and commitment to an identity are high is referred to as **identity achievement**. It refers to the status in which the person has discovered an identity that he or she is able to commit to. A realistic and balanced view of one's own possibilities and the environment are characteristic of this status. An unambiguous identity has traditionally been considered to represent the adult identity. (Marcia 1966, 2002a, 2006; Schwarzt 2001.)

Identity Formation in the Postmodern Era

In his later research, Marcia observed how various life events, such as divorces or health crises, affect the identity status in the postmodern era. For some, the identity status may even temporarily revert into identity diffusion. Typically, however, the identity status shifts between the moratorium and achieved identity. These transitions in the identity status, which Marcia refers to as MAMA (moratorium-achievement-moratorium-achievement) cycles, can occur three or more times during a

person's lifetime. Their duration varies from six months to as long as ten years. An achieved identity is not, therefore, the final and permanent identity status. (Marcia 2002b.)

Polish researcher Maria Oleś (2016) studied the identity status and quality-of-life satisfaction of Polish adolescence (n=233). The adolescents who were least satisfied with their sense of self were those with an achieved identity. This, in Oleś's view, may be related to multiple choices and roles in the postmodern age as regards to, for instance, significant others, gender, vocation, and friends. The times are in favour of experimentation and freedom of choice. For individuals who have reached the status of identity achievement, such choices have already been made. The adolescents who were most satisfied with their quality of life were those with the status of identity foreclosure. They were content with their sense of self, their relationships with other people and the opportunities provided by their environment. This lead Oleś to reflect on the challenges posed by the postmodern era, which may be relieved by choices approved by an authority figure. One does not need to question the choices, and they appear consistent and predictable. Based on the results of the study, the ideal identity status of the postmodern age is the malleable but not too binding moratorium. It facilitates constant experimentation, and it is flexible and adjustable.

According to James Côté and Charles Levine (2002), weakening of the directive significance of values, cultures, traditions, and norms poses new challenges for the development of identity in the postmodern era. They have presented a five-category model of identity formation in the postmodern age. The categories are independent of social class, ethnic background or gender. The five identity categories are as follows:

1) The **refusers** have received insufficient support for forming the sense of self during childhood. Growing up and related responsibilities do not interest them, and they may find an alternative in disengaging themselves from the community through substance abuse or criminal activity.
2) The **drifters** find it difficult to engage in the community. They will always find a reason to leave when the situation feels uncomfortable. Their weak impulse control makes them susceptible to trouble. The postmodern era would seem to be favourable for drifters.
3) The **searchers** have unrealistic perception of themselves and their goals. In principle, they have the necessary skills to engage in the community but have difficulties finding the community to satisfy their expectations. Constant dissatisfaction with themselves and their environment makes engagement and commitment challenging for them.
4) The **guardians** have typically been influenced by strong normative direction. They have not had to think for themselves about what to do when they reach adulthood. Their identity contains little flexibility or willingness for change. This feature may cause difficulties in constant changes of the postmodern age.
5) The **resolvers** possess the flexibility and the ability to adjust to change necessitated by the postmodern age, but they are also able to preserve their own adult identity. Their strength is the ability to reflect on their own behaviour both intellectually and emotionally.

Atte Oksanen (2006) defines the purpose of the postmodern identity as generating the sense of the permanence of self. In extreme cases, attempts are made to ignore one's weak personal agency through experiences received through various adventures. Self-control can even be tested with extreme experiences in which death may be an alternative outcome. They provide at least a momentary sense of being alive. The sense of agency may also be sought through an extreme control over one's own body. Extreme sensations and traumas produce material for defining self. At some point, however, these strategies are no longer helpful in ignoring the feeling of emptiness. According

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to Oksanen, it is perceived as more important in the postmodern age to feel that you exist than to reflect on your existence.

The identity horizon is one means to structure formation of an adolescent's identity. The premise of the model is in the notion of the identity capital constructed on the basis of the concept of social capital. It determines identity formation and thereby affects the transitions in adolescence during which a young person makes choices related to his or her education or career. An adolescent who does not view moving to another town to work or study as a possible course of action can be considered to have a narrow identity. This would also entail poor personal agency. In turn, an adolescent who does regard the whole world as a possibility to choose from has a wide identity horizon and strong personal agency. The wideness of the identity horizon defines the adolescent's future and also his or her attitude towards new, unfamiliar things. An international comparative study found inter-cultural differences in the wideness of the identity horizon. (Helve et al. 2017.)

Constant changes and the diversity present in the postmodern age require development of personal agency. Coping with demands and stimuli of the social environment is facilitated if an individual is able to both control his or her own behaviour and define his or her own goals. At the same time, individuals are to be able to define their own position in relation to their own tasks and duties as well as to larger communities. This is possible when a person has developed his or her own distinct identity and his or her behaviour and actions constitute a relatable continuum. An adolescent may have to simultaneously integrate into educational and work communities, as well as into their own immediate community and a larger social network. This requires strong personal agency. (Côté & Levine 2016.)

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Youth Work as Support for Adolescent Identity Formation

According to my own research (Sinisalo-Juha 2011), identity formation can be supported in several ways that are characteristic of youth work. Continuous changes and the demand for flexibility inherent in the postmodern era also require adolescents to be able to reflect on their own behaviour and to adjust. It is important to create a trusting relationship that is based on adolescent's voluntary participation. This makes adolescents receptive to feedback on their own behaviour and enables them to learn reflective skills. These may then be employed to practise dialogue skills. The skills that develop through group activity enable individuals to analyse their own behaviour and actions in relation to those of others, in addition to learning emotion regulation skills. Group discussions concerning moral or societal issues promote exploration and development of one's own identity.

Youth worker education is to provide students with both theoretical and practical training in order for future youth workers to be able to support adolescents in processing their identity. Professional youth workers are also to be able to reflect on their own behaviour. While doing so, they are also to accept the demands regarding constant change that are posed by the postmodern era. On the other hand, this makes a youth worker an expert by experience when it comes to supporting adolescents.

Conclusions

The main objectives of youth work include development of an adolescent's agency and participation. These are also significant from the perspective of identity formation. The special nature of youth work is to be promoted and protected. The work should, however, continue to be based on group activities

and on promoting adolescents' personal agency. Young people need safe environment in which to explore and test their identity. Youth work is good environment for the purpose.

Perplexed reactions in the discussion concerning adolescents are also evoked by the issue of NEET (neither in employment nor in education or training) adolescents and the Youth Guarantee initiative. The objective of the Youth Guarantee is to ensure that a young person is either enrolled in further education or training or employed within four months. This approach disregards the opportunity for the moratorium that would be appropriate for the adolescent's developmental stage. A lot of young people miss the opportunity to form the sense of their own identity and future goals. They are steered into measures that do not support them in building their own future. The Youth Guarantee is then reduced to an organisation-driven measure with no real significance in terms of the young person finding his or her own path and committing to it. The moratorium provides young people with the possibility to create a future that they can take ownership of and commit to. (Sinisalo-Juha 2018.)

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8 PROFESSIONAL IDENTITY AND AGENCY IN THE CHANGING CONTEXTS OF YOUTH WORK

Tarja Nyman

Introduction

In her article, Eeva Sinisalo-Juha suggests that "Youth worker education should provide students with both theoretical and practical training in order for future youth workers to be able to support adolescents in processing their identity". This chapter focusses on the youth worker's own identity negotiations, which can, at their best, equip the youth worker with experience and a point of contact in supporting an adolescent through constant changes. The concepts of professional and work identity are examined from the perspective of professional and vocational education, with the attention directed towards continuous learning, competence-based education and work, as well as professional agency. The professional identity of those working in youth work is discussed through the concept of a dynamic profession. Development of a professional identity is viewed as an element of professional growth and learning in various learning and operational environments at different phases during the course of a person's life.

Development of a professional identity is the process that is constructed within the relationship between the social and the personal, taking shape dynamically over time. An individual learns and develops in his or her work, while also continuously developing the forms and processes of the work itself. The relationship between work and identity is therefore viewed as an intensely reciprocal process. The individual's active role and agency merge with construction of the work identity, especially when the roles and structures of the work are under constant change or break down completely. The work identity is a more comprehensive concept than the professional identity, as it also encompasses individual worker's various work-related relationships. (Cf. Billet 2006; Eteläpelto 2007; Kirpal 2004; Mahlakaarto 2010.)

Eteläpelto, Hökkä, Paloniemi, and Vähäsantanen (2014, p. 23–27) have stated that the work culture that promotes individual's continuous development is described by the concept of professional agency, which refers to active participation and influencing, as well as making choices and taking a stand for development of one's work or work identity. According to the authors (ibid.), the phenomena of agency and identity are cross-disciplinary in that they reside at the intersection of

the individual and the social. Agency and identity are also multidisciplinary concepts that have been used in social sciences and social research (e.g. sociology, social psychology and women's studies) as well as in education, adult education, and psychology. According to the subject-oriented sociocultural approach, agency as an individual and/or communal phenomenon is connected to the multifaceted interactive relationship between the actor and the working environment.

The Professional and Vocational Education Perspective

Work and occupation are the basic elements of professional and vocational education (Tuominen & Wihersaari 2006). The central question arises from the relationship between work and occupation – in the case of the present article, that is between youth work and the various occupations involved in youth work. Youth work professionals are often employed in varied duties in different sectors of society. According to Nieminen (2008, pp. 21–23), the multidimensional nature and multiple values of youth work make it difficult to fit the field into a specific, clearly defined professional mould. However, professionalization and the fundamentally educational nature of the field have necessitated the identification of the basic tasks and objectives of youth work and the definition of ethical principles and the ethos of the work. In her report on research and education in youth work, Henriksson (2016, p. 58) concludes that examination of youth work from the perspective of education philosophy has remained neglected in the research within the field.

The concept of identity is closely connected to the study of professional and vocational education and thereby also to the licentiate's thesis by the author of the present article, which studied the dimensions of professional growth of those studying to become community educators (Nyman 2011). The Community Educator degree is earned from a university of applied sciences in the degree programme in civic activities and youth work, and the target group of the study is therefore comprised of individuals at the final stages of their studies in the field. The results demonstrated that students become attached to their future occupation during their studies, also laying the foundation for their professional identity. The students perceived the construction of the identity as a continuous process that will be directed and shaped by the future working life. Work that is practised with one's own person and in which emotions are strongly involved always entails constant self-assessment and continuous examination of the professional self as well. Indeed, professional renewal and personal growth require repeated redefining of one's identity, which is connected to the constant evaluation of the relationship between the individual and the working environment, with consideration of the factors of change related to the individual and the environment alike. (Cf. ibid., pp. 120–123.)

Not all youth work professionals land in the field through the same education, however. The educational background can be quite varied and added to over the course of a person's life – a professional may complement his or her basic qualifications in the field with university studies in related fields, or vice versa. The youth work field also attracts a number of people who are changing careers. A person's education, therefore, does not necessarily define or steer the strong professional identity of those working in youth work; or the professional competence base that defines the identity of those employed in youth work occupations may be highly varied and based on various educational backgrounds. Education and work alone do not determine the occupation or work that an individual identifies with either. A dynamic, expanding concept of occupation and professional identity that shifts constantly during the stages of an individual's life is particularly apt for the current times. It is defined highly subjectively and individually. If we are to define an occupation under the interaction between

the individual and the constantly changing society, working life and forms of work, the occupation or professional identity cannot be examined as a static entity. Considering the premise of professional and vocational education, which relies on continuous learning and professional development, the concepts of occupation and professional identity also emerge as constantly reshaping and dynamic in light of the individual's growth and personal development. (Cf. Tuominen & Wihersaari 2006, pp. 116–123.)

Flexibility, wide-ranging knowhow and continuous learning are emphasised as prerequisites for maintaining and developing a professional competence. Identity, therefore, is always the matter of a biographic continuum, which is constructed from individual's interpretations of him- or herself that are based on unique personal experiences. These interpretations are influenced by experiences gained at work and in interaction with the workplace community. They are mirrors through which the individual can construct an understanding and interpretation of him- or herself as a member of the professional communities in question. The experiences of community participation shape a person's perception of him- or herself and his or her personal agency as a member of professional communities.

Indeed, professional identity refers to an individual's conception, which is based on the individual life history, of him- or herself as a professional actor in relation to the work and his or her professional goals for the future. The professional identity entails perceptions of where a person feels he or she belongs and what he or she identifies with and considers important. In addition, it includes work-related values, ethical dimensions, and beliefs. (Eteläpelto & Vähäsantanen 2006.) Hökkä (2015) summarises the concept of the professional identity as answering the following questions: who am I at my job, what can I do, what do I strive for, what am I connected to, and where am I headed? The conception of oneself has taken shape throughout a person's course of life, and it is also influenced by the perception of oneself as a professional actor in the future. The core of the professional self has been observed to be relatively stable, which means that the identity is challenged in several ways by inevitable changes in working life. Work and the changes therein define the identity, which highlights the matter of the individual's ability to direct one's own identity in times of change.

In situations of change, an employee processes his or her perceptions of him- or herself as a professional. This involves repeated questions regarding one's own status, goals, competence and adequacy in relation to the new situation and duties. The core questions related to these identity negotiations are as follows: Who am I, and where do I belong in my occupation and work? Which kinds of goals and ethical norms do I commit to in my work? (Eteläpelto, Hökkä, Paloniemi & Vähäsantanen 2014, p. 18.) An individual sense of self brings continuity, coherence and balance in the current times that are a source of insecurity and imbalance for many. A self-identity implies constant self-understanding, as well as the maintaining and construction of the conceptions of oneself. The concept of subjectivity is based on the concept of identity, which entails, as described above, both individual and social meanings. (Billet 2006, p. 67; Eteläpelto 2007, pp. 121–122.)

Viewed from the social perspective, various working cultures and institutional, normative and discursive practices are connected to an individual's experiences of identity. Different occupations entail different social expectations that are based on a different set of base values and practices. Identity is also defined by how the individual presents him- or herself to his or her environment, which kinds of choices he or she makes, and what type of communities he or she engages in. (Billet 2006, p. 7.)

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Identity, Learning and Attitude to work

The concept of identity began to receive marked attention in the research on learning in the 1990s, when theories describing participation emerged alongside traditional theories of learning, with learning viewed as construction of an identity in varied working environments and communities. The theory of social learning by Etienne Wenger (1998) examines identity primarily as the result of learning through participation in communities of practice. The construction of identity is described through membership and participation in a community, either through an activity or a sense of togetherness. Identifying with a theory, model, method or practice is a manifestation of an individual's work identity. This involves a process of participation, in which the participants are actively engaged in the activities of a community and construct their identity in relation to these communities. (Lave & Wenger 1991, Wenger 1998.)

When construction of an identity is examined in relation to the professional communities in which an individual is involved in, the communities are to, however, be viewed as constantly changing, evolving and diverse entities. Furthermore, the constant changes in working life and in the forms of work require, also from those working in youth work, the kind of continuous learning and development that also entails constant redefining of one's professional identity. Päivi Hökkä (2015) stresses that professional identities are also closely connected to renewal and development of work communities and organisations.

An individual's attitude to work can also be examined through the dichotomy of the classic and the flexible work identity (see Kirpal 2004). Individuals with the classic work identity are strongly committed to their work, occupation, and workplace. The flexible work identity, then, is constructed rather upon professional interest and meaning than the commitment to a specific occupation and organisation. Individuals with the flexible identity are willing and able to actively apply flexibility, mobility, and continuous learning as means for achieving their professional goals. However, the opposite ends of this dichotomy of the work identities cannot be considered mutually exclusive. (Kirpal 2004, pp. 215–216.) The relationship to one's own occupation and work is defined by a person's educational and career path, as well as individual factors.

An Eye towards Continuous Learning and Development

Influencing one's work, developing work practices and continuous professional identity negotiations can be considered the key elements of professional agency. At the individual level, continuous workplace learning often requires the changing or adapting of work identities as well. This calls for sufficient opportunities for employees to influence their work and develop the workplace community, which entails the possibility to make decisions regarding the work, express one's own views and make suggestions for development ideas regarding work practices. Another essential element is the promotion of practices that are in accordance with one's values and the ability to advance one's career. Professional agency increasingly entails problem solving, experimenting, the sharing of experiences and practices, and collaborative learning. Indeed, professional identity negotiations as a dimension of professional agency involve constant and in-depth examination of one's professionalism and identity. (Vähäsantanen, Hökkä, Paloniemi & Eteläpelto 2017, p. 7.)

Vocational education is strongly footed in learning in various communities of professional practice. This involves learning practical skills, knowledge and diverse working cultures alike. Workplaces represent pedagogic environments for achieving the competence objectives of the training programmes.

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The competence-based curricula of the programmes should also meet the future competence needs in situations in which work, working environments and the ways of working change. Encountering diversity and different cultures is an everyday phenomenon for those involved in youth work. Alongside the concepts of professional and work identity, we have seen the emergence of a discussion regarding the competence identity as the concept that corresponds with the objectives of professional competence. Working life has a significant role in the competence-based learning culture. Collaborative learning is increasingly emphasised in the cooperation between educational institutions and workplaces, which entails developing new professional solutions and methods as well as expanding and promoting the theoretical and conceptual understanding collaboratively and interactively. Competence-based education is related to community and collaboration, with the objectives of the professional competence applying to both the educational institutions and the workplaces as learner communities. The significance of the workplace as a pedagogic learning environment has increased. (Cf. Vieno, Helander & Saari 2017.)

Examination of the competence base is to recognise not only the core areas of the substance knowledge of a profession, but also the significance of the continuous learning and self-regulatory knowledge that are required in times of change. In her study, Pylväs (2018) concludes that professional expertise is largely constructed from the kinds of general working life skills that support an individual's work performance. Cognitive deduction combined with highly developed social skills, self-knowledge and self-regulation are at the core of professional competence. Fortifying and diversifying the connections to working life will enable better support for the development of comprehensive professional competence starting from the students in the field, in addition to facilitating students' smooth transition from education to working life.

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The generations currently involved in working life have started their careers in very different societal circumstances. Young people's attitudes towards work, however, have not changed significantly. Work is still valued as before. (Pyöriä, Ojala, Saari & Järvinen 2017, pp. 84–86.) What is interesting here is the dedication and commitment to and identification with a specific occupation or professional field exhibited by different generations. An intriguing question is whether those who have worked in youth work for a long time are more dedicated to their occupation and work than those who have recently entered the field. As a research topic, this matter might fall within the sphere of psychological biographical studies, which take into account various life situations and changes therein in forming an understanding of individual's experiences and the meaningfulness of their actions. The historical and societal situation, cultural and social changes as well as individual life events play a role as part of the individual's experience. Indeed, identity is one of the central concepts describing a person's history of experiences. (See Latomaa 2014, pp. 125–126.)

In the midst of structural changes in society and specific organisations, it is justified to pay more attention to the individual construction of an identity. How do we strengthen and maintain the professional orientation, will and motivation of everyone working within youth work to practice their vocation in the constantly changing fields of youth work, considering the different backgrounds of the workers and the diversity of the workplace communities? From the perspective of professional development, the field offers a vantage point into the future. The tasks offer the opportunity to have an eye on the future of the adolescents themselves as well as the practices and working environments of youth work. Professional agency in the field of youth work focusses strongly on both directions. A strong basis of the professional identity serves as the footing for construction of diverse opportunities and experiences related to the work identity. The significance of the strong professional identity in

terms of professional competence and practice is emphasised during times of change. Alongside the knowledge, skills and socio-cultural knowledge required in youth work, the professionals need strong self-regulation as well as trust in and possibilities for professional agency in various sectors and new operational environments alike.

Conclusion

Youth workers often work at the interface of different occupations and in networks in which the cultures of different occupations meet. The work identity of those employed in the varied duties of youth work is associated with professional communities in which the professionals work for the benefit of adolescents and together with them. Encountering the world of young people and various cultures is a part of the everyday work. The ethical basis of the work and awareness of oneself as the responsible supporter of young people's growth and development and the promoter of their agency are emphasised. Vocational education builds upon the competence-based orientation, and the competence base of professional practice is increasingly viewed as the foundation of the identity in all activities included in professional practice.

The professional identity can be considered to represent the basis created through education for the work identity that is related to the actual work. The professional identity is individual's perception of him- or herself as a representative of the profession. It is formed and regenerated and can be reconstructed several times during one's career and path of professional growth. With the current educational policy reforms, the concept of competence identity has also been adopted in Finland. It refers to the competence-based nature of educational programmes leading to vocational qualifications and degrees, combined with the idea that education also always involves continuous shaping and development of the student's competence identity. (Vieno et al. 2017.) When the professional identity of youth work is examined as the competence and the competence identity required by various tasks and duties, we find a solid foundation for the professional identity that will carry through the changes in the work and working environments. Professional agency is increasingly considered to represent the state of interaction between individual's continuous learning and the continuous development of working life.

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9 HOW WE TEACH: AN EXPLORATION OF OUR PEDAGOGICAL INFLUENCES AND APPROACHES

Michael A S Gilsenan, Mike Seal, Helen Bardy and Pauline Grace

Originally a collaborative chapter with colleagues from Estonia and Finland, this piece was going to bring together elements of Experiential Adventure Education and Coaching Pedagogy. However, it became apparent that both were better suited either as a chapter in its own right (Piret's chapter) or discussed within a broader Finnish context (Tuija, Anita, Eeva & Lasse's chapter). At the time of writing, two significant challenges facing staff and students of the Youth and Community Work programmes at Newman University: The five-yearly professional revalidation of the programmes and; a significant reduction in teaching staff together with the dissolution of the masters level programme suggest that it is, perhaps, somewhat timely and relevant that we should embark on an exploration of those significant motivations, values, perspectives and beliefs that inform our pedagogy at an individual and collective level.

The broader context of national (and global) austerity, a decline in the UK student demographic (until 2021), reduction in expenditure in some parts of the university and a hugely diminished Local Authority (although growing third sector) youth service provision in Birmingham and throughout the UK are all factors which offer opportunities for exploration of the direct consequences of structural changes on our pedagogical relationship with students. They provide concrete examples of realities very similar to those which students face in the fieldwork practice setting. Rather than merely trying to make the best use of a changing environment (which, of course we do), we view such environments as a rich source of material for discussion in classroom settings that allow for critical interrogation of what Newman University refers to as *the student experience*.

The above changes mean that those involved in the writing of this piece may have a much declined or zero involvement in future teaching of the programmes. It is perhaps more accurate to say that what will be discussed here are the significant elements that have informed our teaching thus far rather than a declaration of what we do. A more truthful view, perhaps, under any circumstances given that much of the teaching material comes from the student experiences which vary greatly from year to year.

The material for this piece was gathered through recorded conversations between teaching staff. Annotations of those recordings were divided into themes and then explored further in writing. Although the themes have arisen through conversations with all the teaching staff, it would be disingenuous, perhaps, to suggest that we are all in agreement about the issues and approaches identified under each theme. To attempt to offer a discourse in which any group of people speak entirely with one voice would be to deny the reality (and the potential) of a diverse team with a range of backgrounds and perspectives to bring. That said, it is quite clear that our approach comes from a broadly critical perspective, that which could be termed *"Ideology Critique"* (Brookfield 2005:13) which is *: "… the ability of individuals to disengage themselves from the tacit assumptions of discursive practices and power relations in order to exert more conscious control over their everyday lives"* (Marcuse, 1964 p.24 in Brookfield, 2005 p.13) and such an approach, as can be inferred form the chapter, is not without its inherent tensions.

Themes arising out of the conversations included the following:

• The relationship between students and staff
• Unpacking students' expectations of education
• The self (as a lecturer and as a student)
• Working with the field
• Interrupting, disrupting, circumnavigating

The relationship between students and staff:
co-producing the pedagogical practitioner

Seemingly ubiquitous in most people professions, especially those that focus on the need to develop positive working relationships with clients or service users is the concept of reflective practice (Loughran, 2000). Yet it has come under sustained criticism both theoretically and in practice. Critical reflection (Finlay, 2008) offers something beyond this, but is under-theorized, and its pedagogic practice, particularly for youth and community work educators, remains largely unarticulated. We argue that we need to go beyond the notion of critical reflection, exploring the idea of the pedagogic practitioner something practitioners are, rather than what they merely do, or say they do. Harris et al (2016) recently wrote an article where they noted something unique about our approach.

(students) spoke of their university experience as the place where subjectivities, identifications and identities became reconfigured...they spoke of the pedagogical opportunities offered by the youth and community course to reflect on multiple identities and subjectivities that enabled them to re-read their earlier educational biographies – reflecting on the interconnections between their past, present and future.

They described this re-writing as the 'pedagogical self'. They saw a number of themes present on the course that enabled the formation of the pedagogic self: the central role of the lecturers; dialogical encounters with peers and intersubjective recognition of the self in the 'other'; a working through of earlier educational experiences and acquiring a new (academic) literacy to name past and current experiences. These certainly seem to be present in our pedagogic approach, but we have taken this further by examining the nature of the space in which our pedagogic practice takes places and how the pedagogic practitioner is co-created.

The shift in thinking from viewing students as *learners* who have the *potential* to become practitioners to the *pedagogic practitioner* was the result of a two-year long participatory consultation

process prior to our professional revalidation in 2014. The focus on *being* and *becoming* came from (as Mike Seal states in his chapter) 'an ontological and epistemological shift from privileging what we thought youth and community workers should know, which is never ending, will change and cannot always be anticipated, to what practitioners should be... someone with a vocation and ability to seek out new knowledge and understandings they will need'. Co-creation begins to emerge as we attempt to create a culture of collective action for the benefit of the group and, hopefully, wider society. A somewhat Heideggerian (2010) view of the individual being embedded in the world is assumed rather than the Cartesian dualist perspective of students who, being separate to the world, acquire skills and knowledge from one place (the university) and apply those in another (the field). This assumption underpins a recent move to three-hour long tutor group sessions which allows space for this synergy of knowledge, skills, values and attitudes to be explored whilst highlighting the paradox and tensions created by modularised education and a predominant *outcomes* orientation to much of the youth work experienced.

Understanding, skills, shifts in thinking, development of values and new knowledge is co-created through participatory dialogue which relies not only on the students getting to know each other but that we all are as honest as we can be about our standpoints and perceptions. A process often adopted early on in the discussion led, tutor group is the sharing of life stories. This takes the form of a timeline identifying the significant moments, events or people that have had an impact or influence on our lives. These life stories, of both students and staff, which have included incidents from the inspirational to the traumatic have helped us to develop an insight and appreciation of each other's lives which, in the early stages of the course, serve to develop a tentative understanding of influences or motivations behind our behaviour and expressed values. Here, theoretical constructs including Rogers' (ref) unconditional positive regard, Gadamer's (2013) notion of 'tradition', Thompson's (2011) concentric circles of discrimination and Freire's (1996) generative themes through a Freirean dialogue are drawn on to encourage: acceptance of each other as humans whilst being able to disagree on opinions; an understanding of and value in the pre-understandings we bring from our historical and cultural circumstances; exploration of the structural and cultural factors that limit or curtail full and meaningful inclusion and; the specific common limiting factors that can be addressed in the space and time we share.

A staff team, all of whom are professionally qualified Youth and Community workers, with a broad range of practice experience gives rise to a range of influences on current practice. Generic open access youth work, community development, housing and hostel work, further education, detached/ street-based projects and faith-based youth work are some of the experiences that we bring to blend with our current practice in higher education. What these influences often give rise to outside of the timetabled lectures, seminars and workshops is a somewhat organic and evolving use of the shared office space. There are often on-going team discussions about managing the tension between maintaining a collegiate and semi-formal relationship with our students and getting the work of an academic done, and what appears to be currently manifest from the student perspective is a semi-open-door policy. Appointments are always needed for in-depth tutorials; however, opportunities are taken by students to seek guidance on things that are relatively quick to resolve. Often what begins as an inquiry about an assignment, particularly when a student might be struggling, will develop into deeper conversation about life circumstances. Our experiences as conversation (Smith 1994, Jeffs & Smith 1999) or dialogue (Freire, 1996) centred practitioner informs an approach which encourages the student to recognise and prioritise life/work/study issues whilst encouraging an on-going exploration

of the cultural and structural (Thompson, 2011) factors impacting on their particular circumstances. This, perhaps, comparatively holistic approach in our work is not one that could be viewed as *standardised* in any way as we all have particular and differing yet complementary strengths, areas of expertise and methodological approaches in our interactions with students. Such an approach, which is centred on concepts of justice and equity in attending to student needs rather than a managerialist focus on parity has resonance with the kinds of relationship students are expected to develop in the field and therefore somewhat models the pedagogic practitioner.

What often results is quite a deep and long-lasting (well beyond the course of students' studies) relationship that develops into professional collegiate one's that bring forth many opportunities for collaborative working in the field and sometimes cement friendships. However, such an unusual approach is not without its dangers as qualitatively deep relationships between students and staff can mean a potential for a stronger reaction if those relationships become strained or break down. Such difficulties have arisen at just the time when students are required to complete their National Student Satisfaction Survey (NSS) (a centrally administered questionnaire that impacts on university performance in national league tables) and have taken the opportunity to reflect *current* feelings. We need to be cognisant of the potential for the NSS with its general 'customer care' focus to curb those 'teachable moments' when unprofessional behaviour needs to be challenged and relationships become tense, in favour of placation.

Unpacking Students' expectations of education:
The liminal space of youth and community work pedagogic practice

For the most part, we challenge those who call for spaces to be 'safe' (Baber and Murray, 2001; Galbreath, 2012), and concur with Allen (2015) and others (Britzman, 2003, Schippert, 2006) that this desire is a fantasy. As Allen (2015) says, 'a 'truly' queer pedagogy might embrace a lack of 'safety' as pedagogically productive, dislodging it from its negative connotations for learning. (Allen, 2016 p 767). These pedagogic spaces need to 'de-construct and reconstruct pedagogical power and knowledge, in line with critical pedagogy's ambitions, and concur with queer pedagogues such as Talburt and Rasmussen (2010 p.2) who call for 'spaces that reveal liberated subjects, liberated moments and political efficacy'. We also need to 'teach our students how to look at the world from a queer perspective by pointing out the socially constructed nature of current events' (Allen, 2015 p 749).

At the time of our last validation in 2014 we had seen an emerging expectation amongst some new students that, as lecturers, we should be delivering information in what Freire (1996) would identify as a 'banking' approach to the course in a transactional/consumerist response to their fees of £9'250 per annum (at the time of writing). This neoliberal construction of education prompted a response in which we attempted to explain education in a way that would encourage transformation rather than transaction and informed by Meyer and Lands (2005) notion of threshold concepts which are intended to 'transform not just understanding, but often identities and world views' (ibid, p.12). A paper entitled 'How We Teach' was drafted by Mike Seal and then used at the beginning of the course for each new cohort. Outlining our views on such things as: What is Education? Learning as *feeling* and *experiencing* as much as information; Thinking critically; The nature of knowledge; Language and; Cultivating spaces for learning, we aimed to encourage the acceptance of *unsafe* liminal spaces in which collective responsibility for academic and professional development would begin to uncover the ideological and political underpinnings behind their own established ideas.

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To be a pedagogical practitioner necessitates the development of intersubjective consciousness's and this can only be done through a collective pedagogy, where people hold each other to account for the fine lines between containment, oppression, retreat and necessary stigma resistance. The ability to contain spaces should certainly be present within the pedagogue, but not them alone. We need to have faith that community members, practitioners and students also have the resilience and emotional intelligence to do this, although, as with cognitive intelligence, we may need to work on their will to exercise it. The 'How We Teach' document provides a firm foundation for the development of this will and it is revisited periodically, particularly when issues and discord arise, to explore how this collective pedagogy has or hasn't been enabled. This process, as well as the numerous group-negotiated and assessed tasks, encourages students to evaluate their own levels of autonomy and relatedness; and their academic, personal and professional development. Students have commented upon how much, in the early stages of the course, they disclose to the lecturers what others might have said on social media such as WhatsApp with the expectation that the lecturer will sort it out for them whereas in the latter half of the three years, they tend to be more self-governing and, in groups, hold each other to account.

However, there is an inherent tension in adopting a document (even this chapter) entitled 'How We Teach' in the current UK Higher Education climate that requires compliance with the Customer & Markets Authority's advice on consumer protection law. Perhaps referring to 'how we teach' could be construed as setting out a definitive statement of what our teaching practices will entail exactly and so leave us open to challenge under consumer law. That said, it has been stated above that this chapter, at least, is open to contestation by each member of the team and reflects a backward glance rather than a future facing declaration. There is, perhaps, also a danger that we could appear to be operating like mega-Bus and selling all journeys for one price and thus, creating expectations that don't end up being a part of the bus route.

The self as lecturer and as student: *An emphasis on inter-subjectivity, encounter, recognition, and working in the moment*

Youth work has always emphasised the importance of the concepts of encounter, recognition and working in the moment in youth and community work (Seal & Frost, 2014). These are of central significance as was the courses emphasis on bringing theory into the moment and making the pedagogical spaces visceral and embodied, with an emphasis on inter-subjectivity and jointly exploring dialogical and dialectic processes at work. This emphasis stems from the existential notions of encounter, and intersubjective notions of recognition (Benjamin, 1998, Butler, 2000).

Encounter and recognition (Benjamin, 1998, Butler, 2000) are combined with elements of hooks' (1994) engaged pedagogue. Lecturers, as experienced youth and community work practitioners, and students are encouraged to be open about their biographies including discussion of professional challenges within their own practice, but also personal reflections on experiences as members of privileged hegemonic or marginalised and oppressed groups. After all, in a field that relies on self-reflection, reflexivity and congruence on the part of the student, it would be disingenuous were we not to engage. Students experiences seemed to echo this, recognising the importance, as Baizerman (1989) describes, of the everyday, but also specifically how this may influence one's thinking about different social constructs.

Being from a rich diversity of backgrounds and experiences sometimes necessitates the acknowl-edgement what would otherwise be the elephant in the room. There have been times, for example, when Black students have questioned black lecturers' capabilities. A fascinating occurrence which represents one of many hoops that needs to be jumped through. However, where once this would have gone unchallenged and perhaps internalised, it is now given back to the students for them to interrogate where their own internalised racism is stemming from. An uncomfortable position to find one's self in during early career teaching is now seen clearly for what it is. There are, on the other hand, other black students who see the possibility of being able to relate and talk openly with a black female lecturer in the intersectionality module with what might be summed up as a 'now we can really get into this' attitude. It would seem that a level of shared identity gives permission to have more challenging conversations in areas of race and gender.

Typically, whatever the topic, we tend to encourage students to bring in their own experiences first and explore this as the concrete example to illustrate theoretical constructs and societal structures. The focus on the students' *self* as prominent helps us to consider the intention behind offering our own experiences. We need to consider the relevance of the experiences we bring and whether they add to the overall understanding or whether we are merely engaging in nostalgia or attempts to appear relevant. Again, our own humanity perhaps suggests that there will be elements of all of these in the use of self but self-reflection will help us to determine which is prominent.

Such self-reflection is paramount when reviewing the modules, we choose to teach. Historically, we have tended to move round to teaching different modules every three years or so. An unspoken rationale for this was about sharing the workload, recognising that some subjects are favoured more than other and to keep ourselves abreast of the range of disciplines involved in the profession. More recently, however, we have found ourselves retaining more modules and exchanging fewer. This has been the result of decreasing capacity, developing genuine interests and specialisms in specific areas, and a reflection of our personal biographies. Whilst this is not necessarily problematic, it needs to be approached with the same collaborative spirit identified above and a recognition of the influence of our own egos.

Working with the field - challenging the academic/practitioner distinction

We, as do all Youth and Community Work Programmes in Higher Education, have a close relationship with the field. Practice supervisors from across The Midlands are invited to be part of the on-going development of the programme and there is consultation taking place currently in respect of the newly validated degree with a number of supervisors showing particular interest in developing a rele-vant and fit for purpose programme. Whilst all of the teaching team have worked for many years in the field and have accrued much relevant and beneficial experience, not all of us are engaging in current practice and so this relationship is crucial to maintaining that relevance. The close relationship with supervisors allows for students' practice to be assessed in situ through observations and reflective supervisory meetings as well as through a viva system in which students are required to articulate their practice to a panel of academic and professional staff.

In a recent discussion with a student who was not part of the Youth and Community Work pro-gramme, the question "How can you expect to teach youth work when you are not doing it yourself?" was asked. As the conversation ensued, the staff members internal dialogue, informed somewhat by a level of self-doubt included questions such as: What were her assumptions about youth and com-

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munity work lecturers, apart from that they no longer do youth work? What would be her expectation in terms of the teaching she received and, if she had the view that 'we couldn't teach it' how and where else did she think it might be taught? There are discussions of the gap between academia and practice in a range of fields (McNatt, Glassman and Glassman 2013 being one example from the field of management studies) and there is a discourse that sets academia in opposition to reality which has been framed for different purposes by different groups over time in order either to justify one's own position along the continuum (academic or practical) or to develop strategies for bringing the two fields together (employability, work-based extended degree programmes, foundation degrees etc). Considering McNatt et. al (2013) use of paradigm theory as a reference point for analysis it is plausible to argue that these institutional, regional and national initiatives that are embedded in a binary notion of academia and practice serve (either intentionally or unintentionally) to perpetuate the view that academia is, by definition, an ivory tower and that those professionals working in academia operate in a separate world that either needs to engage effectively, become embedded in 'practice reality' or accept the separation and recognise its usefulness. Thus, creating a culture in the field is that 'theory' is something separate to 'reality' rather than something the explains or frames reality and a tension within higher education between maintaining an academic stature through publication in academic journals and ensuring relevance for practitioners in the field.

Some of the assumptions about university education that may be behind the question and appear to arise out of and serve to perpetuate this particular separatist paradigm could be:

- As society changes, develops and progresses the issues young people face become more complex and different than when you were a youth worker.
- As you get older your ability to relate to young people diminishes.
- As you develop your academic career you climb further up the 'ivory tower' and you no longer have any understanding of the realities of young people or professionals in the field.
- In the UK the youth work landscape, premise and (to some degree) purpose has altered significantly over the last ten years to the point where it no longer resembles the work that you did.

These assumptions can be both justified and contested on many levels but before falling into the trap of colluding with the premise on which the question is based there are two areas of consideration; the purpose of the professional qualification course and, more broadly what it means to be an educator. Our role as a team is to use the programmes guiding aims to ensure students are able to undertake their role and not only meet the requirements of the NOS but to develop a sound theoretical understanding on which to question, challenge and contribute to the evolution (or the dissolution) of the standards. The two fundamental considerations that have to be at the forefront of our minds when considering our work as academics are the people to whom we are ultimately accountable and are central to our work (young people and the communities with which the students are and will be working) and, the people we directly work with (the students).

A useful approach to the question posed is to focus on the meaning of education rather than its purpose. Of course, meaning often follows purpose and on the question of purpose this has been contested since Jean Jaques Rousseau (1763, 1991) offered a counter argument to Plato's (circa 380 BCE, 1994) purpose of education as being a tool for preparing people to become active members of the state with his focus on the development of the child's own talents (granted, this is a huge over simplification of centuries of debate). Rather, the focus on meaning here is perhaps better set in the context of an instruction/education continuum.

If we consider the roles involved in assisting/guiding youth and community work students in their development to qualified practitioner it can be argued that these roles exist on the continuum above. At the instruction end would be the tasks that students will need to be able to carry out in the field setting that need less or no requirement to think critically. These kind of tasks might be included in an induction to a placement – for example: learning how to complete an accident/incident form for Health and Safety/First aid requirements or how to silence a burglar alarm and contact the monitoring station when it has been set off accidentally. At the education end of the curriculum would be a pedagogical approach that includes offering theoretical concepts through presentations and lectures, encouraging students to explore and question their interactions with young people through reflective writing and supervision, and engaging students in critical debate such as preparing seminars, written essays or articles. The instructor roles have a focus on tasks that can be repeated or specific actions that need to be undertaken in specific situations whereas the educator role is one that develops students critical thinking and decision-making abilities.

Contesting this continuum might include identifying instruction as simply one approach wrapped up in a whole suite of approaches know as education, or pedagogy. This may be the case, but it would still remain that instruction has a tendency towards getting tasks done whereas the broader definition of education has a tendency towards life (Smith 2015: infed.org). In our case, the threshold praxes and the notion of the pedagogic practitioner discussed above suggests a tendency towards professional life as a minimum.

Once we have an understanding of the role of the university educator defined above within the broader context of a course that offers access to on-going practice with continuous supervision in the field, it becomes clear that the premise of the question is false. Maintaining a critical edge with current, up to date teaching is not reliant on current or even recent practice but it is crucial to engage in ongoing dialogue and research in the field if we are to keep our teaching relevant. Moreover, exploration of the meaning of education and the role of the educator/student relationship identifies that the onus is on the student to develop, through experiential learning opportunities facilitated and guided by academics and field-based professionals, the capacity to become a *pedagogic practitioner*.

Interrupting, disrupting, circumnavigating: *An emphasis on the de-construction of power and the concept of knowledge*

Deconstructing power, existing knowledge, and the process of knowledge creation is key in the development of critically reflective pedagogic practitioners. We start this by breaking down notions of the classroom, hence the emphasis (above) on queer pedagogy, challenging who is the learner and the learned, the nature of pedagogical relationships and who has the right to create knowledge. There is a concern for interrogating the student teacher relationship (Luhmann, 1998), the role of identities in the classroom, the nature of disciplines and curriculum (Bryson and Castells, 1992), and the connection between the classroom and the broader community.

This emphasis on interrupting normativity becomes manifest in a range of ways dependent upon the situation and the lecturer present. At times this entails disrupting and challenging the systemic processes in higher education such as the value and purpose of grading assignment (Critical Pedagogy) and the sometimes limited scope (particularly in relations to students with very complex lives) of circumstances that can be deemed as 'mitigating' when it comes to submission of assignments. The latter example comes from a critical standpoint which recognises the ever-present and sometimes

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pernicious discourses that continuously position working class students in positions of deficit (particularly around academic ability).

There has been occasion when the team have agreed, for genuine pedagogic reasons to subvert or circumnavigate entirely, some university systems. The team, on one occasion, agreed unanimously to support a student whose house had been raided by the police and all of their computer equipment confiscated. Had this have been common knowledge it would have been highly likely for that student to have been suspended from the course, or at a minimum failed their assignments through non-submission. The team decided to retain the information until, as anticipated, the student's equipment was returned and no charges brought. This approach impacted upon the student in such a way as to affirm our commitment to them despite their prior belief that we were merely 'teachers'. Such unconditional positive regard enacted by the team served to model the openness of communication and the sometimes-risky decisions that need to be made by the pedagogic practitioner. Such decisions, however, need to be co-held and co-interrogated continuously by the team to prevent an arbitrary misuse of privilege.

Challenging the nature of academic and professional disciplines has, for some, entailed a shift in mind set. Moving from a position of ardent defence of the professional status being pursued in the field, which has arguably contributed to a limiting of practitioner autonomy, there are those of us who now attempt to problematise that status raising questions which highlight the genuine authenticity and good practice of generations of part-time, voluntary and non-professionally qualified youth workers who have contributed greatly to the field and the lives of young people. A risky endeavour, particularly in the UK's current austere climate (both in HE and the field of youth and community work). What needs to be acknowledged here is the positions of privilege we hold as lecturers who already have long professional careers behind us and the security that affords us when offering what appear to be quite anti-establishment perspectives.

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SECTION THREE:
CASE STUDIES

10 REDRESSING THE BALANCE OF POWER IN YOUTH AND COMMUNITY WORK EDUCATION: A CASE STUDY IN ASSESSMENT AND FEEDBACK

Jess Achilleos & Hayley Douglas

Introduction

Youth and Community Work has a distinct set of guiding principles, ethics and values that underpin the profession; principally the commitment to Informal Education as a method of engagement that promotes the values of participation, empowerment and partnership within an anti-oppressive framework (WLGA, 2013)(NYA, 2004). In the United Kingdom, from 2010 Honours Degree level is the minimum requirement for conferring professional status for Youth Work professionals, and those working in the field also require a JNC (Joint Negotiating Committee) professional qualification that demonstrates a Youth Worker's competency in meeting the Youth Work National Occupational Standards (2012). In Wales, the sector has been professionalised in line with Social Work and Teaching so that all qualified Youth Workers and Youth Support Workers need to be registered with the Education Workforce Council to practice in Wales. As 'gate keepers' to the profession Youth Work educators have a responsibility to ensure that the learning and assessment of youth workers remains both reliable and valid in order to maintain the professional status of its workforce; developing skilled, knowledgeable and ethical practitioners who deliver positive and high quality work with young people.

This case study establishes how Youth Work educators at Wrexham Glyndwr University (WGU) in Wales, are working to embed Youth and Community Work values and principles with the requirements of Higher Education and professional bodies into assessment and feedback practices. Professionalising Youth and Community Work through certification at degree level poses the dichotomy of educating informal educators within a formal educational setting (Jeffs & Smith, 2002). This raises questions of power in the student – educator relationship, principally in the assessment of students and ensuring that learning, teaching and assessment methods reflect the principles of anti-oppressive practice that Youth Work upholds. For Freire (2014) "education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students" (pg. 52). Ensuring that assessment practices are empowering, participative and anti-oppressive are key to this in redressing the balance of power. This case study demonstrates how the

shift in Higher Education approaches to assessment and feedback and the "Transforming Assessment" agenda (Ball et al., 2012; The HEA, 2016) offer opportunity to overcome this contradiction.

The shared philosophy of education adopted by the programme team at WGU comes from a social constructivist approach (Vygotsky, 1962) where students play an active role in learning, the roles of the teacher and student are shifted, and teachers collaborate with their students to help facilitate meaning construction in students and learning becomes reciprocal (Richardson, 1997). In the development of the Youth and Community Work programme at WGU the department drew on the work of Wenger's (2018) Social Theory of Learning which assumes that learning is part of human nature and is a social phenomenon, but also that learning has 4 key components:

1) Learning as belonging, linked to community
2) Learning as becoming, linked to identity
3) Learning as experience, linked to meaning
4) Learning as doing, linked to practice

Through developing assessment and feedback practices that reflect these components the programme works to ensure students, staff, the University and practitioners in the field become part of a Youth Work community of practice (Wenger, 1998).

This case study discusses the assessment practice for a Level 4 module at WGU that counts for a third of the first academic year. The case study considers how assessment 'for' and 'as' learning processes (Bloxham and Boyd, 2007; Bloxham, 2015) are facilitated; placing students at the centre of assessment and feedback and supporting students to reach higher levels of thinking as equal partners in the process of knowledge construction.

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Encouraging Transformative Youth Work Education

In an analysis of teacher education Menter (2010) argues that there are 4 paradigms to teacher professionalism, each leading to different emphasis within the education continuum. This can also be applied to Youth Work education. Starting with the "Effective" Teacher (Youth Worker), emphasis here is on the teaching and assessment of standards and competencies normally through nationally defined curriculum or standards. Moving to the "Reflective" Teacher (Youth Worker) where there is a commitment to personal and professional development through reflective practice. Next is the "Enquiring" Teacher (Youth Worker) who through enquiry and research develops evidence-based practice, is able to critically analyse in both the application and development of theory. Lastly, there is the "Transformative" Teacher (Youth Worker) who moves beyond the scope of informal education and individual personal development of young people, but who is able to utilise their knowledge, skills, beliefs and expertise to contribute to wider social change.

If the desirable outcome of Youth Work education is develop "transformative" youth workers, there is a need to develop the diversity of teaching and assessment methods in Youth Work education to ensure that the vocational degree prepares students for practice in the sector. Utilising the Transforming Assessment Agenda (The HEA, 2016) could lead to the development of transformative youth workers. Reflecting this from the outset in the first year of study is therefore paramount.

YCW411 Values and Principles of Youth and Community Work

YCW411 Values and Principles of Youth and Community Work is a module at Level 4 that counts for a third of the first year of the BA (Hons) Youth and Community Work Programme. The programme incorporates the JNC professional qualification for Youth Work.

The aim of the module is to develop a core knowledge of the values and principles of youth and community work for application in professional practice, and it forms the building block for all other modules and practice as the student progresses through the programme. It is taught alongside a placement module totalling 200 hours, allowing students to apply their learning from this module into practice.

Below (Table 1:1) is a summary of the module Identified Learning Outcomes, Assessment Methods and Transforming Assessment activities to promote the development of transformative youth workers. These are discussed in further detail and analysed in relation to the 6 tenants outlined in the Higher Education Framework for Transforming Assessment (The HEA, 2016).

Table 1.1

Identified Learning Outcome (ILO)	Assessment	Assignment Weighting	Transforming Assessment Activities
Implement the principles of reflective practice to demonstrate learning and professional development	Individual learning journey presentation implementing the principles of reflective practice to demonstrate learning and professional development	30%	Learning Journey example presentation delivered by the teaching staff Students provided with marking rubrics for assessment and asked to grade teaching staff presentations Pre presentation tutorials provided to gain formative feedback on draft ahead of presentation Post presentation feedback provided against ILO, and areas for future development
Examine the history and development of youth and community work in relation to current policy and practice	In class test using Moodle quiz examining the history and development of youth and community work in relation to current policy and practice	10%	Students work in groups to formulate questions that will be added to the pool of questions in the final Moodle Quiz Mock pub quiz formative task in class Students get 3 attempts at the Moodle Quiz. The grade awarded is the highest grade achieved out of the 3 attempts Students get instant results identifying their final grade

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Identified Learning Outcome (ILO)	Assessment	Assignment Weighting	Transforming Assessment Activities
Compare and contrast education and learning theories in youth and community work practice	Group poster presentation to compare and contrast education and learning theories in youth and community work practice	30%	Students work in groups in class to research education and learning theories
			Students given assignment briefing in class, identifying ILO and understanding the requirement of the task
			Pre presentation tutorials provided for formative feedback of draft presentation ahead of delivery
			Students plan and deliver presentation as a group and are encouraged to use technology to share resources with others
			Professional from the field on assessment panel to assist with marking summative assessment
Apply the values and ethics of youth and community work in relation to professional practice	Essay: Drawing on observation from your placement experience answer the following question: "Apply the values and principles of Youth and Community Work to the service offered by your placement organization"	30%	Students provided with assignment examples and supported to peer review in study skills session ahead of planning for their own essay
			Students work in groups in class to develop a generic plan for the essay using the learning outcomes and marking rubric
			Pre presentation tutorials provided to gain formative feedback on draft ahead of submission
			Post presentation feedback provided against ILO, and areas for future development

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Tenet 1: Promoting assessment for learning

"Learning and assessment should be integrated and fully aligned." (The HEA, 2016 pg. 3)

Assessment for learning is an approach to teaching that creates feedback which is then used to improve students' performance (Orsmond et al., 2013). This is normally linked to formative assessments where feedback is central to the process of assessment for learning (Ramsden, 2003) and is incorporated into everyday classroom experiences for effectiveness (Weller, 2016). It creates a feedback 'spiral', placing the ongoing process of support and progression at the heart of teaching (Bloxham and Boyd, 2007). This can present a challenge in summative assessment where students typically receive feedback at the end of a period of teaching.

Engaging students in the feedback process is fundamental and whilst there is evidence to suggest that students may not act on feedback (Gibbs and Simpson, 2004), participation is encouraged by providing varied opportunities and approaches for learners to engage in the process (Shute, 2008). Good communication is essential to this (Higgins et al., 2001) making dialogue a crucial element of assessment for learning. This creates a learning partnership between the educator and students and an equity of power in the classroom (Brookfield and Preskill, 1999), and therefore, assessment. Learners are empowered to take ownership for their learning in the assessment process (Nicol, 2007).

Incorporating assessment for learning in the design of the WGU programme was paramount. Previous programmes had not incorporated this dialogue and feedback, as Freire (1996) states "if the structure does not permit dialogue then the structure must be changed" (pg. 89). With this in mind class sessions comprise teaching and learning activities that are designed to meet the learning outcomes, assignment briefing sessions with a review of the constructively aligned (Biggs & Tang, 2011) marking rubric, students have the opportunity to submit draft assignments and plans (the draft acting as a type of formative assessment), and to book tutorials to gain feedback ahead of final submission or presentation. Students are also encouraged to peer review work in study skills sessions.

Assessment for learning is harder to achieve in summative assessment, however all of the summative assessments for the module (Table 1.1.) meet the criteria for assessment 'of' learning (Earl, 2003). Multiple assessment techniques increase the opportunities for students to demonstrate their knowledge (Ramsden, 2003), with evidence to suggest that students prefer mixed methods (Struyven et al., 2008). This demonstrates an overall commitment to a focus on learning, rather than the traditional summative assessment drivers of certification and quality assurance (Bloxham, 2015). Combining a range of assessment methods facilitates "deeper" learning (Biggs & Collis, 1982), supporting students to become critical thinkers and practitioners. The module adopts this approach through 4 different assessment methods spread throughout the academic year, providing variety in assessment techniques that are progressive in terms of the academic skills required, and the opportunity to learn from feedback from earlier assessments in the module.

Tenet 2: Developing assessment that is fit for purpose

"The assessment of learning should focus on the demonstrable achievement of intended programme outcomes." (The HEA, 2016, pg. 3)

The assessments on the WGU programme are congruent with the principles of 'intrinsic validity', whereby they assess the course learning outcomes through the constructive alignment of assessment, learning outcomes and teaching activities (Brown et al. 1997; Bloxham, 2015; Biggs and Tang, 2011). Transparency and inclusivity of the assessments are enhanced through constructively aligned marking rubrics, and because the assignments are grounded in practice students can transfer their skills into real world activities in a placement module that runs concurrently, further enhancing authenticity (Boud, 2007; Brown and Race, 2012). Assessment in Youth and Community Work education should therefore derive from a "diversity of methods which reflect the range of practical, academic and digital skills required by practitioners in the field" (QAA, 2017:20). Level 4 students on the WGU programme are asked to engage with assessments that reflect each of these skills, both explicitly through the application of knowledge to personal practice (Assignment 1); applying reflective practice skills

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(Assignment 1) and engaging in a digital assessment (Assignment 2); and implicitly through group assessment (Assignment 3).

Tenet 3: Recognising that assessment lacks precision

"Learning extends beyond what is amenable to precise specification of standards or to objective assessment. Thus not all learning or assessment outcomes can be specified." (The HEA, 2016 pg.3)

According to Ramsden (2003), good teaching is based on students' awareness of assessment as a learning opportunity. It is possible to place learning at the very centre of the assessment process rather than being regarded as an outcome (Pokornoy, 2016). Like youth work practice, much of youth work education and assessment should be about the process not the product (Ord, 2016). Assessment should not be perceived as a process of control where the focus is only on the Intended Learning Outcomes. Within the WGU module a collaborative approach to assessment is embedded in the modules to enable dialogue, peer feedback and critical development through social interaction (Bryan, 2015). It places the student at the centre of assessment process as engaged partners (Weller, 2016).

The social aspect of the learning experience can enhance academic development (Nicol, 2007) so that the principles of lifelong, independent thinking can be embraced (Bloxham and Boyd, 2007). For Wenger (2018) participation itself in learning with others is paramount as "participation shapes not only what we do, but who we are and how we interpret what we do" (Pg. 220). Therefore group work formative and summative assessment activities were key to the module design on the WGU programme as outlined in Table 1.1. The assessments outlined in this case study were designed to consider the opportunity for unspecified learning outcomes and transferable skills, such as improvement in communication skills, team work skills, self-confidence, academic writing skills, IT Skills. There may also be other unintended learning outcomes along the way captured by student evaluation of the module.

Tenet 4: Constructing standards in communities

"Given that assessment standards are socially constructed, staff and students need to engage in dialogue about standards to understand what is required from, and entailed in, the assessment process." (The HEA, 2016 pg. 3)

The Youth and Community Work programme at WGU attracts learners from diverse backgrounds who are non-traditional learners, therefore the programme needs to consider variations in academic practice, (Boud and Falkichov, 2006; Cowan and Crème, 2005). With the teaching team grounded in social cultural approaches to learning (Mathieson, 2015), teaching and learning activities are designed to encourage learners to develop communities of practice (Wenger, 1988). These are students, staff and practitioners in dialogue about standards to understand what is required from them in becoming, educating or supporting transformative youth work practitioners. Level 4 students are timetabled additional directed study time sessions focussing on academic study skills development, group development and peer support for assessments. These are tailored depending on the needs of students

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in the cohort, and the content directed by them depending on upcoming assessment or feedback on assessment they have recently received.

Engaging learners in social academic development actively engages them in the learning process so that assessment becomes an empowering practice (Nicol, 2007). The assessment tasks outlined in Table 1.1 foster student engagement with assessment criteria which enables them to seek and use feedback from multiple reflective lenses (Brookfield, 1995) and engage in reflexive practices (Boud, 2007). Through facilitating formative group tasks in class, students are able work collaboratively to resolve issues, whilst the tutor is able to identify any gaps in learning from student responses to feed forward into the next class (Weller, 2016).

In class assignment briefings, formative assessment, and assessment tutorials support students to make sense of the assessment learning outcomes and so creates a shared community of understanding in the classroom (Rust, 2002; Nicol, 2007; The HEA, 2016) and a holistic approach to assessment (Bryan, 2015) where there are shared standards and expectations. The development of clear module specifications, developed through programme team collaboration and consultation with youth work practitioners in the field, also constructs standards in the community of practice.

Tenet 5: Integrating assessment literacy into course design

"Programmes, modules and assessments should be designed in ways that help students understand the recognised standards." (HEA, 2016 pg. 3)

Equality of opportunity is fundamental to Youth and Community Work practice and the programme was written with a view to engaging a diverse learning community (WGU, 2015) that may have differing levels of assessment literacy. The redesign of assessment processes on the WGU programme forms part of the widening participation agenda (Brown and Race, 2012), where assessments with formative preparation were designed to override what Freire (2014) defines as traditional 'banking' methods of learning and assessment (Yorke, 2000), thus creating the space for dialogue to develop academic literacy (Bloxham and Boyd, 2007). Low risk formative assessments for inclusive practices (Brown, 2011), and self and peer assessment task work to improve confidence and self-esteem (Nicol, 2007). In the examples provided this is represented in the percentage weighting allocated to each assessment (Table 1.1). These formative tasks foster active involvement in an educational community and, therefore, confidence in academic literacy (Bowl, 2003; Yorke and Langden, 2004).

The assessments in the case study align with the learning outcomes so that students associate them with the learning aims of the course (Biggs and Tang, 2011; Ramsden 2003). The verbs used in the assessments mirror those in the learning outcomes and student learning activities (Gibbs, 2006). In class students are provided with marking rubrics and criteria for assignments so that those who engage in higher level thinking are able to differentiate levels in terms of the marks awarded, and engagement with the learning outcomes encourages increased assessment literacy (Bloxham and Boyd, 2007). This supports students to understand the purpose of assessment, as "their own best assessors" (Earl, 2003 p. 47). This is an essential skill in youth and community work practice as an uncertain political climate needs future practitioners to navigate their profession as independent and self-critical thinkers (Davies 2013).

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Tenet 6: Ensuring professional judgements are reliable

"Assessment is dependent upon professional judgement; confidence in which depends on forums for developing and sharing standards within and between academic, disciplinary and professional communities." (The HEA, 2016 pg. 3)

Reliability can be tested through reflection using the student lens (Brookfield, 1995). The dialogic nature of teaching and learning formative tasks, assignment briefs, interrogation of rubrics and tutorials in this case study enable educators to gain feedback from students to ensure professional judgements are reliable. This is enhanced through student evaluation of modules and Student Voice forums.

Whilst, group work presentations (Assignment 3) can bring reliability into question, a second assessor is employed to enhance reliability of this assessment task. This might present consistency and practicality issues (Bloxham and Boyd, 2007), as the experiences and knowledge of the second assessor may vary and maintaining the tutor's consistency and standards could be difficult (Bloxham, 2015). However, there is a professional community with which to discuss assessment standards (Price, 2005). In this case the second assessor is usually an experienced Youth Work practitioner and part of the wider community of practice that the programme has worked to create. Their professional judgement is key to enhancing the reliability of assessment on the programme.

Conclusion

Through adopting the six tenets of the Transforming Assessment Agenda (The HEA, 2016), Higher Education programmes can work to redress the balance of power in youth and community education. Transparency of assessment tasks that are formative and supportive, and focused on learners' needs encourage assessment for learning (OECD, 2008). The case study demonstrates how engaging students in dialogue, and promoting participation in assessment and feedback, encourages learning as belonging through being part of a wider community, supports learning as becoming as students explore their identity, provides opportunity for learning as experience to inspire meaning of new knowledge, and fosters learning as doing through applying theory to practice (Wenger, 2018).

Furthermore, anti-oppressive and empowering approaches to assessment have been evidenced to improve achievement and retention in universities (Brown and Race, 2012). In the case of WGU there are already positive changes in terms student satisfaction, recruitment and retention. In light of the challenges faced by many Youth Work degree programmes (NYA, 2017), these are important priorities for Youth Work educators, both as teaching practitioners and informal educators, and alternative assessment process should be considered.

As Freire (1990) concludes "the more people participate in the process of their own education, and the more people participate in defining what kind of production to produce... the more people become themselves, the better the democracy" (pg. 145). Redressing the balance of power and transforming assessment in Higher Education will lead to transformative youth workers who are able to utilise their learning to contribute to wider social change (Menter, 2010). Ensuring assessment in youth work education reflects the principles of anti-oppressive practice creates equality of opportunity for student success.

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11 "LEARNING DOES NOT RESIDE IN A PLACE CALLED COMFORTABLE": EXPLORING IDENTITY AND SOCIAL JUSTICE THROUGH EXPERIENTIAL GROUP WORK

David Woodger, Naomi Thompson and Jean Anastasio

This chapter has been updated and adapted from by a previous article Woodger D and Anastacio J 'Groupwork Training for Social Justice' published in Groupwork Vol. 23(2), 2013.

Introduction

This chapter explores the process of experiential group work that is central to the youth and community work programme at Goldsmiths. Whilst experiential group work has been pushed out of professional practice programmes more widely over recent decades, Goldsmiths has maintained it as a central focus. The emphasis on social justice within the programme's curriculum, and the importance of the student group learning from and with each other underpins the teaching methods across the programme.

Dialogue, interaction and sharing experiences lie at the heart of training reflective practitioners who can work successfully with groups and individuals, promote social justice, empowering themselves through exploring their own experiences of oppression and power. This enables them to critically engage and intervene effectively with institutions and be active agents of change.

The method draws substantially on Freire's work on critical dialogue as well as on models of reflective practice and empowerment. Scholars of the experiential group process in youth and community work training such as Klein (1961), Turkie (1995) and Woodger and Anastacio (2013) have been at the forefront of the Goldsmiths programme over the last fifty years. This approach values *collective* learning over *individual* - and the *process* of learning over its *product,* representing a challenge to the dominant culture in Higher Education*.*

The Goldsmiths programme

The BA Applied Social Science, Community Development and Youth Work has been running for fifty years and has continuously attracted a diverse student group from a range of ethnic, religious, age and

social backgrounds. It has been a gateway to higher education at Goldsmiths for many students from groups that are under-represented in universities. According to data recently gathered for the annual returns submitted to the National Youth Agency (who professionally validate the BA programme), 83% of students on the programme are from Black and Minority Ethnic (BAME) backgrounds. This compares with around 18% of university students in the UK being from BAME backgrounds (HEA, 2012). The data gathered for the annual returns also shows that 64% of students on the programme are mature students (aged 21 and over). This also far exceeds the numbers of mature students at university more widely where the age profile of students is steadily becoming younger (Universities UK, 2015).

The importance of the group reflection underpins the teaching methods across the programme. In particular, students are encouraged to share their experiences, reflect on their own and others' perspectives and to challenge each other where necessary. Experiential group work allows our students, through exploring their own experiences of oppression and power, to reflect on power structures and institutional oppression more widely.

The 'group work training meeting' is the weekly manifestation of the experiential group work model. It occupies a central position in the course across the three-year programme, and the content is significantly driven by the students. Community and youth work is concerned with social justice. Exclusion and its related issues feature as a prominent theme in working with young people and communities. Addressing structures which limit inclusion are key in developing effective community and youth work. Factors relating to exclusion at an intra-group level are central to discussion and debate in the experiential group work element of our students' training.

The philosophy of the groupwork is based on a few simple principles; students should learn to analyse their own practice and experience and to use this analysis as a base from which to create their own 'working theories'. They should also be self-monitoring, enabling them to respond creatively to the complexity and uncertainties inherent in the work. The priorities are to train workers who question traditional power relationships and oppression in relation to gender, sexuality, class, race and disability, and enhance their ability to build on the positive human qualities that people have.

The learning agenda will be different for each student, depending on their individual experience, perspective and identity, the extent to which they are willing to engage with others. An awareness of, and the ability to articulate, how this impacts on their interactions with others plays a major role in the student's capacity to benefit from the experiential learning process. Josephine Klein (1961), the Goldsmiths programme's founder, reminds us that it is in the family group that we first learn to value ourselves and expectations of satisfaction from group membership derives to a large extent from this primacy of family in the individual's experience.

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The group work process

Over the years, we have observed a number of phases to the experiential group work process that students tend to move through. These are outlined below.
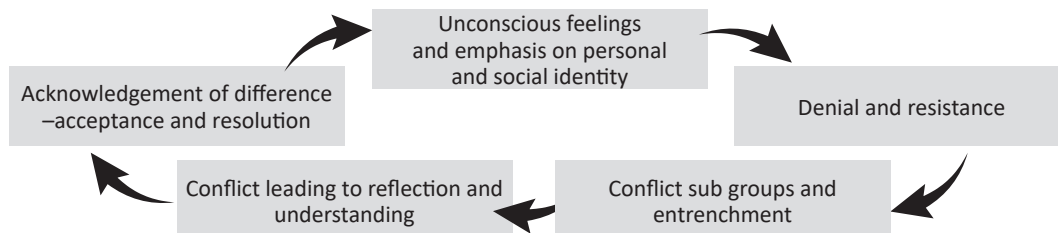
Becoming more conscious of personal and social identity

The explicit emphasis on personal and social identity is often new to students. The private considerations about identity and our relationship to others are brought into the public arena, and are made conscious through group discussion. Initially students may find this threatening as external social attitudes and power dimensions between students become recognised. The group becomes understood as a microcosm of society in which power and oppression are at play and can be examined through dialogue which reflects critically on inherent power relationships within the group and the ways in which individual's impact on each other within it. The phenomenon of the past being constantly revived in the present, with the tendency to repeat past patterns of relating to others (often as a result of past experiences) will result in stereotyping.

This creates a challenging and dynamic process of development in the group and will affect change in students and tutors alike. Integral to the groupwork process are reflections of students' personal beliefs, assumptions and knowledge. The aim is for students to share their 'espoused theories' relating to specific events or interactions so that they can discover, with the support of others in the group, how they are responding to a given situation and also how this impacts on their professional practice. This enables the students to begin to identify their own personal and situational knowledge and understandings so that they can question, respond and develop their experiential knowledge and theory. This then provides for the possibility of reflection of how this might be applied in practice and further reflection from testing it out.

Denial and resistance

Some students may be combative, many tend to want a homogenised group which denies difference; a form of 'pseudo socialisation' (Agazarian & Peters 1981) takes place. Cries of 'I don't see myself as different', or 'isn't it racist to keep talking about black and white?' or 'why are you creating problems which aren't there?' are often heard during this phase. Group facilitators bring to the students' attention their observations about how these differences may manifest in the group's behaviour in the early stages of the group, such as where people sit, use of language, and friendship sub-groups within the larger group. Most importantly, we name these differences. Anxiety is moderated to a certain degree by the open acknowledgement that this is what is taking place.

It is not surprising that defences emerge. Strong defences against hurt and anger often mean that students are resistant to declaring their true feelings. There can be for some a continuing denial that differences exist within the group, even in the face of evidence to the contrary. The group members remain cautious of exposure and conflict and denial is an intense emotional defence against the acknowledgement of pain, distress, and fear. It is natural to want to resist reliving painful experiences, particularly in a culturally diverse group. For some the group maybe experienced as a hostile place. The group is large and ends itself more to socio-cultural reflections than to an intimate interpersonal engagement (de Mare 1975; Turkie 1995). It is exactly this characteristic of the large group which provides a 'bridge between ourselves and our socio-cultural environment' (de Mare et al. 1990). Essentially, the group becomes a microcosm of society. Because intimacy is not possible in larger groups, not only do sub groups form, but also the tendency to line up and divide in cultural or sub-cultural ways become currency for the group. Muslims students, Black students or male/female gay sub-groupings within the larger group are not at this stage seen negatively by tutors, but rather as a means to dialogue later in the group's lifecycle.

Conflict, subgroups and entrenchment

The group is not immune to the conflicts and prejudices that exist in the wider society. Sometimes students find the power relationships between students difficult to grasp, particularly where they need to reflect on their own dominance or power. Black group members are likely become conscious of various forms of racism. Having established a level of power and strength in the whole group they are more likely to give free expression to deeply felt lifelong experiences of hurt and anger which they previously resisted in the earlier life of the group. Sometimes stronger alliances may form based on religion, national identity or sexual orientation and these subgroups can become very entrenched. Centrally important to informing groupwork are Paulo Freire's (1970) ideas on internalised individual oppression, shaped by social, economic and political processes and the ability of students to influence developments in their own lives and professional practice

Reflecting and understanding

The group will begin to mature and make real progress only when its members can acknowledge and articulate the negative feelings they hold. Lesbian or gay members of the group for example will know from their experience in the wider world that many people are heterosexist or have homophobic feelings. The benefit of this stage is that to openly engage in discussion with others about our feelings, behaviours and actions is to begin to come to terms with the hurt to ourselves and others. The same applies to other negative feelings we hold for whole groups or communities of people. A form of warfare – undeniably painful – will ensue on various fronts throughout this phase of the group's life. Invariably and perhaps paradoxically, a greater level of contact, respect, and understanding becomes evident between the various warring sub-groups. Of course, this will only happen because students show a willingness to question the negative, stereotypic views they hold and be open to personal movement and change.

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It is very difficult for practitioners to be aware of their own cultural assumptions and values, which they unconsciously bring to their practice and impose on the people they are working with. Freire termed this 'cultural invasion'. Alongside this, that many people in marginalised communities have been silenced from their own experiences as well as having tendencies to rely on 'experts' to make decisions. Thus, it is all the more important that practitioners are able to recognise their own 'taken for granted' assumptions and address this sense of powerlessness in themselves where it exists.

Accepting difference and finding resolutions

The deep and challenging level of interaction characterised by conflict bears directly on this phase in which a degree of transformation can frequently be expected. Importantly, group members will know from experience that the group can contain difficult feelings and that it can survive the hostility. Open conflict based on attitudes and values can lead to greater levels of understanding and respect for others. Students are therefore motivated towards personal movement and change, and should by this stage in their training have reached a level of emotional maturity which enables them to hold and accept differences with integrity.

The large group offers opportunities to collaborate with others. Often these 'others' may have been previously avoided, for fear of conflict or because of other real or imagined fears and anxieties. This collaboration with its resultant dialogue and debate, even when frustrating, moves us towards a re-examination of our personal selves and identity. Students enter the process with their familiar and socially created notions of what makes us different. A development of identity takes place as students

struggle to find answers to difficult questions, often posed from within the group itself. Students are encouraged to work through the discomfort that arises when issues of race, sexuality or gender are discussed. Focusing on these uncomfortable feelings and encouraging students to explore them often leads to a re-examination of their experiences and the development of their identities. It enables students to become familiar with asking themselves the same questions and thereby becoming at ease with themselves in new ways. It may also bring them back to the first stage in the cycle as they become conscious of previously hidden aspects of their identity.

The process of establishing stronger identities then allows for a willingness to let go of these identities, which presents possibilities and incentives to explore past conditioning and enable new aspects of identities to emerge. As students learn, appreciate and value more about themselves, this enables them to learn, appreciate and value more about others. As the process continues barriers are significantly reduced. The facilitators are active in assisting the group to pay continual attention to the differences and perceived factors that might maintain separateness from others.

Identity and social justice

How students develop both their own sense of identity and their awareness of social justice and inequality emerges throughout their experience of group work. We would argue that a stronger sense of their own personal identity and how different aspects of this intersect leads to a greater understanding of social justice, oppression and power more widely. Those who are able to connect to their own experiences of racism, sexism and other inequalities and who have been able to process that experience in the group, are able to work with diverse communities and individuals effectively in establishing transformative approaches.

Below are two pertinent examples from student group work essays (used with their permission) of how their personal reflections led to a greater understanding of sexism and racism.

Student 1 – reflections on gender

Through group work I realised that human revelation and internal transformation can not only bring about personal change but social change as well. I have also come to terms with the fact that… development and growth does not always reside in a place called comfortable… I had the opportunity to challenge another member of the group when he made the statement that "he gave me the power" in a piece of work that had previously been conducted… The comment presented me with the opportunity to speak out against what I felt was an oppressive statement. The comment of me being given power demonstrated that without a man relieving himself of his power a woman could not have obtained this within her own right. Throughout my life everything that I have achieved has been without the input from a man, the first kind of support, love and empowerment I was meant to receive from a man, being my father, I never experienced, hence why it was even more difficult for me to understand the point that he was trying to make. I then realised despite feeling irritated due to occurrences in my personal life that I was making a righteous argument as that comment represented a wider structural inequality. As a woman, I am subject to individual bias which is often displayed in a derogatory way. Although I am aware that it may have been his unconscious speaking and unintentional bias, in order to assess whether this was harmful or not the impact of the behaviour must be looked at rather than the intent.

Student 2 – reflections on race

> *I have been asked either directly or indirectly to pay very close attention to the image I portray, and what that image represents. This became apparent the first time the colour of my skin became a topic of conversation after an offhand comment by someone calling me a 'stereotypical white girl' during a group work session. Initially, I was defensive and nervous at the request to notice my whiteness. I began to worry that others saw me as inherently racist... I have since recognised that this worry was unfounded, and believing that all the people of colour in the room shared this singular belief was a form of stereotyping and I was reacting with presumptive fear... I've never been 'white'. I have never needed to notice that I am white, because the colour of my skin has never called into question my character, abilities or worth... I knew enough about the concept of white privilege and power to understand that it did apply to me politically, I just could not see how it applied to me personally. Aside from being white, I'm not in any position of power. I've been abused and harassed for being a woman, underestimated and disbelieved for being disabled, bullied and shunted for being queer, pitied and ignored for being poor. I would repeat to myself, 'I don't have any power, why is it my problem to fix?' I would bring out my list of oppression and check each box that applied, hoping there were enough ticks to give me a shield in the conversation. However, the power I have since recognised I have as a white person is exercised through confronting and addressing racism wherever possible. I have been guilty of not using this power to save my own skin. My second shift at a new job had me walking home crying, because I didn't stand up to the customer joyfully shouting, 'Thank god there's no n*****s in here!'... Everyone had laughed, including my co-workers, and I stood there, shocked and disgusted, but said nothing. I was being selfish; I didn't want to lose my job, or risk ending professional relationships with my colleagues and customers before they'd even began, I also worried about my own safety. I imagine almost every white person has a story similar, of a time they let it slide, ignored it and moved on with their life. The normalisation of racism may as well be the acceptance and endorsement of racism. I was part of that, and I don't want to be again.*

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The Higher Education Context – challenges to group work

The Higher Education context has, over time, become increasingly individualistic. Assessment, in particular, has become highly individualistic with the dominant grading and classification of degrees requiring individual marks and outputs. Punitive procedures and harsh guidance around plagiarism enforce this individualism in universities. Such a focus on learning as an individualistic process clearly conflicts with the group work approach outlined above. The language of higher education today also very much focuses on tangible outcomes such as essays with individualistic marks, the focus on achieving the sought after qualification or 'piece of paper', and measurable graduate career outcomes. Quantitative measures of 'teaching quality' only exacerbate this individualism further.

However, whilst this discourse focuses on the outcomes or products of education, the form of learning that is encouraged on the BA Applied Social Science, Community Development and Youth Work is more concerned with the *process or experience* of learning than its outcome. Experiential learning and reflective practice underpin youth and community work training and are focused on education as a *process* rather than a *product* and on learning in action or experience rather than

separate from it (Jeffs and Smith, 2005; Seal and Frost, 2014). From this philosophy of learning, the most significant outcomes might be changes to ourselves, to our ways of thinking and acting, not the hard outcomes of the degree classification or the 'piece of paper'.

Conclusion

Overall, this chapter champions the value of group work that enables students to embrace new, uncomfortable and challenging experiences. This form of learning meets a substantial amount of resistance within the HE context where students are increasingly viewed as customers and education as a product rather than a process. For us, the large group aims to create what de Mare et all [1991] call a ' socio cultural environment '.....in a way that the small group cannot do'.

It provides a space and a freedom for students to explore without the tyranny of structure or the limits and constraints of organisations, to examine race, gender and other dynamics, opening students up to their own thinking and personal positions/beliefs and understandings and engages them in challenging conditioned understandings. These understandings are embedded in our psyche; the large group provides a process of deconstructing these deeply held beliefs and of becoming more aware of ourselves –in terms of thinking, the nature of change and who we are.

The group is a fluid structure that encourages democratic leadership where everyone has a contribution and develops insight into being about change and how we can see each other differently. Students develop an insight into internal resistance as a result of oppositional positions, in other words the struggle to engage with our own deeper reflection rather than the easy externalisation of the problem.

The context within which community and youth work takes place is constantly shifting. Changes in Government policy and declining resources means that those who work in the social change arena need to have leadership skills, a developed awareness of themselves and the ability to work in ways that are collaborative, creative and inclusive. Working for social change necessitates a rather more sophisticated analysis of inequality and injustice. We would argue that it is through the experiential group that students learn to analyse the quality of their relationships with others and the impact they have on others in the group and in professional contexts.

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12 TEACHING YOUTH WORK IN AUSTRALIA– VALUES BASED EDUCATION AND THE THREAT OF NEOLIBERALISM?

Tim Corney

Introduction

In Australia the development of youth work as a vocational practice and the preparing of graduates for the field through higher education and training has been particularly influenced by the values and practices of academics from the United Kingdom. John Ewan and David Maunders, graduates of Cambridge University, were both English youth workers before immigrating to found the first degree level youth work training course in Australia (Ewan 1972, 1975, 1983; Maunders 1984; Irving, Maunders & Sherrington 1995; Corney & Maunders 2014). This early youth work course began in 1977 and has graduated many hundreds of youth workers. It continues today at what is now RMIT University. The development of a degree course at Victoria University in the 1990s by a graduate of Maunders and Ewan from RMIT, Robyn Broadbent, and the move by Maunders from RMIT to VU in 2000, has been well documented (Maunders & Broadbent 1995; Corney & Maunders 2014). British trained youth worker and Australian based academic Trudi Cooper (2012) argues convincingly that Australian youth work has been, and to some degree continues to be, 'British Influenced Youth Work'. This is borne out by Cooper's long term teaching and coordination role in youth work at Western Australia's Edith Cowan University.

The resulting influence of English youth work and in particular the early English youth work texts such as those by Button (1974), Smith (1988) and Jeffs (Jeffs & Smith 1987, 1988), further shaped the underpinning values of both teaching and practice in Australia. In particular the concept of youth work as an educational practice (non-formal and informal education) and its pedagogy as critical, progressive and emancipatory (Freire 1972; Mayo 1999). Maunders (1984, 1990, 2009) and Smith (1988) drew on the Gramscian notion of hegemony and its influence on youth work as a counter hegemonic practice, further developed by Chouan (2009). This conceptualisation of youth work sees the youth worker acting as an 'organic intellectual' (Gramsci 1971; Smith 1988; Corney 2006, Singh & Cowden 2009; Chouan 2009). This liberatory concept of youth work was further developed by Jeffs & Smith (1987, 1988) and Smith (1988) drawing on the critical and liberatory pedagogy of Freire (1971) .

The impact of the educational philosophy of Freire (1972) on both English, European and subsequently Australian youth work has been profound with youth work education and practice drawing extensively on the insights of Freire's (1972) critical pedagogy and encompassing for example the liberatory values of social justice and anti-oppressive practice, empowerment, participation and consciousness raising, among others (White 1987; Benjamin 1989; Maunders 1990; Brown 1992; Crooks 1992; Cooper, Buchanan & Love 1993; Cooper 1999; Bamber & Murphy 1999; Ledwith 2001; Corney 2003, 2004a+b, 2006, ; Scott-Myhre & Gretzinger 2004, 2005; Forrest 2005; Ord 2007, 2008; Seebach 2008; Rodd & Stewart 2009; McInerney 2009; Chouan 2009; Armstrong 2009; Coussee 2010; Payne 2010; Coburn 2010; Sapin 2013).

However, at a time when tertiary education funding is being reduced by the policies of neoliberal governments and overseen by market driven administrators (Urban 2016; Holmes & Lindsay 2018), the teaching of value driven youth work from a Freirean (1972) perspective is not easy. Neoliberal capitalism and economic rationalism has changed the nature and purpose of the university. As Giroux (2010:715) states plainly *'… higher education, once conceptualized as a public good, has been reduced to a private good. Universities are now largely defined through the corporate demand that they provide the skills, knowledge, and credentials to build a workforce'.* This has meant that debate and discussion about pedagogy, curriculum, the role of teacher, relationship to student, and the power of education as a social good, what Giroux (2010:715) would call a '…deeply civic, political, and moral practice', is being reduced and its arguments silenced in favour of a pragmatic and market driven approach.

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Youth work education and values

Youth work as a professional practice is value driven (Davies 2005; Young 2008; Banks 2009; Sapin 2012). Maunders (1990, 2009) argues that youth work is a process of value rational action that youth workers act in response to values and beliefs rather than to the expectation of results. As such, the notion of a particular set of values underpinning both the education and training of youth workers and their practice, has long been of interest to those working in the youth sector (Corney 2004a+b). For instance the research of Maunders (1990) draws a connection between values and youth agencies, but also suggests that youth workers themselves are positively motivated by values. The historical work of Irving, Maunders and Sherington (1995) confirms this showing clear connections between the value-driven activities of Australian youth sector organisations and that of Australian youth work practice. Concurring with Maunders, the work of Phillips, Stacey and Milner (2001) concludes that it is not possible to act objectively or remove personal values from youth work, and that personal values will influence and determine the way people work in the human services sector.

Values are foundational and crucial to good youth work practice (Jeffs & Smith 2005; Sapin 2012). For example, a chorus of voices from the English youth work literature suggest that voluntary association is a foundational principle of youth work (Davies, 2005; Merton, 2007; Sapin 2012; Bradford & Cullen 2014). Sapin (2012) suggests that this youth work value is one that is built on respect for the rights of the young person. In the Australian state of Victoria this principle of respect is not arbitrary but has been legislated into practice (Children, Youth & Families Act, 2005). The principle is based on a commitment to human rights and the Convention of the Rights of the Child (UNHCR CROC 1998) and is reflected in the Victorian youth sector code of ethical practice (2007). This youth work 'value' is based on respecting young people's autonomy as human beings with the right to choose who they

associate with. It is a strengths based, rather than deficit view of young people, it is an empowering view that aims to facilitate young people's agency and control, in and, over their worlds. This has implications for those human service professionals working with young people in mandated and compulsory contexts such as schools, prisons and out of home care, or state funded roles that require control or surveillance of young people, to name but a few.

This valuing of young people for who they are flows directly into practice, as Sapin (2012 p.3) elaborates:

> [Y]outh workers aim to value different perspectives and address expressed needs and interests. Attempts are made to recognise young people's rights to be treated with dignity as individuals, reject negative labelling and challenge negative stereotypes, whether based on ageism or other oppressive attitudes, by promoting positive images and examples of young people's lives. The process involves careful listening to young people about their understanding of themselves and their situations.

Bradford and Cullen (2014) drawing on the work of Jeffs and Smith (1999) suggest that the commitment to the principle of voluntary association is an ideological one that runs counter to the dominant neo-liberal discourses found in current youth policy.

Fook, Ryan and Hawkins (2000) suggest that professional practice frameworks, such as those found in youth work, are primarily determined in relation to the practitioners' adherence to values based meaning systems and that a professional practitioner is a person who has been trained and educated to:

> … act from a particular knowledge and value stance through the medium of a particular job … In this sense the professional works from broader meaning systems, but is able to transfer these meaning systems between contexts (2000: 243-44).

For both Maunders (1990) and Fook, Ryan and Hawkins (2003), a professional practitioner is someone educated in an identifiable body of knowledge, values and beliefs and who integrates such into their practice. However, there have been those that have questioned the relevance or benefit of 'professionalisation' to youth work in Australia (Quixley & Doostkhah, 2007), and even its existence as a distinct and identifiable labour force in North America (Fusco & Baizerman 2013). The tendency of these writers is to confuse professionalisation with professionalism and to conflate skill with knowledge and values. These authors appear to have missed the point that what defines youth work as a 'professional' practice is a set of identifiable values conveyed through formal education and training processes and continuously reflected upon and refined by reflective 'professional' practitioners (Corney 2003; Thompson 2010; Sapin 2012; Cooper 2012 & 2013; Magnuson & Baldwin 2014).

For Fook, Ryan and Hawkins (2000) a professional practice like youth work is not enacted in a meaning vacuum, but prefaced on values based education and training that takes into account the students underpinning knowledge and experience. They illustrate this point by drawing on the critical work of Freire (1972) to the banking approach in education, pointing out that in the context of human service work neither the practitioner nor the client are empty vessels, but that "… their thinking has been shaped by prior personal experience" (Fook, Ryan & Hawkins 2000: 243-44). They go on to suggest that one of the key objectives for professional practice in the human services is the Freirean notion of "praxis". That is to say that the implementation of a theory (values), action and reflection continuum is integral to the youth work practice process.

Again Sapin (2012) is instructive, making clear the importance of the relationship between values and practice and suggesting that critical reflection on practice is what determines a good, that is to say professional, practitioner.

The significance of this close relationship between values and practice is that youth workers need to be involved in continuous professional reflection and development to ensure that personal experiences and perspectives are used appropriately and that any boundaries and barriers to their role are clarified and addressed (2012 p4).

Research from across Australian universities teaching youth work at degree level (Crooks, 1992; Broadbent 1997, Corney 2003, 2004a+b, 2014) has found that Australian youth work education regards 'social justice' as a primary and foundational value that motivates and informs the practice of youth work and that Australian youth work education favours progressive frameworks for the analysis of social justice, such as a rights based approach located in the United Nations Charters and the ideological and political frameworks associated with those such as, Social Democracy, Socialism/Marxism and Feminism and the related values of anti-economic rationalism/neoliberalism. It also found that a number of minor, but significant, value paradigms underpin Australian youth work education such as the value frameworks of anarchism/anarcho-syndicalism, progressive forms of Judeo-Christianity, Ghandian peace and non-violence and environmentalism. Belton (2010: 69) concurs, suggesting that much youth work practice is informed by '... political and moral values: opposition to capitalism and authoritarianism, belief in equality and respect for the environment'

The research of Broadbent (1997) and Corney (2003, 2004a+b) also found that Australian universities were teaching what they described as core practice principles. These refer generally to those principles which, when applied in the context of youth work practice, help to facilitate or bring about the broader political or ideological worldviews undergirding youth work. All universities who participated were concerned with the values underpinning the practice of youth work and defined core practices which could be best described under the heading of 'community development' or the related derivative practices of reciprocal and social goal forms of group work, or social action. This is consistent with the literature (Cooper and White 1994; Bessant, Sercombe and Watts 1998; Cooper 1999 and 2012).

Irving, Maunders and Sherington (1995) support this from an historical view of Australian youth work and argue convincingly that the New Left youth movements of the 1960s and 70s were different from earlier progressive movements in that they were essentially run by young people, rather than adults. This, they suggest, redefined value driven youth work concepts such as 'participation' and 'empowerment' to mean work that is (or should be) owned, controlled or led by young people. In addition they suggest that these terms became synonymous with Australian youth policy in the 1980s and 90s and entered the curriculum of youth work educators at this time influencing a whole generation of youth work practitioners. Podd (2010) concurs and develops this further suggesting that 'participation' as a practice principle is now enshrined in youth work via commitments to human rights particularly article 12 of the United Nations Convention of the Rights of the Child (CRoC 1989).

Ewen (1981:43) in his early study of the education and training of youth workers in Australia, suggested that youth work was established educationally on a conceptual basis, and that the primary academic core of the founding youth work course was prefaced on teaching the " ... development and methods of youth and community work". This he saw as encompassing the key values of 'enabling'

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and 'facilitating' young people within their community context to fulfil their needs. He said of the Philip Institute course (forerunner to the current RMIT degree course) that it viewed youth work as:

> [E]nabling young people to develop their own leadership functions, decision making faculties, the design and direction of their own leisure time pursuits and influence on the development of their own communities (Ewen 1981: 43–45).

Ewen (1981) proffered a view of youth work as strongly influenced by the theory and practice values of 'community development'. He based this view on what he had found in the various Australian courses:

> Much has been written about community development. In essence the process is simple; it is about the awakening of a community to its own potential for action in problem solving through cooperative effort …. It is also about the value of the process itself as encouraging an active participating society, not a passive recipient one …. The most effective youth policy therefore is one aimed at educating young people through experience to be effective participants in communities, in enabling them to contribute now on a partnership basis with older people, so that they will continue to contribute throughout their lives in a participatory democracy. Such an approach has clear implications for the role of the youth worker (Ewen 1981: 104).

The 1985 report by the Municipal Association of Victoria, on local Government Youth Work, agreed strongly with Ewen's earlier findings that community development was the primary value driven practice framework for youth workers and their training. This was also supported by the 1987 report entitled 'Time for Training', funded by the Victorian government Office of Youth Affairs, and carried out by the Victorian Youth Sector Training Unit under the auspices of the Youth Affairs Council of Victoria.

The Time for Training Report found that "the philosophical basis of [youth work] is the empowerment of youth and their communities …" (1987: 64). Denholm and Ling's (1990) study of Australian youth work courses found that two of the three courses that were then being taught in tertiary institutions included 'community development' as a specific subject in their curricula (1990: 25–27). Houston and Pelavaniuc (1998) in their study of Victorian tertiary-level youth work courses, found that two of the three university courses taught community development as core subjects. Their study recognised community development as a critical part of the "… new and growing body of knowledge that some argue constitutes a unique youth studies entity" (1998: 31–32). They used a student participant's verbatim response to illustrate the point that, in the context of the broader course curriculum and despite other views on the course, students had at least been given a framework for practice: "I learned a framework for community development …" (1998: 31–32). Both Kenny (2011) and Ife (1995), influential Australian community development educators, suggest that the values and principles underpinning community development are prefaced on progressive left of centre political and ideological positions on social justice and a commitment to human rights.

All four current Australian youth work degree courses (i.e. Edith Cowan, RMIT, Australian Catholic University and Victoria University) continue to deliver units on community development and or group work as core components of their programs. However, the Australian national training package Diploma and Certificate courses delivered through the Technical and Further Education (TAFE) system only offer community development (CHCCDE012) as a non-compulsory elective unit and do not offer group work at all (DET 2018). This is reflective more broadly of current government training policy and employer driven, market based approaches to vocational training provision in the Australian TAFE sector (Bessant 2012).

Youth Work and Human Rights

Prior to 2007 the youth sector in the Australian state of Victoria, despite its best efforts over many years, was without an agreed values statement of good practice for the occupation of youth worker (Goodwin 1991; Irving, Maunders & Sherington 1995; Grogan 2004; Corney 2014). However, a series of related events (i.e., the enactment by the Victorian state Labor government of the *Children, Youth and Families Act 2005* based in human rights, the *Working With Children Act 2005* and the *Charter of Human Rights and Responsibilities Act 2006*) gave legislative impetus to the youth sector to look specifically at defining the underpinning values of youth work more clearly. This was given a further push by the newly appointed Child Safety Commissioner calling for the sector to develop a code of ethics for youth work in (CSC 2006a+b).

A concern for the protection of vulnerable young people in Australia led various state governments to appoint Child Safety Commissions. The appointment of Victoria's Child Safety Commissioner under the Child Wellbeing and Safety Act 2005 gave further momentum to what was being described at that time as the 'professionalisation' of youth work. Shortly after his appointment in 2006 the Commissioner gave a significant address to the Annual General Meeting of the Youth Affairs Council of Victoria, in which he called for the sector to participate in the task of addressing child safety by developing a code of ethical practice for youth workers (CSC 2006b).

Australia is a signatory to the United Nations Universal Declaration of Human Rights (UNDHR) and played an important role in its development in 1948 along with the international human rights treaties that followed. In 1986 Australia enacted the Australian Human Rights Commission Act that states the obligations that the Australian Federal Government (i.e. Commonwealth) has under ratified human rights instruments such as the Convention on the Rights of the Child (CRoC) ratified in 1989.

While the Australian Federal (Commonwealth) Government reports to the United Nations assembly on the implementation of these ratified treaties, state and municipal governments are not required to report and the federal government is unable to consider human rights issues raised in state laws. As such the Victorian government enacted its own charter, the *Charter of Human Rights and Responsibilities Act 2006*. This charter is a state government law that sets out the basic rights, freedoms and responsibilities of people in the Australian state of Victoria and to ensure that the Victorian government and its authorities are accountable for upholding Australia's human rights commitments.

The incorporation of human rights into the enactment of various pieces of youth-related legislation, coupled with the appointment of a Child Safety Commissioner (now children and young people Commissioner), led to the convening of a Youth Affairs Council of Victoria (YACVic) working group to develop and implement a sector wide code of practice for youth work based in human rights (Corney & Hoiles 2006; Yacvic 2007). This occurred alongside the re-establishment of the Youth Workers' Association (http://www.ywa.net.au), a professional association for youth workers in Victoria (Corney, Broadbent & Darmanin 2007), and a global push from the Commonwealth Secretariat (the secretariat of the 54 countries of the British Commonwealth of Nations) contained in communiqués, such as the CYP's PAYE goals (2007), explicitly calling for codes of practice based in human rights to be developed for youth workers across the Commonwealth.

Debates regarding the professionalisation of youth work and the establishing of definitional value statements based on human rights commitments and contained in codes of ethical practice were raised by the Commonwealth Youth Programme (CYP). Australia as former British colony is a member of the Commonwealth of Nations, a signatory to various commonwealth charters and an active supporter and participating member of the Commonwealth Youth Program.

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The Commonwealth Youth Programme (CYP) is informed by the goals of the Commonwealth's Plan of Action on Youth Empowerment (PAYE 2007) which build upon, and seek to create greater synergy with, the UN Millennium Development Goals (UNMD 2000) and the Global Human Rights Agenda. In the eyes of the PAYE (2007:12), a human rights-based approach to youth work involves the following elements: 'Express linkage to human rights; Accountability to all stakeholders; Empowerment; Participation; Non-discrimination and attention to vulnerable groups'. The PAYE defines youth empowerment as 'both an end and a means' stating that:

> *Empowering young people means creating and supporting the enabling conditions under which young people can act on their own behalf, and on their own terms, rather than at the direction of others (Commonwealth of Nations PAYE 2007:15).*

The Commonwealth Youth Programme (CYP) has a clear aim to base youth work – as an occupational practice – upon human rights through the development of agreed practice frameworks. That is, upon 'codes of ethical practice' informed by the UNDHR and the CRoC (1998), in order to raise the standards of youth work practice and thereby bring greater human rights outcomes to young people. Youth work as a recognised occupation in the Commonwealth is dealt with by PAYE goal 12, point 12.3, which specifically calls for the youth sector to "draft codes of professional ethics with express linkage to human rights". It goes on to suggest that a critical pathway to developing the occupation of youth work and to delivering outcomes for young people should begin with the creation of "a code of conduct to guide it, as well as structures to monitor and regulate it".

While youth work in Australia has been influenced and shaped by government, pan-commonwealth and international forces, professionalisation has ultimately come, not through externally imposed regulation or legislation but through the sector its-self developing its own localised, state based, codes of ethics and professional associations (Goodwin 1991; Corney, Broadbent and Darmanin 2009; Corney 2014). As such these professionalisation mechanisms continue to have considerable impact on the education, training and practice of youth workers. In the state of Victoria, universities and TAFE colleges have developed particular courses on professional youth work, ethics and human rights, and the various state based youth affairs councils and professional associations are providing professional development and in-service training to youth workers on human rights commitments and the application of codes of ethics across the youth sectors. This has led to calls for more cohesive national approaches to professionalisation beyond state based responses.

In 2007 the then Rudd federal Labor government re-funded the National Youth Affairs advisory body the Australian Youth Affairs Coalition (AYAC). This body sought to facilitate a national consensus on youth work, defining its vales and practices. The following is the AYAC statement on youth work endorsed by all state and territory youth affairs councils in 2013.

> *Youth work is a practice that places young people and their interests first. Youth work is a relational practice, where the youth worker operates alongside the young person in their context. Youth work is an empowering practice that advocates for and facilitates a young person's independence,participation in society, connectedness and realisation of their rights.*

This remains the only youth sector initiated, collaboratively authored and nationally agreed definitional statement on professional youth work in Australia.

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Neoliberalism and the Marketisation of Youth Work Education

In the Australian tertiary education context there has been a move over the last 15 or more years to privatise youth work education and training, particularly in the Technical and Further Education sectors (TAFE). This, coupled with the introduction of an instrumentalist and behaviourist form of competency based training, has led to the loss of particular value driven pedagogy in some institutions, the deskilling and depoliticising of some youth workers and youth work educators and the marketisation and employer domination of certain parts of both the youth sector and of youth work training (Corney and Broadbent 2007; Bessant 2012).

In Australia in the 1990s, training reform was linked to economic development. LeDuff (1994) reported that, "…the common theme associated with the reported changes to national training was the need to increase the skill level of the population to generate economic activity, improved productivity, innovation and responsiveness to technological and social change". This was also the case in the international arena. As Bowie (2004b) pointed out, Australia mirrored the "entrepreneuralisation" of the vocational education and training sector (VET) across the English-speaking world and Western Europe at that time. This has continued to impact heavily on the education and training of youth workers.

The widely held belief that knowledge underpinned with political and philosophical values is crucial for good education and training of youth work professionals (Corney 2004) was, however, relegated to something of a backwater in educational theory during the 1990s and 2000s. It was left behind in the wake of Neoliberal/Conservative federal government's rush (1996 to 2007) to privatise the Technical and Further Education (TAFE) sector and develop a particularly market orientated behaviourist, instrumental, mechanistic and employer-driven approach to vocational education and training (Anderson 1997; Schofield 2001; Mounier 2001). What this meant, in effect, was that the door was opened to government and employers to radically reconstruct vocational youth worker training in and through the TAFE system. This was known as the National Training Reform Agenda and has seen the pedagogy and curriculum, provision and content, of vocational youth work training change in a number of very distinct ways (Bessant 2012).

In 1995, as the privatisation and marketisation of the TAFE sector was underway, Maunders and Broadbent (1995) undertook research to determine the key parameters of good youth work education. This framework was further developed by Watts and Singh (1998) and included the following elements: a professional and informed orientation to youth work; knowledge of politics and youth policy; an integrated knowledge of the youth affairs field; interpersonal and communication skills; administration skills; research skills for obtaining and producing information and advocacy; socio-political education and human rights. Similarly, the national youth work consultation undertaken by Broadbent (1997) identified a significant level of youth worker support for education, that included an understanding of the social, economic and political context that workers operate within; research and policy skills; community development practices and knowledge of human rights, and their inclusion within the education and training of youth workers. Bessant (2012) more recently reflecting on the changes to the vocational and higher education sectors in Australia has suggested that curriculum for educating professional youth workers in the university should contain a combination of capabilities that combines intellectual training with professional development.

As Bowie (2004a) noted, post the rollout of the national training reform agenda, there has been an ever-increasing number of private providers accessing public education monies to vocationally train their staff and/or clients in the image of their organisation and, more importantly, their organi-

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sational values. Schofield (2001) goes further and suggests that TAFE, in the current contestable and entrepreneurial environment, has been forced to abandon what she terms as the three logics of skill - "technical, behavioural and cognitive" - in favour of narrow, industry-defined skill formations based on technical competency alone. Schofield (2001) refers to it as the social construction of skill, and goes on to make the point that skill now means whatever employers and policymakers want it to mean.

In the case of youth work, what employers and government policymakers have wanted is a market approach that allows public education monies to fund a growth in private enterprise training, without the cognitive (Schofield 2001), that is underpinning values and research knowledge, that has traditionally been a part of pedagogic curriculum models in university based youth work education. According to Marginson (1993), '*Education is now seen as a branch of economic policy... and ...social policy in education, is mostly understood as labour market policy'.*

As a result of these changes, we now have certified and government accredited youth work training being delivered by a growing number, and increasingly diverse range, of training providers (Brooker 2016). The provider list, made publicly available through the National Training Information Service (2007), includes sporting, recreation and hobby groups, churches and religious associations, charities and welfare organisations, and a large number of private for-profit training companies. Many of these organisations use certified youth work training delivery as a program for engaging with disadvantaged, unemployed and/or at-risk young people. The values and practices conveyed in these institutions are often those that are consistent with the training organisation's world view and or belief systems, rather than those traditionally associated with youth work. This is not surprising given who is signing off on the assessment criteria (Bowie 2004a).

It is also through these privatised training settings that the traditional engagement tools of youth work (Williamson 2010), such as recreation, outdoor adventure activities and the arts, have all found a way to legitimate their roles as standalone theoretical practice frameworks that pose as the solution to the complex issues that young people currently face. For example, successive reviews of the national youth work training package have seen employers and others suggest new qualifications, from Certificate 1 to Advanced Diploma, in areas such as 'Adventure-based youth work and recreation' and 'Adventure therapy for young people' (CSHISC 2007: 34-35). Historically, good youth work (Williamson 2010) would suggest that sport, recreation, outdoor programs and other informal learning 'activities', operate as engagement tools for youth workers and assist in providing young people with skills needed to traverse adolescence, build relationships, enhance personal development and encourage a level of self-reflection, resilience and self-esteem. Williamson (2010, p76) calls these the youth work 'toolbox … for collective and individual intervention and support'. Traditionally, youth work has not seen these 'tools' as frameworks for practice in and of themselves (Maunders 1990; Irving, Maunders & Sherington 1995).

For example, Hulett (1997) asserts that a range of youth arts activities are powerful crime prevention/diversion 'tools' that offer safe and constructive environments for young people and youth workers to engage. Similarly Broadbent (2000), in her study of youth work provided by local government authorities, concluded that municipal youth service 'activity based programs' act as a primary 'tool' for engaging young people. Theses engagement activities can be diverse, such as music or arts, which can be used within a variety of settings such as, an outreach program, or a link with a local school. Furthermore, youth workers interviewed by Broadbent described how they used their practice tools and activities to engage young people with services relevant to their immediate needs. This suggests that many young people engage in services for recreation and social opportunities before issues are

identified. However, importantly, the workers noted that it was the rapport that was built through the use of those tools that enabled a relationship to be formed and to identify young people's broader issues and for their needs to be addressed (Broadbent 2000).

As such, the tools or skill sets required for teaching subjects like recreational or adventure therapy cannot work in isolation from a holistic youth work approach. The keys to inclusive, socially just, rights and strengths-based approaches to empowering work with young people is a consideration of the theoretical and underpinning values of concepts such as human rights, empowerment, participation, anti-oppressive practice and community development, alongside the various needs and issues facing young people both individually and collectively – tools and skill sets alone are not enough.

Consequently, while privatisation and the marketization of vocational forms of tertiary level youth work training in Australia, through for-profit registered training organisations operating in the technical and further education sector continues unabated (Brooker 2016), there appears to be little interest shown by these providers in understanding the historical or pedagogical foundations of youth work and its considerable body of knowledge as found in many of the higher education degree and postgraduate level youth work courses. That is youth work pedagogy as a liberatory practice, a commitment to the underlying values of social justice and to the enactment of young people's human rights.

Conclusions

It is argued that the Freirean (1972) pedagogies and human rights principles found within the educational value frameworks of Australian degree-level youth work education could only be applied in a very limited way within the current privatised market driven approach to training delivered within the single outcome focus of the Technical and Further Education (TAFE) sector diploma courses and their competency-based training frameworks (Corney 2004a+b, Brooker 2016).

For any profession to survive, it must re-evaluate and rediscover the values that embody and underpin its reason for being, and these values must be continually reflected upon by practitioners and communicated by educators to those preparing to work in the profession in order for the profession to be sustained. While codes of practice and professional associations are important to the professionalisation process, they may no longer be enough to unify and sustain the integrity and mission of a profession such as youth work under the sustained attacks of neoliberalism. This is of importance to the teaching of youth work at this time.

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13 EXPERIENTIAL EDUCATION AND ADVENTURE EDUCATION IN YOUTH WORK CURRICULUM

Piret Eit

The aim of this article is to show how experiential learning, experiential education, and adventure education is used as part of youth work studies at university and how we use non-formal learning for youth work to teach non-formal learning. Experiential learning principles are applied in the teaching methods and the curriculum of our university. Dewey's ideas and progressive-education movement have found a way into "traditional" educational programs in the field of higher education (Kolb, 2015, p. 4-15). The fundamental unity of the newer philosophy is found in the idea that there is an intimate and necessary relation between the processes of actual experience and education. If this be true, then a positive and constructive development of its own basic idea depends upon having a correct idea of experience. (Dewey, 1938, p. 20)

Experiential learning is the most common style in adult learning, known as non-formal learning, and it is used in youth work. Experiential education is "learning by doing with reflection and facilitation" (Priest & Gass, 2005, p. 17). This kind of learning is beneficial because learning is most effective through a direct and purposeful contact with personal experiences. While facilitated by skilful youth workers, these personal experiences of young people change into their personal growth.

According to Kolb (2015, p. 31-36), the experiential learning theory is a holistic integrative perspective on learning that combines experience, perception, cognition, and behaviour. Kolb's learning model considers and unites Lewin, Dewey, and Piaget learning cycles as well as common characteristics that define the nature of experiential learning. Experiential Learning, according to Kolb's model, comprises:

- *Concrete Experience:* The learner encounters a new experience or engages in the reinterpretation process of an existing experience.
- *Reflective Observation:* The learner reviews and reflects on the new experience and identifies any inconsistencies between the experience and understanding.

- *Abstract Conceptualization:* Through the reflective process, the learner creates a new idea/concept or modifies an existing abstract concept – analysing the concepts and forming conclusions and generalizations.
- *Active Experimentation*: The learner plans and tries out what has been learned and is able to apply the new knowledge to other situations – conclusions and generalizations are used to tests the hypothesis and thus the learner engages in new experiences. (Kolb 1984, 2015)

The basis of experiential learning in our curricula for studying youth work, as well as learning in general, is experiencing of emotions through activities, sharing feelings with group members after the activities, and interpreting the shared experiences of themselves and others. The facilitated debriefing process includes the learned theory as well as links to the goal setting before exercises. The discussion ends with finding the links between the acquired learning experience and everyday life as well as transferring them into the context of subsequent activities.

Adventure education is a new method in Estonia. "It has been more or less well-known since 1996 when it came to Estonia from Finland through Child Protection Projects" (Pihlakas, 2003, p. 5). The Children Protection Union was the first organisation that implemented adventure education in their youth programs and gave it a name that is similar to the one of the Finnish approach "seikluskasvatus". "Adventure education as an educational and recreational discipline for young people, especially for the youth at risk, which is based on principles of experiential education" (Tuula, 2005, p. 6).

Estonian authors of adventure education Pihlakas (2003, p.13-14) and Tuula (2005, p. 15) have looked back at the roots of adventure pedagogy since Plato, who advocated for participation of young people in adventurous and risky activities for young people to learn and gain wisdom and courage; Aristotle introduced the concept of challenge on a voluntary basis. Appropriate philosophical observations are found in experimental pedagogues: Comenius, who emphasized the feeling through learning; and Rousseau (1921, p 40), who preferred to develop the possibilities of learning from nature through his head, hands, and heart.

Risk is an essential and important component of adventure (Wurdinger, 1996, p. 25, Morlock 1987) and in the growth of youth. "The concept of risk is incredibly important for the adventure. … actual risks taken by clients through adventure experiences are often a critical and key factor in the process of functional change." (Gass, 2012, p. 183). When adventure is applied appropriately by providing suitable milieu for functional change, the types of risks are not only physical but also social and emotional.

Adventure education is a process in "which the learner is placed into unique physical environment and into unique social environment, then given a characteristic set of problem-solving tasks creating the state of adaptive dissonance which reorganizes the meaning and direction of the learner's experience" (Priest & Gass, 2005, p. 20). According to that, there are seven key elements of an adventure experience: 1) the learner, 2) the unique prescribed physical environment, 3) the unique prescribed social environment, 4) the problem-solving tasks, 5) the state of adaptive dissonance 6) mastery of learning 7) reorganization of the meaning and directions of the learner's experience (ibid).

John Dewey interprets education as the scientific method by means of which man [sic] studies the world (Dewey, 1938, p. 10). The term "adventure-based experiential education" (AbEE), according to Michael Rehm (2009), has been used to specify that experiential learning is directed specifically through adventure education methods where the learner has been placed into a challenging unfamiliar situation with some risk, excitement, unpredictability, and reflection. Specially designed adventure-based experiential education courses in our university use Dewey "learning by doing", Lewin "learning and feedback process" and Kolb's "experiential learning cycle" (Beard, 2009, 32-33;

Priest & Gass 2005; Kolb 2015). Combined with how the facilitator or leader could interrupt (Beard 2009) and affect learning and reflection processes (Greenaway 1990; Eit 2012) these courses create the experiential educator specialisation within the university curriculum.

According to Tuula's description (2005), adventure education "theoretically belongs to the social science field as one form of pedagogy – experiential education ". Adventure education is learning skills of coping through physical activities, such as various games, sports activities, high and low rope exercises but also through practical exercises that require mental activity, such as problem solving and social responsibilities, thinking games, role plays, etc. "Personality development both in human relations and human inner world is engaged in the adventure education. Adventure education's main principles are profound actions (active physical function and teamwork), positive experience accumulation, reflection, and analysis of the experience" (Tuula 2005).

According to Priest (1996, p. 64), there are four kinds of adventure programs: recreation, education, development, and therapy. Recreational programs change the way people feel by giving them fun or new energy through entertainment or enjoyment. Educational programs change the way people think and feel by providing them with new knowledge, awareness, or understanding of needs, concepts or perspectives. Developmental programs change the way people act, think, and feel by increasing their functional behaviours and offering new ways to conduct themselves. Therapeutic programs change the way people cope, act, think, and feel by decreasing dysfunctional behaviours and offering attractive alternatives to managing conflict and difficulty. (Priest, 1996, p. 64). In our university, teaching uses educational and developmental programs as well as fun and energy that are an important part of youth work and youth workers training.

Adventure pedagogy, which leads back to Rousseau (1921) is largely based on Kurt Hahn's Experiential Education. Kurt Hahn's principles were used in the adventure-based experiential education program of Salem school (Lehtonen 1997, Students explore their grand passion, 2007, Van Oord 2010). He established Salem School in 1920, and the school was the place where he wrote the "Seven Laws of Salem" in 1930. The goal of the school was "character training".As Kurt Hahn is known nowadays as "the father of adventure education", the seven laws for adventure educators are:

1) Give children the opportunity for self-discovery.
2) Make children meet with triumph and defeat.
3) Give children the opportunity of self-effacement in the common cause.
4) Provide periods of silence [Hahn's equivalent of 'reflection'].
5) Train imagination.
6) Make games important but not predominant.
7) Free the sons of the wealthy and powerful from the enervating sense of privilege. (ibid).

Later Hahn tried to "launch a 'County Badge scheme' that fostered physical fitness, enterprise, tenacity, and compassion. (Veevers & Allison, 2011). Hahn pointed out several historical key influences on the evolution of Outward Bound, including Baden-Powell (Boy Scouts) and Plato. Hahn also described how Outward Bound addressed the challenges of the "five social diseases of the young" (Gass, 2012):

• the decline in fitness due to the modern methods of locomotion,
• the decline in initiative due to the widespread disease of spectatoritis,
• the decline in care and skill due to the weakened tradition of craftsmanship,
• the decline in self-discipline due to the ever-present availability of tranquilizers and stimulants,

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- the decline of compassion, which William Temple called the "spiritual death." (ibid)

These social diseases are as relevant today as they were in the days when Hahn was trying to expand his badge schemes across Britain and influenced the educational system by founding the Outward-Bound training centre, where the badge scheme syllabus was followed. "Hahn's cure for the social diseases was the four elements – namely fitness training, expeditions, projects, and the rescue service" (Gass, 2012, p. 27). According to Greenaway (2007), the Experiential Learning and Reviewing Model is similar to Kolb's learning model:

ACT: Do something – anything, in fact. One of the most valuable aspects of this model is the way in which it allows us to turn every experience into a learning opportunity. The challenge, of course, is that we rarely complete the cycle and leave the most potential learning untapped.

REFLECT: Look back at your experience and assess the results. Determine what happened, what went well and what did not.

CONCEPTUALIZE: Make sense of your experience. Seek to understand why things turned out the way they did. Draw some conclusions and make some hypotheses.

APPLY: Put those hypotheses to the test. Do not simply re-act. Instead, have a conscious plan to do things differently in order to be more effective. And begin the cycle again. (ibid)

Greenaway's reviewing after action has fundamental importance in adventure education. It is also important to follow experiential learning theory's the four-stage cycle for active reviewing. (Greenaway, 1990, p. 52.)

THE FOUR-STAGE REVIEWING CYCLE

Stage 1	Stage 2	Stage 3	Stage 4
DOING	SENSING®	THINKING	PLANNING
FACTS	FEELINGS	FINDINGS	FANTASIES![1]
EXPERIENCE	EXPRESS ®	EXAMINE	EXPLORE

Figure 1. Greenaway's model for 'active' reviewing (Greenaway 2010).

Korthagen (2001, p.7) distinguished a similar cycle in the learning process and divided it into five phases: (1) Action, (2) Looking back on the action, (3) Awareness of essential aspects, (4) Creating alternative methods of action, and (5) Trial, which itself is a new action and therefore the starting point of a new cycle. "This five-phase model is called the ALACT model after the first letters of the five phases" (Korthagen, 2001, p. 7) The 5th stage is same as the transfer of learning in Kolb's model (page 2) – a new action can take place and the learning cycle becomes a spiral process.

Integrating Adventure-Based Experiential Education into the Youth Work Curriculum

We teach possibilities and methods of non-formal and informal learning within formal education, so that students could use these possibilities and methods in their work with youth groups no matter what either the student's position – a leisure-time manager or an elective subject teacher in school, an instructor of a hobby group, a career coordinator, a youth worker in a youth centre, a camp

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1   Later he named the four stages Facts, Feeling, Findings, and Future.

counsellor – or place of work is – in youth organisations or elsewhere in the field of youth work or in the community in general.

On the one hand, Experiential Education plays an important role in the teaching style and principles of a lot of subjects in the youth work curricula. For an adult learner, learning from experience is the natural way of learning. In the Leisure Manager's programme of Viljandi Culture Academy of the University of Tartu there are two possible specializations: Creative Activities Instructor and Experiential Educator. The underlying principles of learning in both specializations are learning by doing and creativity development. The Experiential Educator direction is more focused on activities following the principle of learning by doing and reflecting. By learning methods and activities of Experiential Education, together with the skills of setting goals and finding the meaning behind the learning experience, students will be equipped with a rich toolkit for practical use in youth work. The Creative Activities specialization is usually chosen by those who are already strong in some creative field and want to develop their strength further.

Experiential Education is based on creating students opportunities for gaining experiences through new situations, problematic situations solved together as a group, brainstorming ideas and finding solutions, reflecting on activities and learning experiences, development of personal self-analysis skills and through the guidance of the instructor. Students also learn what experiential education is by being present both in the process itself and reflecting on it. It is a social constructivist approach based on authors such as Dewey, Kolb, Piaget (Kolb 2015) and Rogers, Hahn et al.

In their rirst year, the students who start in autumn have an introductory course about the principles of activity study together with outdoor activities (Basics of Creativity and Activity Study). Its main aim is to create students possibilities for self-discovery through experiential learning and to give them a general overview of the chosen specialization and of learning principles of an adult learner. The course is also meant as an introduction to studies within the School Youth Work programme, as the possibility for students to get to know their group members or to position themselves in the group. It presents an example of how methods of non-formal learning, such as working in groups, can be used in youth work. Adventure-based Experiential Education course has been devised keeping in mind the principles of adventure programming (Eit, 2012).

During the first year of studies, the students will have an activity learning field trip, where they can step out of their comfort-zone and put their courage to test within unusual environment. During this outing the students will learn more about their inner self and about their group members. Group members act as mirrors, reflecting their emotions in discussion circles, talking about what they experienced, the moments to learn from and reflect back on, about how the situation and group members looked at them / how they perceived themselves, others, situations, and the activities. The students construct the picture of that moment's reality together.

The first year's Experiential Education introductory course with outdoor activities - Basics of Creativity and Activity Study - is carried out by the 3rd year students of the Experiential Educator specialization, who by that time have received training in instructing adventure education activities. The training of an Experiential Educator consists of the following theoretical and practical courses: Basics of Creativity and Activity Study 3ECTS, Camp work 3ECTS, Camp Practice 3ECTS, Experiential Education 6ECTS, Theories and History of Games 3ECTS, Rope work 3ECTS, Anger Management 3ECTS, Nature Education and Ecology 3ECTS, Nature Education Practice 3ECTS, Adventure Activities Practice 3ECTS = 30 ECTS in total. All in all, the specialization module consists of 60 ECTS, which means that at this point the students are only halfway through their studies.

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In the spring semester of the first year, the students have the Camp Work subject (3 ECT), which gives them primary skills in youth work, theoretical knowledge of outdoor activities with children and youth as well as of overnight stays in the camp environment. The subject also provides students with skills for instructing activities (as well as the level 4 partial professional qualification of youth worker). The primary theoretical preparation covers group processes, social skills, age-related peculiarities of youth as well as risk analysis for outdoor and camp activities.

After the first year, the brand-new camp counsellors go to their first Camp Practice. This entails experiential learning-based learning in the work environment where every student has a supervisor from the camp's side. During the Camp Practice, the students keep a diary about their outdoor activities. They can choose the approach for documenting the experiences themselves but in later analysis, it is recommended to use the Dewey's Learning-by-doing or Kolb's experiential learning-based reflecting model (they have simple questions such as: What happened? How did it go? What was I successful in? What could have been different? What will I retain from this experience for the future?)

In the second year, in autumn, the students develop their reflection skills by writing an analytical report about their summer Camp Practice and they have the possibility to share their knowledge/skills/attitudes with other participants and with lecturers during a reflection seminar. A practical seminar combines students' presentations and academic discussion, which helps to focus on the theoretical knowledge of the practicing expert, behaviour in actual situations, and putting skills into practice. Such a seminar provides the opportunity for a deeper analysis of the learning experience with the help of the instructors, integrating theories previously learned in different subjects.

In the second year, several Experiential Education specific courses start – Experiential Education, Theories and History of Games, Ropework, Anger Management, Nature Education and Ecology. These courses prepare the students for the Nature Education practice and Adventure Activities practice that take place in the spring and summer. In such a format, the students start with theoretical preparation, setting objectives and planning, which is followed by the activities phase = the phase of instructing youth and obtaining instructing experience. This phase also ends with reflecting and analysis. The instructor will observe a young person's development following Kolb's experiential learning model (plan-act-reflect). During the second-year instructing practices, the students have to try out a similar reflection model several times for the Nature Education practice, observing other people carrying out nature education programmes at our partner organisations (Tipu or Palupõhja Nature School, Tartu/Pärnu/Nõmme Nature House, Soomaa National Park and/or Viljandi Hobby-school and nature education hobby classes). During the Adventure Activities practice students act as team members of an adventure service provider (OÜ Seiklusring) and later look back on the activities and analyse their learning experience using different reflection models.

In the fall term of the third year the students plan and prepare a model for adventure activities as a team, in the environment pre-determined by the course instructors (AbEE-modul = Adventure based Experiential Education) (Eit, 2012). If during the field trip in the first year of studies the students enjoyed the role of a participant, then in third year, the students have stepped out of those shoes and are looking at the activities from the instructor's perspective. This gives the students an opportunity to get a completely new experience from going through the same model.

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First Contact with Adventure Education –
Basics of Creativity and Activity Study

At universities, first year students of the school youth work specialization get an overview of experiential learning when they have the 3- to 5-day outdoor adventure-based experiential education (AbEE) program. Where they discover whether and how it is possible to integrate non-formal learning methods of adventure education techniques with the general competences defined in the national basic school curriculum (Eit, 2012). The facilitators of the AbEE program are third year students who have also completed the basic courses of adventure, experiential, nature education and gaming in addition to this course of AbEE.

The program follows the principles of adventure education (Priest & Gass, 2005), outdoor courses (Outdoors as a tool for personal development, 2006), group dynamics (Lewin, 1939), group processes (Tuchmann, 1977, p. 420), group development (Laurien, 2004, p. 18-24), experiential education circle (Kolb, 2015), and the Act-Reflect-Plan or Plan-Act-Reflect cirle (Eit, 2012) model designed in compliance with AbEE. The program has been developed by using the principles of experiential education and experiential learning circles (ibid). Firstly, activities are carried out and then are looked back on (debriefed, reflected and analysed) by the participants and instructors. AbEE program was first tested with university students in Soomaa National Park on 28.11-02.12.2011. Each year a similar programme is carried out somewhere in nature environment, outside the classroom in as "unfamiliar surroundings and unpredictable situations" as possible. Students are provided with the program information during the first meeting in classroom. After the meeting the students also received a brief information letter. The program that was first tested is called "experience integrated teaching" i.e. the EIT module (Eit, 2012), and it has been described and analysed.

Priests & Gass' seven key elements of an adventure experience (Priest & Gass, 2005, p. 20) were taken into consideration while creating AbEE program for students of our university:

The Learner
The learner is very important in AbEE learning prosses. Each human being is deeply unique and Dewey's and Kolb's experiential learning theory explains how individuals learn and how to empower learners to trust their own experience and gain mastery over their own learning (Kolb, 2015, p. 53). Learners' feedback on their own learning is collected during the group discussion verbally by conducting reflection circles after the activity and by collecting students' individual feedback in the written form after a one-week period (Eit, 2012, p. 44). The participants are first-year students from Viljandi Culture Academy of the University of Tartu. Participation is obligatory for students of the school youth work specialization because it is a part of their academic study.

The Unique Physical Environment
Three- to five- days long program takes place outside the university in unfamiliar surroundings and unpredictable situations. The place can be described as "wild as desert" (Soomaa National Park, 2012) or similarly and is usually unknown for first year participants. The best places for us are nature-preserves as Soomaa, Palupõhja or Endla, which usually offer simple accommodation with as little comfort as possible. The program information is quite short, and participants do not know what to expect. They have access to the kitchen, there is no shower or only one per group. Some meals are

cooked outside on fire. There is only one room for sleeping with personal sleeping bags. There is also the opportunity to spend the night outside in tents.

The Unique Social Environment,

There are group dynamics with different facilitation and leadership styles and with the two key ideas that are crucial to appreciation of the group process: interdependence of fate and task interdependence (Lewin, 1939). As Lewin (1946) has described, "Members of the group had to participate emotionally in the group as well as observe themselves and the group objectively". They are observing each other, learning from it and creating this social environment all at same time.

According to Tuckman (1977), such group processes as "forming, storming, norming, performing and adjourning" could take place. This idea was used when modifying the first AbEE program. During adventure activities, the relationship and/or task oriented process and Tuckman four-five processes are followed 1) forming: testing and dependence – orientation to task acceptance and independence; 2) storming: intragroup conflict – emotional response to task demands, resistance and conformation; 3) norming: development of group cohesion – open exchanges of relevant interpretation and compliance, involvement; 4) performing: functional role relatedness – emergence of solutions and productivity, competence 5) adjourning: transformation and satisfaction and termination, separation. (Tuckman, 1977, p. 420; Priest & Gass, 2005, p. 67.)

Setting of Problem-Solving Tasks

AbEE program follows usual non-formal learning, adventure education and experiential learning exercises by the principle of getting from easy to more advanced and from external knowledge to the inside review. The activities are divided by days in accordance with the principles of adventure education: the first day is for becoming acquainted (and trust formation), the second day is for problem-solving (conflict) exercises, the third day is aimed at teamwork and problem-solving, the fourth day is full of co-operation exercises, and the fifth day is for wrapping up and closing off the week. A debriefing session is carried out after each exercise. According to the principle of the active learning course design, activities are increasingly intractable and group processes are considered.

Mastery of Learning

In AbEE the learner is directly in touch with the realities. It involves the direct encounter with the subject being studied rather than merely reading or thinking about the subject. In his studies on the nature of human consciousness, William James (1890 cited in Kolb, 2015, p. 38) marvelled at the fact that consciousness is continuous. The continuity of experience is a powerful truth of human existence, central to the theory of learning. "The principle of continuity of experience means that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after" What human being has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue (Kolb, 2015, p. 38; Dewey, 1938, p. 35,44). According to Kolb's learning model, as well as according to Lewin, Dewey, and Piaget's learning concept of:

Experiential learning describes conflicts between opposing ways of dealing with the world, suggesting that learning results from resolution of these conflicts. The Lewinian model emphasizes two such dialectics—the conflict between concrete experience and abstract concepts and the conflict

between observation and action. For Dewey, the major dialectic is between the impulse that gives ideas their "moving force" and reason that gives desire its direction. In Piaget's framework, the twin processes of accommodation of ideas to the external world and assimilation of experience into existing conceptual structures are the moving forces of cognitive development. (Kolb, 2015, p. 40)

The State of Adaptive Dissonance

The learner is placed in the experiential learning model (according Kolb as described above). Like Dewey's spiral learning process (Kolb 2015) describes, making mistakes is an opportunity for changes. Learning by doing here means that the experience from the previous exercise will be taken to the next level. It is important to have the experience and the experience of the group members from previous exercises. The experience of group members and memorising what they have learned is important. The members of the group, independently and in association with the group, are responsible for transferring the learning experience. Exercises are designed so that mistakes are possible, but emphasis is on a successful experience.

Reorganisation of the Meaning and Directions of Learner's Experience:

It starts with debriefing and feedback where the participant, the group members and the facilitator are involved. Debriefing follows experiential learning and reviewing cycles. Debriefing, like an open discussion with goal directing questions, allows the participant to analyse the experience and tell about how they would like to transfer learning. Discussions are typically arranged in a circle to be heard in a supportive atmosphere. As recommended by Priest & Gass (2005, p. 198-201), the most common form of debriefing is verbal but also nonverbal (drawing, drama, music, writing, photography). Non-verbal forms of debriefing are used and combined with verbal ones. The facilitator (a teacher or a third-year student supervised by a teacher) creates the environment in which values and beliefs might be challenged. The transfer of learning is possible because of the emotional touch, and it is also important to say it out loud. Without rethinking the participant might not be able to apply what they have learned from adventure to real life because real life situations seem different from the adventure environment. After one-week activities the students get questionnaires about their learning to further asses the transfer of learning after returning to the everyday life environment.

Sibthorp and others (2011, p. 150-153) said that in participants' opinion, transferable skills are learned skills that a student could apply in a lot of areas of their lives. These skills are, for example, tolerance for others, interpersonal skills like personal awareness, conflict resolution, or leadership (ibid, p. 150-151). "The life skills, not the hard skills, offered the greatest potential to transfer to the home environment" (Sibthorp et all p. 153). Having created and conducted this part of adventure educator specialisation curricula for seven years, the same Dewey's "learning by doing'' principals have been followed. Fine tuning of this programme has come through reflection, planning, and modifying all over again after every programme.

To sum it up, experiential learning, experiential education, adventure education and how we use non-formal learning for youth work to teach is a crucial part of the youth work studies at university because adventure is an unusual, exciting and/or daring experience that must be lived through personally.

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14 ENTREPRENEURSHIP EDUCATION IN THE STUDY PROGRAMME OF PROFESSIONAL YOUTH WORK PROGRAMMES

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Annotation

The need for the application of entrepreneurship education (EE) in an educational system is confirmed by several strategies and studies (Davey *et al*., 2016). From the standpoint of teaching creative professions (including youth work), acquiring entrepreneurial competence is of growing importance. Uniquely in the Estonian educational system, since 2015 Tartu University Viljandi Culture Academy (VCA) has enforced mandatory EE in every study field. As a pilot project in 2013, EE was initiated in selected fields. The acquired experience enables the analysis of how much is entrepreneurial competence integrated with the studied field in regards to the curriculum of a youth worker. The study provides an overview on the introduction of EE into the VCA, the entrepreneurship competencies in the curricula and students' adaptation to the EE reform of the VCA curricula study process.

Introduction

In the context of a higher education that reacts to the needs of the society, the introduction of intense, evolving and sustainable EE in higher education is considered as one possibility to contribute to the development of entrepreneurship and therefore to the whole of economic development (Davey *et al*. 2016; Drakopoulou *et al.* 2012). In addition to EE contributing to social enterprises and business

oriented startup companies, its purpose is to also support the development of the youth's competence for their discipline field through the organizations from the public, private and social sector (European Commission, 2014). Universities are considered to be the main initiators and therefore one of the purposes of policies targeting innovation is the indirect selection, activation and education of potential entrepreneurs as early as during their studies (Fayolle, Gailly & Lassas-Clerc, 2006; Kuratko, 2005).

In a more global regard, the EE of universities is considered an incubator for knowledge based economy, high technology clusters and global market oriented enterprises (Waakee & van der Sijde, 2002), therefore supporting economic growth (Iacobucci & Micozzi, 2012), creation of jobs, deployment and spread of innovations (Dejardin, 2000) and therefore supporting regional development and economic growth (Laukkanen, 2000). Therefore we view the whole field of creative industry through a global lens, which has both social-economic (Pratt, 2010), reputation building (Waitt & Gibson, 2009) as well as regional (Drake, 2003; Oakley, 2004) perspectives, also being the alleviators of an economic crisis (see Rozentale, 2014) as well as improving regional competitiveness and being a regional-political tool (Bontje & Musterd, 2009; Chapain & Comunian, 2009).

Specifically in the context of Estonia, Raagmaa & Keerberg (2017) have highlighted regional higher education institutes as the best examples in the regional-political plan. Besides the effort for regional balancing, first and foremost their work is important from the standpoint of the development of the region and schools, because success stories affect mostly the local context in regards to almost all of the factors aforementioned. In INTELI's (2011) study it was pointed out, that when relying on the living environment, creative industry gives small towns and even rural areas an advantage over large cities, attracting creative people to become the residents of the region.

Because Entrepreneurship has become an inseparable part of all spheres of life, from the standpoint of assurance of development and sustainability it is believed to be important to introduce EE in higher education institutes (Davey *et al.*, 2016; Drakopoulou, Dodd & Hynes, 2012). Among with that, creative fields are seen as having central roles in developing entrepreneurial attitude, creativity and imagination (McMullen & Kier, 2017), which has a positive effect on the whole dynamic of entrepreneurship. From this one may assume, it is even more important to firmly introduce EE in the pedagogical fields of higher education institutes, including youth work - the specialists interacting with the future generations.

On the field of youth work this creates a rare opportunity for the university and at the same time lies upon it an important responsibility - on the one hand to develop and create a creative entrepreneurship environment directly through graduates' youth field enterprises. On the other hand it has the indirect effect and responsibility through youth workers' actions - the possibility to support and develop the entrepreneurial competence of many young people, who higher education students will work with in the future.

In all creative professions (including students studying by the youth work curriculum) EE helps to cope in an uncertain, volatile, globalizing and complicated society (see Gibb, 2002). EE is an opportunity to realize one's potential in the best way, because education as a competitive advantage supports starting with entrepreneurship and through that helps achieve success in the long run (see Robinson & Sexton, 1994). With the introduction of EE into higher education institutions the opportunity for a third option in their career choice has been created for all university graduate specialists. For youth workers this is a key competency - accounting for the circumstances and ability to keep up with the times are especially important in this field.

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Creative industry in the context of entrepreneurship education at the Viljandi Culture Academy

Scholarly and development activities executed at the VCA can be tied in with the fields of work of the creative industry. The introduction of the mandatory EE at the VCA is an unique step in the context of the whole creative field as well as youth work, being one part of expanding the options in the career choice of students (Rõigas *et al*., 2016).

Several activities supporting the creative fields have been successfully carried out in Viljandi. Hereby approaching real economics and entrepreneurship, from the perspective of creative entrepreneurship the most important stage is the introduction of mandatory EE on all fields taught at the VCA, which has been summarized with the term "total entrepreneurship education" (see Paes *et al*., 2014). The basis of this process is the triple helix concept (university, industry and the public sector) based approach (Martin & Etzkowitz, 2000), according to which an entrepreneurial university combines teaching, science and development of its local region. By the example of VCA the third sector's regional developmental organizations (SA Viljandimaa Arenduskeskus /*Viljandimaa Development Center*/, NPO StartUp Viljandi, SA Viljandi Loomeinkubaatorid /*Viljandi centre for creative industries*/ and more) become involved with entrepreneurship and EE related development work.

VCA relies on the introduction of EE into the University of Tartu curriculum for the years 2015-2020, where it is brought out "The enterprising and entrepreneurship valuing attitudes of the members of the university is a key factor in the development of the university" (Tartu Ülikool, 2014). Therefore in the planning of the study process is based on the principle, that entrepreneurship related knowledge has to be applicable in a safe environment during an extended period and the base knowledge is acquired during university study period. University students have the opportunity, but not the obligation, to create their own enterprise with their team during their studies. Taking into account the diversity of studied fields and the multidisciplinarity of EE, the direction towards creating cross-discipline teams has been taken in EE, therefore promoting primarily the development of creative entrepreneurship related discipline based business plans and the creation of new ideas in a practical business environment.

Ideally directing and coordinating of EE should be the task of competent trainers and mentors. Taking into account the importance of the conceptions that form the basis for teaching and the supporting networks, it is important whether EE, which is related and adapted for creative disciplines'' students, creates new quality in studying and brings along new opportunities for self-realization, entrepreneurship and, in a more general sense, the whole of economic activity. It is especially relevant, taking into consideration, that creative disciplines' EE's practice and (often also) project based nature is still experimental to a degree in essence. EE executed in VCA is, in reality, rather project based and it shares entrepreneurial knowledge and experience during the course of the study process. Until the 2018/2019 academic year EE is not mandatory in the youth work curriculum, which brings problems in passing the practice for teams formed earlier and it affects the studies' results.

The field of improvement of entrepreneurial skills is not unknown in the VCA. Basic knowledge of entrepreneurship has been taught in selected mandatory subjects in the curriculas of culture management and estonian native crafts (national construction, textile and metalwork). Additionally, on the 2013/2014 academic year EE was tested in cooperation with University of Tartu entrepreneurship chair. 33 students of the VCA took part. Since 2015/2016 academic year, EEs theoretical part was made mandatory for all curriculums of the VCA and since the 2018/2019 academic year entrepreneurship practice on it's own is also mandatory.

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Process description of entrepreneurship education

Fayolle *et al*., (2006) and Souitaris *et al.,* (2007) have brought attention to the positive sides and the effectiveness of practice-oriented study method. Damasio and Bicacro (2017) have described, in the context of creative disciplines, that when dealing with EE the main problem in the field of education is, that regardless of the lively discussion on the topic of introducing creative disciplines to entrepreneurship and creative industry, university students don't view EE as very important. The other issue regarding creative industry is mentioned as being the tangible need and interest for EE, for which there is a lack of experience based knowledge along with institutional and human resources, however. Thirdly, it has been pointed out, that developing EE in creative specialties without proper integration between fields likely leads to failure.

Although in the initiation of EE in the VCA everything aforementioned was kept in mind, everything was not successfully implemented (at the same time EE is mandatory for all fields), because of this we can discuss the study process along with problems and approaches both separately in the view of the youth work curriculum as well as make generalizations across all fields. Drawing from earlier studies (Männiste *et al.,* 2018), which do not bring out important differences between curriculums, there is also no need for such differentiation. On the other hand, the in process of studying this has brought different changes depending on the field and in the study at hand these have been brought out in regards to the field of youth work.

Students of the youth work curriculum fall into two categories - regulaar studies and block mode studies. In general students of the youth work field participate in mandatory EE on a general basis, like the whole school, however there is one exception - due to the features of the study process and time resource the students participating in block mode study are not obliged to (although they may) participate in the creation of cross-field teams.

The study process begins with Idea market - intense business and project idea generation and team forming spanning two days. Afterwards, the student teams develop their business ideas with the mentors' supervision during the course of the semester, parallel to gaining theoretical knowledge about creative industry, entrepreneurship, business environment and competitive environment. The process ends with defence of the business model and financial prognosis. On the second half of the year the students perfect the real work and service, among other things evaluating resources and markets. The end goal is at least one act of sales, the completion of a prototype or the execution of project based activities. Across the whole VCA, 90-130 students begin EE every year, depending on entrees to the disciplines, forming 20-40 teams across all disciplines.

The introduction and initiation of such whole school encompassing study requires necessary knowledge, but first and foremost competency from all disciplines. Herein it is important, which competencies have been passed on during previous study work and which entrepreneurship related competencies are possessed by the teachers/lecturers.

Entrepreneurship competencies

According to Sánchez (2011) we hereby treat competencies as the sum of knowledge, traits, attitudes and skills, which affects the results of the work; on which certain requirements can be established and which can be improved with schooling and development activities. In studying the entrepreneurship field, entrepreneurial and leadership competencies are differentiated, an important part of which is also the skills to lead and keep busy the team being created as according to Man, Lau and Chan (2002) entrepreneurial competencies require comprehensive understanding of the field.

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Among different competency theories there is the five categories of competence brought out by Bacigalupo *et al*., (2016): action, vision, idea generation, decision making and learning through creation of value. Defining them so as knowledge, skills and attitudes, which affect readiness and ability to create new value through entrepreneurship (Fisher & Koch, 2008; Sánchez, 2011).

From the standpoint of directing and teaching creative industries' entrepreneurship it is important to explain both the attributes of an entrepreneur and the limits of entrepreneurial competency. For example, entrepreneur is described as a multi-faceted person, who has a great ability for imagination, adaptation, creativity and innovation (Nieuwenhuizen & Niekerk, 2001), which greatly coincides with the general attributes and traits of creative persons. On the other hand an entrepreneur is ready to think conceptually and to see business opportunities in the context of constant change (Sarasvathy, Simon & Lave, 1998) and they are characterized by courage to take great risks and belief in success (Segal, Borgia & Schoenfeld, 2005), which is not the strongest facet of the creative sector in many cases. As the characteristics of an entrepreneur are also brought forward the necessary self-confidence, determination and dedication to execute an idea (Timmons, 1994) and the ability to learn from mistakes (Timmons, 1990) as well as the thrive to be independent and unbound - being one's own master (Fisher & Koch, 2008).

It emerges from the previous, that on one side it is expected for an entrepreneur to have, in addition to a sum of traits, extensive universal competencies, on the other side many of the mentioned attributes are not entrepreneur specific, but inherent for an efficient and successful person working in any profession. Mitchelmore and Rowley (2010) have even found it necessary to work out the framework of entrepreneurial competencies, which would be the basis for studying the nature of entrepreneurship and processes, and for comparing the different sectors, schooling, development activities, economic policies and investments. In the creation of a framework striving for unified EE, EntreComp, Bacigalupo *et al.,* (2016) have reached the common understanding, the purpose of which is to tie the worlds of education and profession and support all initiatives progressing EE.

From the standpoint of creative disciplines and youth work discipline, taking part in EE provides extra knowledge and skills, which could be prerequisites for integrating the worlds of education and profession and competitive advantage of which is professional qualification along with practical experience acquired during the study.

Entrepreneurship education as innovation in creative disciplines

Björkegren (1996) asserts, that in the context of creative industry, people are able to start up and initiate different forms of entrepreneurship, from a self-employed artist to an owner of an internationally recognized business organization. Although in VCA the cross-discipline teamwork skills are emphasized, Carey and Naudin (2006) have brought out, that enterprises related to creative disciplines are traditionally project based, dependent on the work of freelancers and function mainly due to the personal effort of the leader, who is the sole owner.

Trying to explain the nature of EE on the discipline of youth work, it is impossible to ignore the topics affecting the whole humanitarian field like little contact with economics or often described inability of creative persons to partake in teamwork. The possible lack of business instinct or hope to make a living "doing art" are fitting excuses, which prevent being a part of economic or business space. In art disciplines, complications already arise from the ideology of the opposition of business and higher art (Männiste *et al*., 2018), hereby being one of the reasons of why, in the context of creative disciplines, EE is a rather new practice. Therefore in commonplace knowledge tends to

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associate entrepreneurship and related competencies narrowly to the field of economics, while in the science scene entrepreneurial competencies are seen as integrated, interdisciplinary and universal competencies for every field.

Youth work discipline is even further from entrepreneurship and appropriate studies. Rather the entrepreneurial trends in creative industry have found separate handling than in pedagogical branches in general, hereby remaining rather shallow or even remaining essentially unintelligible. This is largely for the reason, that in society it is viewed that there is a necessity for qualified and younger pedagogical specialists, whose first choice isn't entrepreneurship and even less discipline based entrepreneurship or entrepreneurship directed studies.

Therefore, in creative disciplines, EE can be regarded as innovation, for the facilitation of the spread of which it is important to coordinate the process as a whole, accounting for the culture and structure of the organization and conveying a clear and thought-out message on all levels of the organization (Tidd, Bessant & Pavitt, 2011). In the implementation of EE, more precisely, spreading new innovations in creative disciplines, it is important to be familiar with and account for all nuances of involvement. Patterson, Kirk and Wallace's Public involvement model (School of Translational Health Science ..., 2013) includes stages related to communication and management style from least inclusive to most. These stages are:

- Communication (inform or educate);
- Listening (gather information)
- Consulting (discuss)
- Engaging (engage)
- Partnering (partner)

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Accounting for the aforementioned, it can be claimed, that, from the standpoint of sustainable economic development, it is more practical to teach entrepreneurship as an additional option in the curriculum of whichever discipline, bringing out the accompanying strengths and opportunities. In Lackéus' (2013a, 2013b) opinion EE should be integrated into different sections of the study work, by teaching entrepreneurship cross-discipline and conduct all stages in practice among other activities. Therefore it can be said, that those whose disciplinary competencies and networks are accompanied by entrepreneurial competencies have better chances in the job market. Using the opportunities tied to the discipline, that perspective encompasses the transfer of the entrepreneurship competencies that fall into categories of the knowledge, skills and attitudes (general entrepreneurship competencies) to the current EE of the creative disciplines.

Lackéus' entrepreneurship competency model (table 1), use of which has been justified in the creative economic context its use and adaptation in earlier studies (see Männiste *et al.*, 2018), offers a theoretical base, which allows the observation of entrepreneurship competencies both specifically as well as more broadly transferrable and thereby allows the evaluation of any entrepreneurship competencies already included in the discipline.

Table 1. Entrepreneurial competencies. Framework outlining some key entrepreneurial competencies and their relation to cognitive and non-cognitive competencies. Adapted from (Lackeus, 2013b).

The model itself and its interpretations include both general (knowledge, skills, attitudes) as well as more specific entrepreneurial competencies (readiness and ability to create value through entrepreneurship). For example, the subcategory of knowledge includes the cognitive aspects of

Table 1. Entrepreneurial competencies. Framework outlining some key entrepreneurial competencies and their relation to cognitive and non-cognitive competencies. Adapted from (Lackeus, 2013b).

Scale: Cognitive competencies	Main theme	Primary theme	Interpretation
	Knowledge	Mental models	Knowledge about how to get things done without resources, Risk and probability models.
		Declarative knowledge	Basics of entrepreneurship, value creation, idea generation, opportunities, accounting, finance, technology, marketing, risk, etc.
		Self-insight	Knowledge of personal fit with being an entrepreneur / being entrepreneurial.
	Skills	Marketing skills	Conducting market research, Assessing the marketplace, Marketing products and services, Persuasion, Getting people excited about your ideas, Dealing with customers, Communicating a vision.
		Resource skills	Creating a business plan, Creating a financial plan, Obtaining financing, Securing access to resources.
		Opportunity skills	Recognizing and acting on business opportunities and other kinds of opportunities, Product / service / concept development skills.
		Interpersonal skills	Leadership, Motivating others, Managing people, Listening, Resolving conflict, Socializing.
		Learning skills	Active learning, Adapting to new situations, coping with uncertainty.
		Strategic skills	Setting priorities (goal setting) and focusing on goals, Defining a vision, Developing a strategy, Identifying strategic partners.
	Attitudes	Entrepreneurial passion	"I want". Need for achievement.
		Self-efficacy	"I can". Belief in one's ability to perform certain tasks successfully.
		Entrepreneurial identity	"I am / I value". Deep beliefs, Role identity, Values.
		Proactiveness	"I do". Action-oriented, Initiator, Proactive.
		Uncertainty / ambiguity tolerance	"I dare". Comfortable with uncertainty and ambiguity, Adaptable, Open to surprises.
		Innovativeness	"I create". Novel thoughts / actions, Unpredictable, Radical change, Innovative, Visionary, Creative, Rule breaker.
Scale: Non-cognitive competencies		Perseverance	"I overcome". Ability to overcome adverse circumstances.

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the proverbial study process (mental, declarative and knowledge about oneself). The model's sub-categories of skills and attitudes and the interpretation of the presented competencies include both attributes of the entrepreneurial environment as well as personality traits inherent for an efficient and successful person working in any profession, which allow the broad interpretation of creative disciplines' entrepreneurship competencies as well.

The model worked out by Lackéus has been the basis for the study evaluating of competencies included in the curriculums of applied higher education in the 2015/2016 and 2016/2017 academic years (Männiste *et al.*, 2018). The study at hand, which is the continuation-study of the previously mentioned, describes more closely the entrepreneurship competencies included in the curriculums of the youth work discipline, using hereby both the teachers/lecturers as well as the students' assessments. One of the goals of the study at hand is to analyze the VCA's youth work curriculums' entrepreneurship competencies and to analyze the assessments by the program manager, teachers/lecturers and students about the application of the EE.

The following questions developed into the main issues of the study:
1) How are entrepreneurship competencies integrated into the youth work discipline?
2) What are the teachers'/lecturers' and students' attitudes towards the application and conduct of the EE?
3) What are the main problems and developmental needs of the application of EE?

The need for a continuation-study was caused by incomplete information about the readiness of the teachers/lecturers of youth work, the assessments of students and the current status of organization of study in the implementation of EE. Which entrepreneurship related competencies are included in the youth work curriculum and how much are the discipline's and EE's subjects' actually integrated also need a more precise description.

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Methodology of the study

There are seven applied higher education BA curriculums in VCA: youth work (Leisure time manager-teacher), culture management, music, Estonian native crafts, dance, drama and visual technology of drama. Youth work, culture organization, drama and dance curriculums have the discipline and curriculum overlap and all four curriculums have their own program manager.

Analyzing the purposes and learning outcomes of the modules of the curriculums in VCA, in the context on EE the disciplines can roughly be divided into four categories: artistic, servicing, producing and educational creative disciplines. Youth work is, in the context of EE, of the educationally related curriculum type (Männiste *et al.*, 2018).

In the study at hand youth work curriculum has been evaluated, for this interviews were conducted with the program manager and the 9 teachers/lecturers taking part in work meetings. In addition, to make an assessment, 30 students of the reflection course were included.

Aggregation and analysis of data

Empirical data was aggregated in three stages:

At the *first* stage the 2015/2016 and 2016/2017 academic year youth work curriculum discipline modules' purposes and study outlets were analyzed with the qualitative content analysis method compared to other applied higher education curriculums' modules (Männiste *et al*., 2018). In the study at hand the discipline module purposes and outlets of youth work are evaluated separately, drawing from the previous study.

At the *second* stage an open-question questionnaire with the program manager of the youth work discipline and interviews with teachers/lecturers were conducted, to discern the entrepreneurship competencies developed in the study module, studied subjects and form of studying and to discern the problems and progress made in the application of EE. In addition more generally the attitudes and stances related to total EE were observed. In composing the questions drew from the results of the first stage (curriculums' entrepreneurship competencies based on Lackéus' model, see table 1) as well as the theoretical framework (entrepreneurship competencies, EE on creative disciplines as well as innovation and inclusion models).

In the *third* stage of the study, the feedback from students who had completed EE within the framework of the reflection of entrepreneurship courses is brought out. For this a questionnaire was conducted among the students, where they were asked to evaluate the necessity for and operation of the subject as well as the strong and weak sides of the learning process.

Based on the given study, it is possible to evaluate the attitude towards EE and assemble a toolkit, which supports the introduction of EE in the youth work discipline as well as, drawing from earlier studies, the whole VCA or possibly even in creative disciplines in general.

Entrepreneurship competencies within the disciplines' modules' study outputs

In general, it can be said that entrepreneurship competencies occur in all VCA curriculums, however this does not give basis to claim, that they have been constructed consciously. Rather it's a case of knowledge, skills and attitudes supporting a professional identity (Männiste *et al*., 2018). Inside the field, it is possible to discern competencies and mentoring-instructional capability, which support entrepreneurship studies as well as discipline based knowledge (including the ability to mentor student groups), which are usable, depending on the enterprise's field of activity, in the mentoring of one or another field of study.

From the standpoint of the EE and entrepreneurship passed on with youth work education, an integral competence is not formed and the students are rather provided with a narrow parts of skills. At the same time it can be claimed, that the teamwork skills and ability to solve tasks and issues independently necessary in entrepreneurship are more evident in the study outlets of youth work as opposed to other disciplines.

Simultaneously it can be claimed, that, although entrepreneurship competencies are integrated into the curriculum more extensively than in direct entrepreneurship disciplines, depending on the discipline, it is done quite one-sided (Männiste *et al*., 2018). Hereby some entrepreneurship attributes are brought out in the youth work discipline model study outlets:

- "values and uses creative and alternative solutions in conducting events and activities";
- "can lead and organize activities based on the interests and needs of the youth in general education schools, hobby school, youth work organizations etc."

According to Lackéus' model those can be classified as entrepreneurship competencies like knowledge about creativity and opportunities; adaptability in new situations, social/communication skills and strategic skills.

It can be claimed, that youth work (as with all educational creative disciplines) curriculum contains only the most represented learning skills out of entrepreneurial competencies. Marketing related

parts of skills are on an important level as well, which focus primarily on motivating and mediating the vision. Strategic parts of skills, primarily planning and purposing are learned to a large extent. Ability to make use of opportunities expresses in the ability to evaluate contribution opportunities and create new (learning)environments. The knowledge worded in the curriculums are related to self-understanding and mental models, however rather indirectly - making sense of human nature is dealt with a lot.

Curriculums' actual content stresses the importance of practice and specific subjects, which support entrepreneurship competencies the most. For example pedagogical practice and community work subject module can be used to develop negotiating and planning skills, as well as social/communication skills. At the same time, it is clear that not all competencies are present in the curriculum, competencies which are actually developed in the framework/course of different subjects and are developed through curriculum supporting activities. Therefore we also interviewed the program manager and teachers'/lecturers' about their evaluations on the competencies included in the curriculum.

Teachers'/lecturers' evaluations regarding the impose of entrepreneurship education

In the initiating process of EE, teachers/lecturers from different departments were included in the preparatory phase of the so called Idea market as well as in the improvement of teaching methods, evaluating student groups and preparation to act as a discipline mentor. The questions and factors brought out in the introductory period of EE are also still relevant.

Youth work discipline teachers'/lecturers' evaluations of the introduction of total entrepreneurship, its necessity and its performance, are based on their earlier experiences in the given field, from which come both personal and study process related attitudes. Because the department teaching youth work, culture organization department, was responsible for the initiation of EE, the teachers/lecturers of the youth work curriculum got in contact with the topics of EE before the initiation of the education and they were more familiar with the background information than other departments. Evaluations have been gathered during the first year of the education's introduction during different meetings and group activities.

1) In the introduction of EE the ambiguity of including teachers/lecturers dominated. The leadership did not account for the experiences of the staff enough nor did it create a common ground for smooth cooperation. Due to excessive rushing, the spread of practices between general subjects and discipline subject created confusion;

2) The idea to initiate EE would've been better received and more successfully implemented if the necessary information, along with clear objectives, which are synchronized between departments, was provided for the teachers/lecturers of all departments, by different discipline modules;

3) According to the teachers'/lecturers evaluation, the introduction of EE lacked a clear vision on how it would work in reality. This first and foremost in the light of planned entrepreneurship practices, where the teams, who have passed the theoretical studies and have developed a business model, could not remain in the same team due to different reasons;

4) Departmental and program manager as well as teachers/lecturers were included, when the existing idea framework had to be placed in the curriculums. The inclusion of teachers/lecturers into the preparation and evaluation of different parts worked well, but the activity period remained short;

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5) Departmental and program managers did not perceive their responsibility and they rather took a wait-and-see attitude - changes were acknowledged, but one's own role was not associated with them.

6) Cooperation between departments and the unit on EE has been modest. More could be done making use of the teachers'/lecturers' professional knowledge and use them as mentors, either together with entrepreneurship mentors or even independently.

7) Unlike other disciplines the teachers/lecturers of youth work evaluated that there was no significant doubt regarding the necessity for EE emerging. Teachers/lecturers with entrepreneurship experience saw enough justification for the necessity for EE, and the social interest and importance of the topic was more clearly acknowledged.

In the context of Wallace's inclusion model (School of Translational Health Science …, 2013), inclusion in the impose of EE in the VCA can be considered primarily informative [in nature]. Informative in a vertical structure from top to bottom, ie less inclusion in the beginning phase of the process, can be considered the fault of the innovation management in the changes. The roles of the teachers/lecturers and the program manager or the expectations placed upon them were not explained sufficiently and they did not know how to contribute to the introduction of EE as much as desired.

Lackéus, whose model we've taken as a basis for the article, sees entrepreneurship competencies as a complex system of entrepreneurship attitudes, knowledge and skills, only a marginal part of which focuses on the so called hard economic questions. Furthermore, in the given definitions of entrepreneurship, there is a attitudes- and values-oriented view. And yet entrepreneurship competencies are rather narrowly seen as the so called hard economic knowledge and skills and less as related to the so called soft entrepreneurship attitudes, motivation and commitment. This creates a paradoxical situation, where attitudes towards EE express a critical desire for a more philosophical and value-based EE, while interpreting the nature of entrepreneurship primarily in the context of economic knowledge. And as such, in the curriculum entrepreneurship competencies are seen as knowledge, skills and attitudes, which relate primarily to economic questions (Männiste *et al.*, 2018).

According to the evaluation of the teachers/lecturers of the youth work discipline, entrepreneurship competencies are most supported by practice, graduation thesis and student projects. It was believed, that just those develop the formation of entrepreneurship attitudes, teamwork and the tying of theoretical know-how to practical experiences. Hereby, the teachers'/lecturers' disciplinary contribution, depending on experience and knowledge as well as general entrepreneurship experience, sorted by field, can be brought out as another category. This is the direction, which supports the teachers'/lecturers' capability to act as a mentor if required.

Students' evaluations regarding entrepreneurship education.

The chapter at hand deals with the evaluations and experiences during the EE of the students of the 2016/2017 and 2017/2018 academic years, who have passed the theoretical part of the EE (base course for creative entrepreneur I). The data has been acquired from group exercises during reflection courses. In the autumn of 2017, 48 students partook in the course, half of whom (24) were students of the youth work curriculum and in 2018, the respective figures are 33 and 6. Students have passed the base course in cross-discipline groups (except for youth work discipline students who study in open university). The evaluations of the two years' students, who had passed the base course for creative

entrepreneur, were useable in conducting the study. In the students' evaluations, the immediate experiences acquired in the study process are reflected, which can be grouped as follows:

1) EE was seen as necessary, but the methods were not evaluated as appropriate for students studying in creative disciplines.

2) The starting level of students varied wildly going into the subject of EE. Some disciplines had acquired remarkable amounts of economic and organization studies' subjects in their beginning years of study, which gave them an advantage when forming groups as well as a larger burden [to bear].

3) Theoretical study and the students' practical knowledge (incl existing enterprises) are not integrated into the study work. EE did not permit the utilization of an already existing enterprise.

4) Study process only draws from innovation, which does not account for students' own developed ideas (incl enterprises). This was evaluated by students as destruction of entrepreneurship mind.

5) The aforementioned can be named as the prime reason, why many student groups leaning on youth work did not participate in entrepreneurship practice, but still committed to developing their enterprise separately from the subject.

6) Drawing from the aforementioned, EE should be directed more towards discipline based activities and acquired knowledge, and towards integrating those into the conception and execution of one's entrepreneurship project.

7) The Idea Market carried out in the beginning of the study process needs adjusting regarding creative enterprises. The initiation is directed towards creativity and innovation, but not always in the context of creative disciplines and creative industry.

8) The creation of new ideas in the creative industrial sense has to be based more on *"challenges and dreams, not only on an existing problem and finding its solution"*. Either should not exclude the other.

9) It was asserted, that EE should, in the theoretical part, be more tied to the realities of creative industry, giving a stronger input for practical exercises and, with that, a strong base for EE and to the reputation of the subject in general. As a pervading message, the students found appropriate advice and feedback to be lacking, even when the obvious will to continue with the enterprise was present in the group.

10) To acquire an adequate image of the comprehensive operation of entrepreneurship, the need to include enterprises active in the creative field was echoed across disciplines, as well as specialists knowledgeable about project based activity as both mentors and lecturers.

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Although EE and it's process has been shown to have several shortcomings, the students find it to be providing, in addition to narrow economic knowledge, various opportunities in the choice of a career and to be supporting of skills necessary for teamwork. It is estimated, that EE also provides a new opportunity and challenge to the whole of VCA, which is the only higher education institution this far, where, in addition to disciplinary specialization, economics and entrepreneurship is regarded as a natural part of society. As opposed to the assessments of program managers (Männiste *et al*., 2018), students do not show a sharp opposition between culture and the world of business. Rather it is an issue of applying appropriate tools and adapting to the circumstances of creative industry.

Entrepreneurship problems and developmental needs

Drawing from the aforementioned and accounting for the peculiarity of EE in the creative industrial sense, EE, as a young discipline, is in a constant need for change and adaptation. Analysis drawing from program managers (Männiste *et al.*, 2018) and meetings conducted with teachers/lecturers as well as the feedback of the students, it is possible to bring out developmental opportunities and developmental needs. The aforementioned needs are not as much as unique for the youth work curriculum, but encompassing the whole school in a wider perspective and in the case of a sufficient overlap, are likely extendable to pedagogical as well as creative-related disciplines in general:

1) Organizational changes, which recommend the reduction of the volume of entrepreneurship subjects and simplify the contents so the subject of entrepreneurship would be easier to comprehend for people of the culture discipline.

2) Similarly to the aforementioned, questions regarding the better integration of the theoretical and practical parts of EE. Because the theoretical part does not directly draw from the peculiarities of creative industry, but rather is overly leaning on general and classical EE, enough base knowledge of creative industry are not passed on for the conduction of entrepreneurship practice (or even starting with actual entrepreneurship).

3) Methodical changes, which are recommended to change EE into a more practical and realistic one, for which project based education is proposed. Likewise, the need for the greater and higher quality of integration is observed, which manifests itself both inside a discipline as the integration of different subjects as well as in the cross-discipline cooperation.

4) Drawing from the aforementioned, it is suggested to develop and execute long-term activities and projects, which improve the entrepreneurship competencies, in the discipline. However the activities mentioned should be smaller in capacity and related to specific subject matter and should pervade through time (so not just within one semester) so the students could work on a specific project more thoroughly and thought-out.

5) Changes in philosophy, due to the need for deeper substance in EE. The dissection of the relationship of art and market is seen as important as well as philosophical (as well as methodical) look from the perspective of the identity of the discipline. To deal with the topics of entrepreneurship ethics - just commerce, entrepreneur's liability, an honest entrepreneur's ideology and organization/tidying of the culture market

6) The proposal to shape the entrepreneurship attitudes of the staff of the VCA, to reduce the culture of elitism and hostility towards economy, passing on entrepreneurship supporting attitudes as well as competencies in the future, should be observed in the given context.

7) Although EE can be passed leaning on and developing the existing (student founded) enterprise, it is greatly complicated due to the peculiarities of the study process, differences in ownership relations or even due to geographical distance. Hereby a more the application of more flexible forms of study and the reasonable interpretation of the aforementioned opportunities is seen as a solution

Summary

The background of the study at hand is the role of EE in higher education institutes in the development of global and regional economic climate (Dejardin, 2000; Fayolle *et al.*, 2006; Iacobucci & Micozzi, 2012; Keerberg, 2016; Kuratko, 2005; Lackéus, 2013b; Laukkanen, 2000; Raagmaa, 2016; Waakee & van der Sijde, 2002) through the integration of EE in the context of creative disciplines (Damasio &

Bicacro, 2017). Separately from the previous, the introduction of EE into the youth work curriculum taught at the VCA is handled. In the context at hand, the Estonian creative field's EE is basing on the triple helix-conception (Martin & Etzkowitz, 2000), which has been studied on the example of the VCA (Paes *et al*., 2014) giving it a favourable base for the analysis of entrepreneurship competencies with continuation studies (Männiste *et al*., 2018). The study can not be regarded as learning material for the introduction of EE into the youth work discipline, however it does give an overview of one innovative direction for education in the creative disciplines and deals with both the inclusion of existing competencies as well as arising problems in the initiation of the process. On certain conditions this includes recognizable moments in the application of both communication and inclusion strategies and is therefore expandable to cover the whole development of study activity and introduction of educational updates.

In the study at hand, the way to integrate entrepreneurship competencies in creative discipline curriculums is explained, hereby differentiating the youth work curriculum. As one of the most important results emerged, that in the environment of the youth work there already essentially exist some competencies and forms of study characteristic to entrepreneurship, likewise these have been included in the study outlets of discipline modules, regardless whether EE subjects are mandatory. Both the study environment of the VCA as well as youth work discipline independently is a specific and multidisciplinary study environment, which requires in and of itself entrepreneurship competencies (eg the interpretation, presentation skills and production of ideas and plans) and attitudes favouring creative activity.

Thus it can be assumed, based on the previous, that in the introduction of total EE it hasn't been considered, that entrepreneurship competencies are considerably broader than production and accounting (phenomenon of an industrial society) and that the specific competencies of each discipline and the entrepreneurship competencies overlap at least in some part. However in the context of entrepreneurship they are different from study field to field. Therefore, in teaching entrepreneurship, the focus should be on the competencies that are not already included in the discipline, including make skilful use of the existing competencies. This has led us to the following conclusion: EE can not be associated with only specific economic subjects, accounting for the specifics of the discipline, in the discourse of EE, creative disciplines (incl youth work) should be given a broader meaning.

As one of the results of the study, it turned out that entrepreneurship is also seen as related to creative entrepreneurship, which helps found an independent career and find one's own niche in the job market. Regarding the practical side of the studying, the entrepreneurial culture of the school was referred, especially in the cases of school-wide events and projects. Similarly to the named cross-disciplinary undertakings, the teachers/lecturers and students recommended to change the EE to be more practical and realistic with, among other things, a place for existing student-created enterprises. The latter have often been created in cooperation with people from different schools or the private sector and are therefore more difficult to integrate with study work.

Working out the system of EE, along with innovation and inclusion, it is important to create a common background system of knowledge, skills and, most of all, attitudes, for the conductors of EE and the teachers/lecturers of different subjects. Furthermore, both the program manager and disciplinary teachers/lecturers require a clearer distribution of roles and, if necessary, professional support during the execution of total EE. Due to not using the communication strategies of the changes in this case, the necessity and purposes of the innovations remained unclear for the program managers and teachers/lecturers, which in turn is reflected in the assessments of the students.

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The period was also too short for the application of EE. According to Wallace's inclusion model (School of Translational Health Science ....,2013), in the introduction of EE the informative inclusion method was applied. As a consequence, the teachers/lecturers associated with the introduction of EE had a critical attitude towards the process' beginning phase.

Leaning on the aforementioned results, it is recommended for current and future appliers of EE to follow the following principles regarding the inclusion of the students of the youth work discipline:

1) In the initiation and development of EE, the specifics of the educational institute should be accounted for and the inclusion model and strategic communication should be made use of skilfully.

2) Before the application of mandatory EE, the entrepreneurship competencies, which are being developed already in the studies, due to specifics of disciplines should be ascertained and based on that should form a more integrated and comprehensive model of EE, only a part of which would be the base course.

3) Interdisciplinary cooperation yields better results if the curriculums and the practical activities tied to the curriculums are related at a level sufficient for EE.

4) During the studies, the (business)ideas created in the natural process have to be accounted for more and be given an opportunity for development with the mentoring of experienced mentors.

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15 SCHOOL YOUTH WORKER – A BRIDGE BUILDER IN LOCAL COMMUNITY

Allan Kährik

Introduction

You are created for the sake of the whole, and not the whole for the sake of you. – Plato, Laws X

Being one among post-communist countries, Estonia's general development direction is away from collectivism where the society is more important than the sum of the individuals, and towards individualism. According to Hofstede, that includes rather loose ties between individuals and disintegration of strong cohesive ingroups (Hofstede et al, 2010, p. 92). In this individualism-directed environment youth work-related specialists (youth workers, school youth workers, youth ministers, community workers) have to cooperate as resources for work are limited, the number of children/youth is dropping and the great aim of youth work for all involved parts is to a great extent the same – to support the development of youth. Therefore, it is important to stress this communal and cooperation-based aspect of the society.

The aim of this article is to present the school youth worker as an active agent in the cooperative network of youth work in a local community. In the Estonian context, a school youth worker is usually a member of public school's management board and consequently plays a considerable role in planning, designing, managing, and evaluating of the school environment that systematically and purposefully supports the development of a student. A school youth worker also bears responsibility for linking the school with the local community, for integrating formal education with non-formal learning and for education in participatory democracy in the form of student representation that plays an active role in schools' everyday life.

School Youth Worker

It is not easy to define who the school youth worker is. The direct translation of the most used Estonian title "Huvijuht" would be "hobby or interest activity leader/manager", which captures only some aspects of the profession. This speciality could be named after the school youth worker (as

expressed in this text) but then again it should be made very clear that this specialist needs a profound pedagogical preparation.

The most common working title for the school youth worker, "Huvijuht" is used in 316 schools in Estonia. The data about the school youth worker's titles are based on www.eesti.ee database https://www.eesti.ee/est/kontaktid/koolid (last accessed 31 January 2019). This review covers 463 primary and secondary schools/gymnasiums. The school youth worker is in office in 352 schools. There is no school youth worker in 102 schools. The data are unknown/missing for 29 schools. Different occupation descriptors can be found in 36 schools (Table 1).

Table 1: Variety of School Youth Worker's Titles in 36 public schools in Estonia

Title (in Estonian)	Title (direct translation into English)	Quantity
Huvialajuht	Hobby Manager	3
Direktori asetäitja noorsootöö alal	Deputy Director of Youth Work	6
Kommunikatsiooni- ja huvijuht	Communication- and Interest Manager	1
Projekti- ja huvijuht	Project and Interest Manager	3
Huvi- ja projektijuht	Interest and project Manager	1
Projekti- ja noorsootööjuht	Project and Youth Work Manager	1
Huvi- ja noorsootöö juht	Interest and Youth Work Manager	1
Noorsootööjuht	Youth Work Manager	3
Noorsootöötaja	Youth Worker	1
Noorsoo ja kultuuritegevuse juht	Head of Youth Work and Cultural Activities	1
Arendus- ja noorsootöö juht	Head of Development and Youth Work	2
Arendus- ja huvijuht	Development and Interest Manager	1
Huvi- ja arendusjuht	Head of Interest and development	1
Huvitegevuse koordinaator	Interest Activities Coordinator	2
Huvitöö	Hobby Work	1
Huvitöö korraldaja	Hobby organizer	1
Huvitöö koordineerimine	Co-ordination of Hobbies	1
Huvijuht-noortenõustaja	Interest Manager – Youth Advisor	1
Huvijuht-nõustaja	Interest Manager – Advisor	1
Üldõpetuse koordineerija	Coordinator of General Education	1
Loovjuht	Creative Director	1
Karjäärikoordinaator ja noorsootöö juht	Career Coordinator and Head of Youth Work	1
Klassivälise töö organisaator	Extracurricular Work Organizer	1

The interest activity is an activity that takes place in school or is organized by school and that supports curriculum fulfilment by some extracurricular activity including study circles and studios, drama, outdoor learning, adventure education etc.

The school youth worker is a bridge builder or as Prof Tiia Pedastsaar puts it, an initiator of cooperation and team work – who actively finds and includes different parties (students, parents,

teachers, fourth parties) to non-formal educational activities for the development of all included parties (Pedastsaar 2007). She/he is an educational specialist who has completed required teacher education, youth work education and has specialized in a creative field of some kind (dance, music, drama, outdoor education etc.). Her/his main task is to support development of youth through integration of formal and non-formal education into one development context.

Formal and Non-formal Education

A school should be more than just formal education environment that might create an unwillingness to go to school among less academically skilled students (Salumäe 2007). The main task of non-formal education is to support student socialization, to give not so well-skilled or successful students a sense of worth as they can realize their potential through hobbies or social tasks at school, and to support student's creativity development. The aim of interest activity as a part of non-formal education is to give a child the possibility to be approved for skills and achievements that are not related to her/his academic abilities. Bright students can usually find enough occupation. Weak students, on the other hand, can experience value loss and non-importance. The school youth worker can empower and activate these weaker students based on the principle of value (everyone is valuable) and through using non-formal education methods so that they too find themselves valued and capable of something constructive and interesting and useful for others (Pedastsaar 2007).

The non-formal part of education is important. Yet, despite all changes, non-formal education still suffers from overemphasis on practice and lacks a comprehensive, adequate theoretical framework (Romi and Scmida 2009). One of the aims found in the Renewed Framework for European Cooperation in the Youth Field (2010-2018) is "equal access for young people to high quality education and training at all levels and opportunities for lifelong learning". Therefore, "as a complement to formal education, non-formal learning for young people should be promoted and recognized, and better links between formal education and non-formal learning developed." (Renewed framework … 2009, p. C 311/5) Among other tasks, member states should "develop participative structures in education as well as cooperation between schools, families and local communities" (*Id*, p. C 311/6). Thus, there are at least two tasks ahead of us. One of them is to create an adequate theoretical framework for non-formal education and the other is to build (educational) bridges between different players in the local community playground.

Activity Fields of the School Youth Worker

The boundaries of the school youth worker vocation are not clear. There is no vocational standard that officially describes her/his tasks (Pedastsaar 2007). The field of her/his work is broad and undefined, and the main goal for the school youth worker is not verbalized (Reitav 2007). However,, it is possible to gather a description of the school youth worker and his/her task fields using the inductive approach. According to the research carried out in 2007, the main goal for a school youth worker is to support school education and upbringing process through hobby education and to create conditions for student's socialization (*Ibid*).

The activity fields of the school youth worker can be divided into three categories and ten activity fields. The school youth worker empowers students through planning, managing, mentoring of and reflecting on activities that support teaching and allow social skills to be taught and developed together with managing, teaching, and supporting staff. At the same time, the school youth worker manages a wide variety of processes and events mainly at school but in a close connection to the

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local community. The third and the most indirect and maybe the most important result of the work of the school youth worker is value/character education.

The ten activity fields cannot be strictly located in one of the three categories. Activities in one field affect activities in other fields and often have a certain cross-category character (especially value education is exercised in whatever face-to-face or public task the school youth worker performs). One possible division of the fields would be

- a) The management tasks
  1) Participation in school management
  2) Designing and shaping of the school environment
  3) Organizing students' non formal education and leisure time activities
  4) Organizing and managing of events
  5) Project work
- b) Face-to-face activities with students
  1) Supervision of student representation as a part of citizen education
  2) Student counselling
- c) The networking tasks
  1) Promotion of lifelong learning in the local community
  2) Information management and networking
  3) Management-teaching of student activity acting as a school representative

The role model of a school youth worker can be derived from this division. She/he is

1) a manager-teacher
2) a supervisor
3) a network promoter

School Youth Worker as Manager-Teacher

The school youth worker belongs to the school management. Therefore she/he participates in compiling and revising of necessary school documentation. She/he also plans and helps to create premises and grounds for activities that support the school curriculum (including hobby activities). This planning includes participation in making the school's development and activity plan, decisions over yearly budget and also the school board's work in education planning and reflection.

Participation in school management is directed inwards, creating the school's image through planning and managing events that form school culture which is directed both inwards and outwards. The school youth worker bears responsibility for culture education and involves students in school development so that this could become visible also in and for the local community.

The school youth worker is involved in shaping of the school physical, social, and cultural environment. She/he bears responsibility for designing and maintaining of decorations in school rooms, standouts and information boards. She/he also takes care of recording important events in school life (making copies, duplication, propagation, storing, preservation, and archiving of relevant materials). Her/his management of these symbolic events contributes to bringing values of these symbols into staff and student's awareness, stressing common values of the school.

One big field of activities for the school youth worker is hobby education. Officially, according to the Standard for Hobby Education (approved 2007), "The purpose of hobby education is to provide opportunities for the comprehensive development of personality and to support young persons in

their development into members of society with good coping skills" (§ 2. (1)). The School youth worker organizes hobby activities, supports and supervises students' creativity and organizes a broad range of hobby clubs and circles. She/he collects and analyses students and their parents' expectations and needs regarding activities that support students' development. This analysis makes the ground for planning, coordinating, analyzing of and reflecting on extra-curricular non-formal needs and expectations or hobby-based learning and teaching activities that are the result of school educational aims and students' expectations and needs. The school youth worker also analyses, plans, and applies study and teaching methods used in hobby education as well as reflects on them. She/he cannot do all this by her/himself, so her/his tasks include involvement and monitoring of competent instructors as well as applying for additional resources in order to provide material conditions for hobby circles and studios. She/he also has to supervise rooms, equipment etc. that are used in hobby activities. Finally, the school youth worker has to inform students about hobby activity possibilities and involve them in appropriate clubs and circles.

Work of hobby clubs, circles, studios, choirs etc. is an important part of students' development. According to Ülle Roomets, a practicing school youth worker and assistant lecturer in Viljandi Culture Academy of the University of Tartu, it helps students to discover and develop their talents and skills, learn to express themselves creatively, acquire public performance skills and courage as well as deepen their time-planning abilities. On the social level, students make new friends, learn to take responsibility, grow in empathy and emotion management. Through participation in Estonian traditional culture-based study circles (choirs, orchestras, dance groups) students also get a possibility to participate in important culture events (e.g. Song and Dance Festival) (Roomets 2011).

The school youth worker bears the leading role in integrating of formal and informal education processes and activities according to the appropriate national curricula. Event planning, organizing, producing, managing, and evaluaing has historically been one of the main tasks of the school youth worker. Today this management part is diminishing as she/he becomes more occupied with supervising of students who manage these events.

Traditional school events aim at deepening the communal nature of school life, cultivating students' knowledge and skills and giving students a possibility to enlarge their perspective and to test new roles. Usually there are commonly held events in all Estonian schools that include the first and last school day, Christmas season celebrations, Valentine's Day, teacher's day, freshman's day; the majority of schools also celebrate the 1st Advent. Most schools have additional events of their own (school anniversaries, concerts etc.). School people also participate in national (and international) events, celebrate holidays and folk calendar dates. These events make excellent occasions to present outcomes of hobby circle activities.

Project work is closely connected to most of the other activity fields. The school youth worker gathers ideas, draft applications and submits them, monitors projects, supervises reporting and bears responsibility for rendering the accounts. Some project applications are the result of school youth worker's initiative, other projects are the result of student initiative that has to be supported and guided. Student projects can include cooperation with partner schools, international student exchange, student enterprises, vocational counselling and guidance, etc.

School Youth Worker as Supervisor

Estonian schools have student representations. Their main tasks include representing students and communicating their opinions to the school management, standing for students' interests and rights,

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organizing and developing of the learning environment and school life, supporting voluntary creative activities and diversification of possibilities for students to spend their free time.

The school youth worker usually has the important responsibility of empowering the student representation. She/he stands between students and teachers and can act as a necessary mediator who does not have to choose sides in case of occasional misunderstandings but to counsel students in finding appropriate solutions by themselves. Hand-leading (primary school) and counselling (upper secondary school) students does not mean just conflict management but includes legislative supervision and making students acquainted with laws and regulations that guide the student life. The school youth worker helps student representations with conducting of elections and other democratically based activities, organizes training for student representation members. She/he also prepares for and counsels representation members that are involved in the school board and the board of trustees in order to support cooperation between the student representation and the school administration.

Sometimes students want to establish a union or organisation or to join some national or international student organisation. Supporting this outward directed activity is in school youth worker's competence.

Some school youth workers have acquired necessary competence in career counselling, study counselling or psychological counselling. On the other hand, when a student needs counselling, he or she is not interested in the appropriate competence of the school youth worker but needs immediate attention and competent help. Therefore, if necessary, every school youth worker acts as a counsellor and bears responsibility for recognizing students' needs and redirecting her/him to the appropriate specialist if so needed. Students may have school-related problems or personal problems, usually the most important first response is to listen to the student in an emphatical and non-judgemental neutral way. Counselling also includes motivating students (supporting their autonomous motivation) and activating passive students.

School Youth Worker as Network Promoter

School youth workers support and promote lifelong learning at school. His/her target groups can be teachers, managing and supporting staff but also parents, local government staff, NGOs and others depending on the local contexts. The school youth worker should carry his/her vocation as the one who empowers people to continue learning through the whole life, keeping alive their ability to learn (Sarnet 2011). Therefore she/he is well suited for being the cooperation coordinator between the school and other institutions, like local government, firms, enterprises and companies, third sector/non-profit organisations.

The school youth worker bears responsibility for the curation of youth information and maintaining information flows between school leadership, teachers, non-teaching staff, students and their parents. She/he supports and actively builds appropriate networks through communication with local authorities, youth workers on the both local and national level (umbrella organisations for youth work) and specialists, especially in the fields of culture, education, and social work. His/her activity fields also include representing her/his school in the local community (in cooperation with school staff and students). She/he participates in communication with partners, is actively involved in creating and maintaining of the school official home page and social media channels. In some schools she/he manages the school paper production (in the digital and/or paper form). She/he shares responsibility for media work and cooperation with local papers. The school youth worker makes her/his school visible and attractive, last but not least, through preparing, mentoring, and accompanying students in competitions and contests.

Value Education

There is always ideology or more clearly ideologies of educators that influence value choices and decisions they make. In education as a normative enterprise values are always involved, and these values stem from the ideological view of the educator (Eisner 1994, p. 53). This ideology is seldom a uniform and explicitly articulated, especially in pluralist societies. As the world changes, several conditions like political, social, economic, natural etc. change, necessarily affecting the way and practices we take to live out our ideology. Therefore, it is important at least sometimes to take two steps back and one step aside to reflect and consider what ideologies and how influence the values and choices we make. This reflection which in the educational context should be both individual and collective takes the shape of a continuous or indeed a lifelong process. In our ideology, at least three traits can be distinguished behind value education – culture, democracy, and teachers' personal example.

Culture

There are numerous lengthy and elaborated definitions of "culture" that cannot be covered in this brief text. As an introductory but very broad concept, Hofstede's definition could be a good entry gate to the practice of the student activity manager-teacher. For Hofstede, culture simply means "collective programming of the mind which distinguishes the members of one human group from another" (1980, p. 21; see also Hofstede 2001). As student activity manager-teachers are trained in Viljandi Culture Academy of the University of Tartu, the concept of culture as defined by its former principal Anzori Barkalaja is also worth mentioning. According to Barkalaja, "Culture is the human species' way of coping with adaptation, consisting of values and valuation codes, the resulting world models that replace real reality in people's consciousness, followed by attitudes, decisions, and actions based on these attitudes and the results of these activities. Every community has a specific, self-identified culture that has an inherited/traditional and an innovative component. Inherited culture is a part of the cultural heritage, modern culture is a creative part of the cultural innovation of the community." (Barkalaja 2016). Johannes Käis (1885-1950, the head of the Estonian school renewal movement) described the task of education as "passing on the cultural heritage to the next generation and succeeding them as our cultural treasures" (Käis 1989). Therefore, it is important and sustainable to stress the dynamics of "from closer to farther" as Käis expressed it, so that the student could find her/himself in the zone of proximal development (Vygotsky 1986). Therefore, one of the main tasks of the school youth worker is to be a carrier of the community's inherited culture and act as a cultural innovator. This enables students to discover and develop aspects of their identity as community members, Estonians and members of European community within the school's collective mind programming process. One cannot understand and appreciate other cultures if one is stranger or – what is worse– ignorant of her/his own.

Democracy

In everyday use democracy usually means a political system that includes political decision-making processes. In that sense democracy can also mean an unclarified wish to make decisions in an inclusive way. Democracy as a guiding principle behind the work of the school youth worker should reach far beyond that. This idea can be refined considering one of John Dewey's (2008) last speeches that was first published in *John Dewey and the Promise of America, Progressive Education Booklet, No. 14, American Education Press (1939)*. According to him, democracy is not mere external machinery but, first and foremost, an internal disposition, "a *personal* way of individual life" (Dewey 2008, p. 226).

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No aspect or relation can thus be considered outside of this determining principle. The external, the outward actions, also political ones are the consequences of this inner disposition and individual attitudes that indeed "constitute personal character" (*ibid*).

Dewey states that "democracy is a way of life controlled by a working faith in the possibilities of human nature ... irrespective of race, colour, sex, birth and family, of material or cultural wealth" (*id*, p. 226-227). This faith in human nature makes the believer necessarily optimistic (Seligman 1991) though becoming optimistic and proactive is in itself lifelong learning journey and also a way of life that foremost appears in everyday relations and happenings (Dewey 2008). This democratic faith in human equality means that despite our prejudices, presuppositions and beliefs we ought to reflect on them constantly, so that we could also make the best contribution to the development of our students and staff for reaching their fullest potential as free, self-directed, and autonomously motivated (Deci and Ryan 2017) subjects. Dewey also states that this belief is not merely in human nature as such but "faith in the capacity of human beings for intelligent judgment and action if proper conditions are furnished" (Dewey 2008, p. 227). Therefore, "perhaps the major virtue of a democracy is the instantiation of a process that allows individuals to exercise choice, even if at times out of ignorance" (Eisner 1994, p. 52). Humans and also students necessarily err from time to time, but this can, by no means, be the reason to deprive them from freedom and responsibility to err as well. The democratic attitude means "personal faith in personal day-by-day working together with other" (Dewey 2008, p. 228), helping them by any means to grow in mutual understanding, caring, and love that should prevail even in the middle of conflicts and disagreements necessary for growth end enrichment of life to all parts involved.

Dewey acknowledges that all this sounds idealistic and commonplace indeed but concludes that just because of that "democracy is a reality only as it is indeed a commonplace of living" and an experience in its own right and therefore "the task of democracy is forever that of creation of a freer and more humane experience in which all share and to which all contribute" (*id*, p. 229-230).

Learning by Doing – Teaching by Being

How can a human grow in understanding and in culture and especially democratic culture? Growth and development of a student is the main process at school, which the school youth worker is called to support and guide, being at the same time a part and an agent of that culture. It means that the school youth worker is a culture bearer, interpreter and a carrier of the historically effected consciousness. The concept of historically effected consciousness is one of the important concepts in Gadamer's hermeneutics. In the second part of his work 'Truth and Method' (1975) Gadamer describes the dynamic process between the text and interpreter.[1] The interpreter has his own prejudices and preunderstandings. Without those prejudices, entire understanding would be impossible. These prejudices and preconceptions are based on and at the same time become an authoritative tradition of interpretation, which the interpreter continuously produces as well and which determines his continuous understanding. The interpreter's hypothetical neutrality and extinction from the process of interpretation is not possible. Interpretation always "begins with fore-conceptions that are replaced by more suitable ones" (Gadamer 1975, p. 267). The interpreter does not have to try to eliminate his fore-meanings or pretend that they do not exist. Acknowledging their existence, he should simply "remain open to the meaning of the other person or text" (Gadamer 1975, p. 268, 361). Human

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1   Here the "text" should be understood in a broader meaning more like a cultural phenomenon or another person.

understanding occurs always in history and in a culture, in short, in tradition. To deny it, to try to put oneself out of history will not do, because "...we should learn to understand ourselves better and recognize that in all understanding, whether we are expressly aware of it or not, the efficacy of history is at work" and denying it will distort the possible understanding. (Gadamer 1975, p. 301). Contrary, being in tradition "does not limit the freedom of knowledge but makes it possible. Knowing and recognizing this constitutes...hermeneutical experience: the openness to the tradition characteristic of the historically effected consciousness...to the truth claim encountered in it" (Gadamer 1975, p. 361). The interpretative dialogue involves meditating between those truth claims, text and interpreters own fore-knowledge, prejudices and preconceptions. To neglect one's own part in this is "manifestly absurd" because "to interpret means precisely to bring one's own preconceptions into play so that the text's meaning can really be made to speak for us". (Gadamer 1975, p. 397) It is a fusion of the horizon of the past (text) and of the present (interpreter). One's pre-understanding makes a dialogue possible and is changed by this dialogue.

Hermeneutical activity is not finished with the interpreter gaining an understanding through completing an hermeneutical circle (one between the text and the context and another between the text and the interpreter). She/he must bring his/her new understanding into his/her context, in the case of the school youth worker, a particular community/school. It is important for the interpreter to "know" his/her community/school, its history, expectations, prejudices, but also questions, troubles, joys and fears, if she/he wants to make his/her understanding relevant for others. The interpreter's task is to maintain a fusion between the past tradition/horizon and the present one, which is both she/he himself and his/her context i.e. her/his community. To put it very simply: **teaching and nurturing begins with listening**. But that is not all. The interpreter's context has parallels with the text-context situation. The community/school is not a separate entity in "nowhere". It is a part of the historical culture (in the sense of both immediate and wider context). Thus, the school youth worker's hermeneutical task is to gain an understanding about the "text and its context", about school and its wider context through being in conversation with all involved parties (students, staff, parents etc). This task is under accomplishment when the interpreter manages to start a fusion between text's, peoples and schools' horizons.

Gadamer shows how interpreters' prejudices, pre-knowledge, and preconceptions are good and indeed necessary for understanding of a text. Going a step further, it is possible to maintain that all which is very important and even crucial because one's intentions are based on them. Those intentions grow out of one's vision that guides the interpreter in the dialogue both with texts and people, and with context/community/school, being eventually modified by them. Without this basic stance or vision, humans would be as loose leaves, thrown around by every possible and impossible teaching, happening. and interpretation. Such a groundless, indeed aimless situation is avoided only by faith and commitment to a particular vision. However, there is a possibility that this vision is not objective, Nagelian "view from nowhere" (Nagel 1986). Humans are historically, culturally and linguistically conditioned particular persons who need a stance, who have to be committed to it, who need a vision of what they want and hope and believe to achieve.

Michael Polanyi's understanding of the theory of knowledge gives a good analogy about what it means to be committed to a vision. A vision (theory, knowledge) is always founded on beliefs (Polanyi 1969). It needs commitment and deliberate holding. On the other hand, a vision must be and remain open and there is always a possibility for being mistaken. A vision, a theory is grounded in (scientific) tradition and community. Finally, our holding of our vision has a demand of universal intent. Our

commitment to our vision is "like love...a 'shirt of flame', blazing with passion and, also like love, consumed by devotion to a universal demand" (Polanyi 1969, p. 64). Polanyi can, considering this commitment, say that "it is an act of hope, striving to fulfil an obligation within a personal situation for which I am not responsible and which therefore determines my calling" (Polanyi 1969, p. 65). Thus, the interpreter must have such a commitment to her/his vision for making conversations between text, people and community/school to a living reality. The school youth worker has to live his/her vision she/he is personally committed to and therefore she/he necessarily becomes a personal example of his/her message, vocation and culture but also an example for living and growing and development for his/her students.

Summing Up Common Ground for School and Community – an Illusion or a Possibility?

The school youth worker is one of the key players in the local community initiating and managing different networks for common communal educational, cultural and youth work related activities. These networks enable individuals to cooperate in creating and supporting of the meaning giving and liberating community. The school youth worker is prepared for managing and educating in both non-formal and formal education contexts, supervising participants and giving personally exemplified meaning to value education. The school youth worker thus becomes a carrier and a bridge builder between the community and its cultural traditions in democratic spirit and experience of freedom.

Cultural, educational, charity activities and moral, value or character education through which to relate themselves to the world sum up the direct common task field for both the school and community. The big question here is about what these specific most important common values are that should be found, stressed and cultivated in schools, youth clubs, and in local communities in general. Is there a substantial conflict between formal education in schools and nonformal education done in schools, hobby schools, and youth clubs? Even if this sometimes is a case, then the modern institutional belonging is not so important in the contemporary society, though. People have multi-belongings in different and sometimes contradictory communities. And if our post-secular world schools and youth clubs are on the same side as partners to local communities, then the cooperation, sharing of resources, tasks and information is natural way of living and serving the community together.

At the local community level this cooperation might be between non-formal education specialists, like a local youth worker, local school youth worker, local youth minister, and maybe a lot more specialists whose vocation includes empowering people for freedom and responsibility.

How this might happen, how to trigger a possible attitude change and how to foster trust as a necessary premise for cooperation is a different matter. In the Estonian context, the school youth worker can be one of these actors who bring people together in creativity, beauty, and hope for a sustainable tomorrow.

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16 RESISTANCE IS NOT FUTILE

Liz Woolley, Dan Connolly, Rick Bowler and Ilona Buchroth

This chapter sets out our understanding of neoliberalism as an ideology which produces an oppressive logic that foregrounds market forces, competition and reduces social relationships to individual self-interest. Neoliberalism is therefore antithetical to the basic principles of Community and Youth Work (CYW) as these are grounded in the promotion of equality and social justice. This chapter will explore how neoliberal governance through the demands of New Public Management (NPM) impacts upon the practicalities (University architecture, explicit commercialization of University, transactional relationships) and the pedagogical practice of teaching Youth Work in Universities (student identities, dialogical teaching) and how the resulting contradictions can be resisted.

Neoliberalism, for the purpose of this chapter, will be understood as a political ideology that favours policies conducive to a free market orientated society. Neoliberalism places market logics above democratic practice[1] and its logics are told through a *'vocabulary of consumer, choice, markets* [that] *moulds [...] our conception of ourselves and our understanding of and relationship to the world'* (Massey, 2015: 26). These logic and the hopelessness they generate feed each other and (re)produce cultures of silence, solutions that bear no relationship to the problem, and emotions of despair. Lecturers of Community and Youth Work (CYW) therefore must be attentive to the possibility of education becoming a site for struggle (Bhopal, 2018) and indeed resistance.

A major problem for CYW is how readily neoliberal ideas have become normative, permeating society by transforming what passes as common-sense (Hall and O'Shea, 2015) whereby the view is often that there is no alternative to neoliberal governance.

This chapter foregrounds the idea of resistance as a challenge to the above through the understanding of *'dialogue as an epistemological practice'* (Darder, 2015:18). Here we are reminded that in an unequal society, 'how we know the world' and how knowledge is understood should always be contested. The way that knowledge becomes validated – for example the common-sense of neo-

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1   Steve Garner (2016:40) in his deliberations on the neoliberal post racial state identifies that '*Private-sector ethos and practices replace the notion of public good*' with the outcome that '*collective dimensions of human experience per-se are de-valorised*'.

liberal logics as if they are innate rather than meanings made in particular social contexts - require an understanding of the contested 'nature' of reality.

Here we recognize the importance of dialogue as a counter balance to despair, distorted mind-sets and silencing cultures. In this we connect with the professional requirements to understand the impact *'of oppressive or limiting social relationships'* (QAA, 2017:9) and thus to critique all systems of privilege and unjust authority.

Nicholls (2010) referring to the work of Henry Giroux summarized that 'To teach well you confront the system as it is today' so to that effect this chapter sets out to illustrate different ways the CYW team at the University of Sunderland look to resist the systems of neo-liberal governance.

Who are our students?

To set the scene, the composition of our student cohort is significant: they are predominantly the first people in their families to go into Higher Education, they are women, they are 'mature' students and they often bring 'alternative' entry qualifications.

The interplay of these characteristics positions our students as 'other' from their own perspective, personally and culturally (see Thompson 2016 for PCS model). This in turn is re-enforced structurally by the language, customs and practices of the Higher Education institution. For example the images that portray the student body, the extra-curricular interests that are available, the language that is used to differentiate between qualifications and awards, the way professional programmes are contrasted with academic programmes all help to confirm societal norms of what constitutes a 'typical student'.

Given the background of our students the perception of 'other' tends to become inextricably linked to a perception of 'deficient'. The neo-liberal context, which emphasizes personal responsibility is also permeated by an ideology of competition (Brown 2015, Buchroth and Hetherington 2018). As a result, our students tend to individualize their past experience and develop personal narratives of failure, as a result of which they embark on their Higher Education journey with anxiety and trepidation. The University's student support service offers a significant amount of study support and are successful alleviating some of these feelings. However, a more liberationary pedagogical approach is to challenge the neo-liberal pillars of individual responsibility and competition by using the feelings of anxiety as 'generative themes' (Freire 1970), i.e. as the starting points for developing a critical consciousness and opportunities for 'praxis' (committed action). This therefore requires us to look at opportunities for resistance holistically and systemically on a variety of levels. It involves developing collaborative learning methods that allow students to contextualise the disadvantaged position they find themselves in and challenge socially constructed norms of what constitutes valuable knowledge. It also involves equipping students with the skills and means to effect change – thus shifting from a 'curriculum as product' to a 'curriculum as praxis' (Grundy 1987).

Case Study: The Classroom Experience

As set out in the introduction, neoliberalism elevates individualism over social relationships. Due to the reification of the individual, collective human agency becomes increasingly abstract and as such disparate Higher Education experiences become the norm. This neoliberal individualism imagines people in an ahistorical and disconnected manner which leaves individuals with a decontextualized

and depoliticized understanding of the world. Therefore within our pedagogical approaches we look to ensure that this ahistorical individualism favored by neo-liberal governance is counteracted.

Humans are complex and connected

A starting point for teaching CYW in classrooms is to recognize that everyday experiences are 'the foundation [...] to build an analytic framework' (Sinclair 1993:22). From the outset our students are actively engaged in exploring complexity by understanding their personal and professional experiences against a backdrop of how CYW is, in a neoliberal target culture, and how it ought to be as an anti-oppressive practice (Bowler, 2013).

This requires students to understand that identities and meaning are never made outside of context (Lawler, 2008) and as such to understand complexity is resistance in and of itself. At the University we believe that CYW teaching should always be attentive to journeys beginning with the tutor creating a classroom environment that recognises that 'human beings need to be able to perceive critically the conditions that shape our lives' (Darder, 2013: 118).

Within their first term with us our CYW students are introduced to the idea that the experiences and contexts that shape their professional and personal lives cannot be understood outside of the social, historical, cultural and geographical contexts where the meanings of experience are made (Bowler, 2015). This is in direct conflict to the individualised nature of neoliberalism that proposes the world is ahistorical.

Teaching complexity from 'Learning from Lives' moments

The module 'Learning from Lives' (Bowler, 2010) works with students to explore identity work starting with their personal knowledge in dialogue with the contextual and conceptual frames set out in the professional benchmark standards (QAA, 2017). The learning from lives approach offers a glimpse of the importance of negotiated 'journeys of discovery' (Soni, 2011:ix) where moments of change for students (and tutors) through the activity of democratic dialogue (Bowler, 2013) establish acts of critically conscious practice.

The learning from lives moment

> 'Political correctness now means the fire service discriminates against white men and only black men and women can apply for jobs' (Individualised Student's reproducing Fake News)

The above paraphrasing of opinion offered by, at first 1 and then in a domino effect, 6 white women students (in a predominantly white classroom of 24) was a response to discussions about racism and racialising processes (Bowler, 2013). This idea about white people being discriminated against by the fire service had been narrated by right wing press reports, for example (Hickley, 2008) and is a component in a racialized discourse positing white people as victims of unfair treatment arising from progressive equality policy (Garner, 2016).

This hailing of the fire service as an example of 'reverse racism' connected several white students in a powerful emotional moment, giving oxygen to this mythical employment practice (The Guardian, 2017). These outpourings of 'disembodied knowledge' (Darder, 2013: 79) generated a class discussion focused by the tutor on where people get information from.

The tutor set a challenge to the 6 students to go home and interview the people who had given them this information. They were tasked to return with a detailed record of where their informants had acquired their ideas so the group could re-assess evidence for such powerful emotive fictions.

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They did this and the common-sense in the moment was transformed over time to critical thought. This moment represents an everyday encounter where many of our students arrive with knowledge outside of context leaving them a distorted mind set of fiction as fact through neoliberal media practices.

Our classroom activities as sites for struggle closely connect the memory that youth work has always been a contested terrain (Bowler, 2015). It is important for CYW students to recognise that the concerns imposed upon young people by the state, the communities they live in and their familial cultures require studying in order for their own concerns to become awakened (Bowler, 2013). In this we keep close the advice that 'common sense is a site of political struggle' (Hall and O'Shea, 2015: 54) and that the individualism of neoliberalism can be pedagogically resisted.

Case Study: The Boardroom Experience – Improvisation

Challenging and resisting the single story logics of neoliberal cultures in the teaching of Community and Youth Work should be carefully planned and considered. At the same time, opportunities to improvise in the moment should also be grasped. Improvisation conveys important pedagogical messages to students. It signals the paradigm of co-creation that lies at the heart of exchanges between students and tutors. It confronts and subverts the alternative neoliberal paradigm of students as merely purchasers - and therefore tutors as providers - of pre-packaged learning. It resists attempts to impose a pre-determined curriculum (aimed at producing economically convenient outcomes) onto the educational process, a pursuit which is congruent with the interests and values of both tutors and workers alike. Furthermore it models for the students the practice principle of workers and young people/communities as co-creators of practice agendas and methods. Using the metaphor of youth workers as "jazz improvisers", Harris emphasises the importance of encouraging an "improvisatory disposition" as part of the professional formation of Commmunity and Youth Work students (Harris 2014). Seeing their tutors acting from this disposition helps students to legitimise improvisation as an important aspect of their own practice. Opportunities to improvise also fit with an understanding of the teaching of Community and Youth Work as a "signature pedagogy" - a way of organising the teaching and learning of would-be professionals that meets the expectations of academic institutions and professional practice alike:

> "Signature pedagogies are pedagogies of uncertainty. They render classroom settings unpredictable and surprising, raising the stakes for both students and instructors." (Shulman, 2005, p.57)

Teaching in the University Boardroom (provided as a teaching space at the last minute due to a booking error) provided one such opportunity. Drawing back the window blinds during a seminar on the role of groupwork in Community and Youth Work, unexpectedly revealed a series of expensively drawn stencils designed, no doubt, to inspire and motivate Board Members during their deliberations. The window titled "Our Values:" included "Customer Focus" and "Customer Satisfaction". The students were asked to pause the small group discussions that had begun prior to the blinds being drawn back (they had been looking at articles on Robert Putnam's work on Social Capital (Smith, 2000-2009) and the related concept of "La Vie Associative" (Smith, 2000-2012) in relation to the values underpinning groupwork) and to focus instead on the messages from the stencils that had rudely intruded into the teaching space.

The ensuing discussion revealed a range of positions on the concept of students as customers. Some dismissed the stencils as merely vacuous marketing speak. Others were comfortable in describing themselves as customers of the University, perceiving no meaningful difference between the loans they had taken out to purchase other items (holidays, cars etc.) and the personal loans that were now paying the University's fees. One or two expressed some discomfort with the concept. Further probing of this position led these and other students to make connections with teaching from other modules on consumerism, neoliberalism and "curriculum as product" (Grundy, 1987), where the process of education is reduced to a mechanistic delivery by the teacher of externally produced and pre-determined outcomes that serve the "technical cognitive interest" of knowledge production (Habermas quoted in Grundy, 1987, p. 10). Whilst such a process might have appeal in its simplicity, ease of measureability and in its alignment to a traditional/empirical scientific method, it has the problem of:

"removing control of the teaching/learning process from the teachers and learners. Power both to determine and to judge what teachers and learners must do is vested elsewhere." (Grundy, 1987, p. 38).

This discussion ensured that, as a minimum, the concept of students as customers had become problematised amongst the group. This was extended in response to a request from the group to hear the tutor's position, enabling the discussion to clearly expose transactional versus democratic paradigms of education; their associated values and, crucially, how these values related to the professional values that underpin Community and Youth Work (NYA, 2014) and Informal Education (Smith, 1994). The students were finally asked to re-form the small groups they had been working in prior to the discussion in order to consider a) whether they would regard the young people they work with as "customers" in any way and b) (returning to the original theme of the seminar) – connections between the concept of students as customers and Putnam's (Smith 2000-2009) work on consumerism, associational life and the implications for groupwork.

Improvisation such as this demonstrates how teaching Community and Youth Work in Higher Education provides endless opportunities for resistance to be simultaneously taught and modelled. The students were required to confront the concept and values of consumerism and marketization directly and to consider how these values clash with those of their chosen profession. At the same time this was achieved by modelling a form of education that is responsive, inclusive, flexible, respectful and adaptive – directly mirroring the forms of education and resistance required in their subsequent practice with young people and communities.

Case Study: We need space

A problem-posing pedagogical approach demands space. Group work within the learning environment demands space. Relationships beyond the transactional demands space. This space, at its conception, necessities an architectural designer. According to recent trends with the architectural design of University buildings there is an increase of the design and building of 'Informal Gathering Spaces' (Lee,2016) and flexible classroom spaces (O'Neill, 2009) within University campus. These concepts are deemed as innovative and ensure that there are specific spaces for collectivity on campus.

However these trends in design are not a lived experience for all and many lecturers operate within buildings seemingly designed with student as a consumer, rather than pedagogical approaches at

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the forefront. This highlights a disconnect between neo-liberal governance and the values of critical pedagogy where the design and allocation of space can result in structural limitations that are difficult to permeate despite resistance and subversion. This is an important area of reflection as highlighted by Giroux and Myrsiades (2001 p.271) 'the material of the classroom [within which both the discourse of knowledge and the student/teacher relation are constructed] is ineluctably a practical and theoretical affair' and as such we will look to understand how the course team at University of Sunderland have come to attempt resistance from a theoretical and practical standpoint.

Theoretical and Practical Disconnect

Unlike our colleagues in other faculties we are not given curriculum specific learning spaces. Our colleagues in Design have studios, our colleagues in Physics have laboratories and we are placed where there is room. Our pedagogical approach is usurped by the neo-liberal governance of allocating teaching space solely upon student number. As Buchroth and Hetherington (2018) have stated, the neo-liberal discourse has become to be seen as the only legitimate approach to the everyday. Thus we see allocation of rooms based only upon the number of students in class, rooms that are not subject specific, rooms that are chosen not by lecturer but a centralised booking system and rooms in which dialogue cannot continue past the allotted hire hours as there is another class and lecturer waiting outside.

For many years, long before what is now seen as 'innovative informal gathering spaces' (Lee, 2016), at the University of Sunderland there was a shared common room for students and lecturers alike where the problem-posing dialogue of the classroom continued. Today the lecturers of Community and Youth Work at the university are in an office behind a coded keypad locked door.

The only common or shared space for the students within their main teaching building is one within a coffee shop (which is a franchise of a global corporation and where the prices do not reflect the socio-economic background of our student population). Neo-liberalism continues to commercialise each moment. Our experience is indicative of the neo-liberal, commercialised Higher Education experience where 'academic capitalism' (Rhoades and Slaughter, 1997) has become the everyday.

Resistance and Subversion

As outlined earlier in the chapter, opportunities for resistance abound once we confront the incongruences of teaching in an environment that is antithetical to our pedagogical approach and curriculum content.

By engaging our students in these conversations we are able to foreground Fromm's concept of learning, where we encourage our students to live within the 'being' mode (Fromm, 1978). This therefore offers students to reflect upon their role as educators and to see 'educator' as a role central to their professional development and identity (Doyle, 1998).

Further, when on campus and during learning sessions we subvert the purpose of spaces, ensuring this is explained to students. For example we use outdoor spaces where possible, ensure that there is a lecturer sitting in the coffee shop at times students arrive and by ignoring the expected table layout of each room. We do not suggest that these are ground breaking moments of resistance but they are indeed opportunities for our action. Thus to be congruent to the reflective nature of praxis then we must respond appropriately.

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However, whilst we think and respond appropriately within a poorly designed building for critical pedagogy we do not recognise that this concept of the Informal Gathering Space' (Lee,2016) as at all innovative. Instead this innovation is a reimagining of what we have studied, practiced and taught; that collaboration and collectivity supports solidarity and community. As such we look to engage explicitly in developing shared spaces beyond the classroom where solidarity and community can be bred and social relationships are much more than individual self-interest.

This reflective and intentional finding of shared space beyond the classroom on campus is resulting in us creating more non-physical space, by making use of online spaces and by working cross faculty, with the adoption of a Youth and Community themed radio show on SparkFM. It is also found in how we are supporting shared resistance to neo-liberal structures by engaging students in the governance of our course.

It is imperative for us that the relationship between students and the 'decision makers' of the University not be understood as tokenistic. It is our engagement with our students, where we have looked to manifest praxis in order to reduce and reveal tokenism in order to deny curriculum as a product and our students as consumers. This engagement has seen us as a course ensure that on our Programme Studies Board (PSB) we are actively represented by students and by fieldworkers, that our students are proactively engaged with the Staff Student Liaison Committee and that our dialogue with students goes beyond the transactional. This has not always been easy, for example the PSB is a tool for the University to gauge the efficacy and quality of a course and they are often held as diarised time limited meetings where the focus is upon product and less so on process, and where dialogue is usurped by data. Therefore to ensure engagement with this process that is true to praxis collaborative resistance is often needed.

However we cannot congruently teach the importance of conscientization (Freire,1970), fostering democracy (Jeffs and Smith, 2005) or professional values in Informal Education (Banks, 2001) if we do not engage with our students to deny the validity of transactional consumerist relationships that are explicit in the lack of pedagogically congruent space.

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Conclusion

Throughout this chapter you have read case studies and examples of how one University in the UK looks to resist the neoliberal governance framework that it exists within. The case studies offer only a brief snapshot of the permeation of neo-liberal governance and the threats it poses to the critical pedagogy rooted in our professional identity.

Neo-liberal governance is clearly a threat to our strength of community, our pedagogical approach and our collaborative course structure. Therefore resistance is needed. Resistance as found within our case studies is embedded in praxis. So as we often look to teach our students about the repertoire (Smith, 1994) needed to become a Community and Youth Work, then we too must have a repertoire of resistance to ensure we are congruent to critical pedagogy.

However you have read how developing collaborative ways of learning that runs counter to the individualised assessment methods the University expects us to apply, how foregrounding the incongruent spaces we find ourselves in and how we ensure single story logic is nullified can all offer every day and ongoing radical resistance to this governance.

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17 CULTIVATING YOUTH WORK STUDENTS AS AGENTIC RESEARCH PRACTITIONERS – A WHOLE PROGRAMME APPROACH

Julie Rippingale, Christine Smith and Gill Hughes

This chapter is co-authored by youth work and community development (YWCD) lecturers, whose professional identities are characterised by a commitment to social justice, reflections from learning and teaching on YWCD programmes and experience as practitioners across a diverse range of settings. The pedagogical underpinning embeds a holistic approach to programme development and delivery, which was an outcome of a University of Hull initiative that aimed to connect teaching and research with curriculum and pedagogic design (Cleaver et.al 2017).

The chapter explores praxis, the theoretical and practical framework; drawn from Freire's (1970) critical pedagogical approach for cultivating youth and community work students as agentic research practitioners. Agentic was first coined by Bandura '[t]o be an agent is to intentionally make things happen by one's actions.' (2001:2). As part of 'becoming agentic' students are encouraged to engage in the process of professional formation with conscious intent from the outset of the degree programme. There is an emphasis on orientating students to be both research-minded and curious in the development of their emergent pedagogical approach to YWCD. This implies the need for students to focus beyond Shaw's (2013: 5) articulation of Mayo's (1994) 'technicist' approach to a 'transformational' one that facilitates a deeper engagement with knowledge creation and the meaning making process co-produced with teaching staff and ~~their~~ peers.

This chapter emerges from a shared commit to student experience and belief that the role and purpose of Higher Education Institutions (HEI) is as a public good, which should aspire to be both emancipatory and transformative in producing greater social justice in society. This aspiration aligns with the core role and purpose of YWCD (Shaw 2013), which is enshrined in approaches to teaching both within and beyond the four walls of a university. This stance eschews a prescribed template, as Freire (1970) suggests, a one-size fits runs the risk of becoming disconnected from the richness and complexity of people's lived experiences, thus the flexibility and creativity of YWCD practice is mirrored in shaping this pedagogical approach. This must always include a commitment to find ways of working alongside students and communities of practice to negotiate and share power and to co-create conditions for developing knowledge and meaning making.

The need for research and evaluation within the modern, diverse YWCD sector has never been greater in giving voice to the multi-layered social issues facing young people and communities within contemporary society and in navigating the complex policy and funding landscape (Nicholls 2012). This chapter argues that creating the conditions for students to develop as agentic professionals, who are research minded, ethical and orientated to social justice requires a whole programme approach to learning and teaching strategy.

Teaching is focused towards encouraging students to be curious about what good quality youth [and community development] work is (Sapin 2013, Batsleer and Davies 2010 and Jeffs and Smith 2010), understanding issues that young people face, together with recognising the range of practice responses and strategies for evaluation available.

The chapter offers examples from the programme, which, orientate students to become agentic research practitioners. This includes promoting the ability to engage with and deconstruct 'threshold concepts' (Land et.al 2016), the golden threads running through teaching and practice.

Challenges in Higher Education –
the rhetoric or reality of transformative language

Higher education in England changed significantly under neoliberal ideological framings, moving emphasis from public good to private individualised provision, specifically with the introduction of fees and marketized approaches to developing policies and procedures (Marginson 2018; Ball 2012). Such elements sit awkwardly with the emancipatory transformative conception and potential of learning, with its affective, emotive and enabling qualities, which facilitate lecturers and students to embark on journeys of self/collective discovery and transformation.

Key concepts such as 'empowerment', 'transformation' and 'partnership' are part of the contemporary lexicon for YWCD and increasingly HEIs but, it could be argued, with a different significance dependent on the context of use. Land (2016) cautioned that HEI's use of such language could be misappropriated to justify an economic response to the student/consumer relationship, where fees change the nature of the encounter. Using empowerment freely in HEI strategic plans suggests an understanding of emancipatory processes, yet it is important to recognise that Universities, nor anyone else, can empower, they can however, create the conditions for people to empower themselves. Power is a complex construct, it is relational and fluid (Foucault 1982), thus, power sharing or empowerment require commitment to processes which see the powerful relinquish their 'power over' stance to one which embraces 'power to' and/or 'power with' to generate 'power within' for emancipation (Veneklassen and Miller 2002: 1).

This aligns with the work of Freire (1970), the Brazilian educator, who remains influential in contemporary teaching practices in YWCD. Freire (1970) espoused a critical pedagogy, which is crucial to enable young people, communities and students to recognise oppression, seek to challenge collectively to take power and control. This in turn facilitates the raising of critical consciousness for social justice and transformational change, facilitated by agentic research practitioners. Ledwith (2016: 34) encapsulates Freire's approach to learning:

...education is the practice of freeing minds through the culture of questioning which opens the mind to intellectual curiosity because of its relevance to everyday life experience. This is education for social justice with a responsibility to others and the world. It begins by respecting

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people's experience, voices and beliefs as the first step to self-belief and empowerment on a journey of solidarity for a common good.

This ethos underpins community development, youth work and participatory action research (Hughes 2018), and according to Weller (2016) is just as relevant in Higher Education.

A whole programme approach –
Threshold concepts creating conditions for transformation

To address the complexities of emancipatory commitments within HEIs requires a whole programme approach to underpin development of curricula, learning and teaching strategies, and a strong ethos, which facilitates 'becoming agentic'. This implies the ability to act in the world. Integral to this is 'theorising practice' where theory and practice problematise each other to strike the right balance for praxis, which addresses both how people think about and act on contemporary concerns (Shaw 2013). At the heart of 'becoming agentic' is the need to develop professional confidence and to act with conscious intent. This requires students to think more carefully about the relationship between purpose, context and practice. Shaw explain this as:

...an active educational agent, rather than simply as an agent of policy. In particular, it requires practitioners to engage strategically and creatively with the politics of policy, whilst also attempting to enlarge the democratic spaces available to communities. (Shaw 2013, p:2)

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Teaching emphasises both an ontological and an epistemological orientation to *ways of being* and valuing *ways of knowing* over what is known or can claim to be known. This requires that students engage with metacognition – that is to think about thinking – then apply to developing practice. This BA Hons YWCD programme is founded on five 'big ideas 'expressed as future orientated outcomes to characterise the process of professional formation and what it means to become an agentic YWCD practitioner, which include:

1) **Developing** critically informed educators equipped to work in multi- disciplinary environ-ments, contexts and cultures.
2) **Evolving** critically reflective practitioners and learners who can be self-directed and work as part of a team.
3) **Facilitating** connections between theory, policy, politics and practice.
4) **Enabling** student's to confidently articulate professional values and resolve conflicts between their professional and personal identities, ethics and values.
5) **Producing** graduates with professional accreditation and high employability skills

The programme is developed and sustained on a philosophy of working collaboratively, which includes students, graduates, sector employers, placement providers and academics.

Throughout the curriculum and module planning 'threshold concepts' orientate an approach to learning and teaching, which centres on the belief that there are:

Certain concepts, or certain learning experiences, which resemble passing through a portal, from which a new perspective opens up, allowing things formally not perceived to come into

view. This permits a new and previously inaccessible way of thinking about something. (Meyer et al 2010: ix)

The programme standpoint is that without achieving key threshold concept's YWCD students will find it difficult to fully progress through these learning portals with a transformed personal view of the subject matter, landscape or even world-view. Thus, how the curriculum is structured, module content decided upon, and how support is aligned is critical to traversing 'threshold concepts' and 'troublesome knowledge' (Meyer and Land 2006). Encouraging students to develop their confidence to be curious, to take risks and to work creatively with 'threshold concepts', provides a way of exploring and opening up the mysteries of academic/professional constructs, terminology and practice possibilities.

As noted, during the development of the YWCD programme, collaboration with key partners across the YWCD sector, students and graduates, was intrinsic in the process of identifying not just which concepts were important, but which portals were necessary to acquire the next building block in the contextual framework that acts as a road map of portals to inform curriculum design. Figure 1 conceptualises the component parts which embed the threshold concepts:

Components of learning			Level of study
Professional Practice	National Occupational Standards	Policy	Level 6 Systematically critically analyse
Theory	Ethics and Values	Politics	Level 5 Critically analyse
Reflective Practice			Level 4 Analyse

Figure 1 – Components of learning and levels of study

An implicit key underpinning of threshold concepts is to find ways of teaching that encourages students to 'become agentic', including to undertake research. In particular, students are encouraged to make the links between what it means to be academic and why this might be relevant to the process of professional formation to shape their own emergent professional identity. This is not necessarily a linear process see Figure 2 below to observe the circular possibilities in the process.

A whole programme approach - HE as a liminal space

Meyer and Land (2005: 375) connect the development of liminal space with student encounters in higher education as:

…conceptual spaces entered and occupied by higher education students during their programmes of learning. For students who find the learning of certain concepts difficult or troublesome we have characterised such spaces as akin to states of 'liminality' (Meyer and Land 2003). This notion is drawn from the seminal ethnographical studies conducted by van Gennep (1960) and Turner (1969) into central social rituals, such as rites of passage … Turner adopted the term 'liminality' (from Latin limen, 'boundary or threshold') to characterise the transitional space/time within which the rites were conducted.

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The authors discuss Turner's explorations of the process whereby, in this case, students will pass through spaces and stages of transformation, which includes 'an altered state' and the acquisition of 'new knowledge and subsequently a new status and identity within the community' (2005: 376). This change 'is often problematic [and] troubling' involving a wholesale alteration, which might be 'protracted, over considerable periods of time, and involve oscillation between states, often with temporary regression to earlier status' (2005: 376).
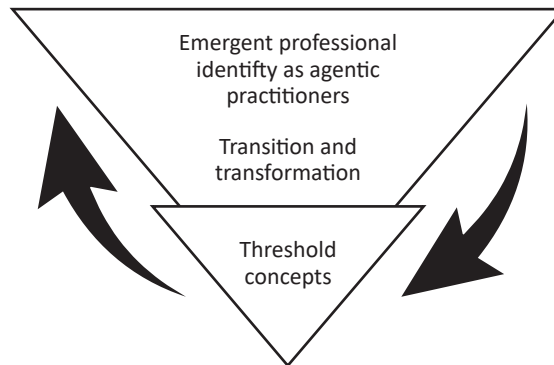
Emergent professional
identifty as agentic
practitioners

Transition and
transformation

Threshold
concepts

Figure 2. Threshold concepts as the foundation for agentic practitioners

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This process represents the journey students make from inception to graduation. The troubling aspect can be observed when some YWCD students in transition resist the necessity of engaging with theory justifying such by identifying as 'feeling more practice oriented'. To address this and build confidence with theory the process of deconstructing 'threshold concepts' begins early:

> The first year Foundations for Academic and Professional Practice module utilises a range of experiential learning activities to encourage students to value different ways of knowing, which break through artificial binaries constructed between theory/practice and academic/non-academic (Gale 2018). This foundation is important in encouraging students to value what they know, what they can learn in collaboration with others and in seeing themselves as theoretical and with an orientation to practice. The module provides students with frameworks, promoting critical thinking to make sense of their emergent practices, which resonate with their lived experiences, including in the world of work.

This whole programme approach assists students to make meaning from the constructs that underpin YWCD; such as power/empowerment, oppression/anti-oppression, social justice, equality and so forth.

Learning and teaching spaces occupied as lecturers and students are not neutral, they are colonised and striated by HE bureaucracy, increasing metrics to secure compliance in delivery focused towards individualised learning (Smith and McAdam 2017, Ball, 2012) and the employability agenda. The introduction of fees contributed another layer of complexity for the student, now framed as consumer, with education experienced as an expensive product to secure their future. Students may enter a liminal space of transition if the threshold concepts are not witnessed or become complex

to implement in practice; for example; working in non-traditional contexts such as the Youth Justice System where 'the primary client' (Sercombe 2010) is not the young person, but the state, is seemingly alien to a youth worker.

To create the conditions for learning, which are explicitly counter hegemonic to these powerful drivers, is a risky business. Lecturers enter into the space with conscious intent as learning and teaching in YWCD does not happen in a vacuum. In this context, Freire's (1972) pedagogical approach has both ethical and political implications for teaching practices. Developing the potential to disrupt/reroute the slow seep of neoliberalism is a long-term strategic endeavour, thus the learning and teaching space in HE can be described as a liminal space 'between and betwixt' (Meyers and Land 2005) in which political/practice possibilities with participants can be explored.

Liminal space is contingent upon approaches that facilitate active engagement and foster a sense of inclusion, belonging, valuing of difference and recognition of students' individual and collective experiences. The liminal space in this regard precedes students as the learning journey is not exclusively linear, as shown in Fig 2, in the process of crossing a learning threshold to become part of their professional community.

Figure 3 below is based on Meyer and Lands (2005) theory of threshold concepts, the liminal space represents the notion that students engaged in YWCD training will all embark on different journeys to transformation:
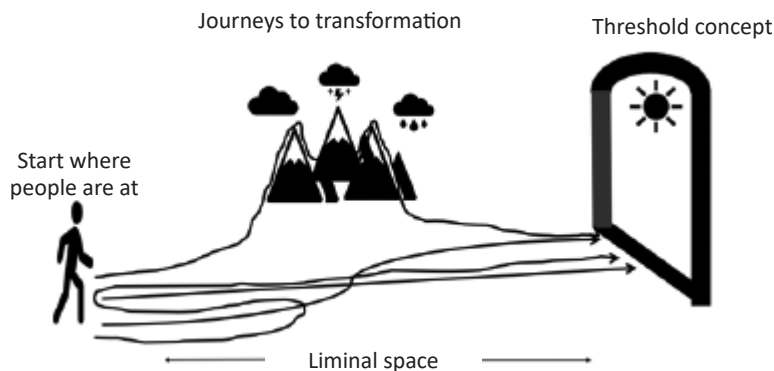

Figure 3. Journeys to transformation

Davies and Merton (2009) articulate Freirian approaches to 'starting where people are at' recognising the different knowledge and experiences that people have. In the quest to acquire particular threshold concepts, such as reflection, students will experience a period of liminality. It is in this space that students may find particular aspects of learning troublesome. Some students find the concept of reflection problematic, opening up new ways of thinking, which require inner contemplation and questioning, whilst for others this may be a more straightforward journey to the portal of securing the concept. To focus merely on the threshold concept itself ignores the importance of being curious and the role of liminality, permission to experience confusion and support can be offered through learning strategies to reach the threshold portal.

Whole programme approach –
Ethos and the importance of critical pedagogy

The programme's teaching practice in YWCD is articulated as complex, ever evolving and joyful (Nodding's 2003). This runs counter to neoliberal approaches, which, as above, increasingly seek to quantify and systematise educational relationships and experiences (Ball 2012). Furthermore, teaching YWCD is situated within contemporary struggles about education, specifically relating to what the aims of higher education should be. In this context, democratic higher education can be argued as not just about universities it is also intimately connected with the 'development of a caring society' (Noddings 2003) and the nature of educational relationships that are developed with love, commitment, sharing and care (Hughes 2017; Meyers 2009; O'Connor 2008; Hargreaves 1994). This is in opposition to what Freire (1970) refers to as 'banking', the instrumental depositing of knowledge by teachers. Students are not empty vessels waiting to be filled (Ledwith 2016, Thompson 2001, Freire 1970), thus teaching YWCD is a shared exchange caringly performed in a dialogical manner rather than the transfer of knowledge. This approach to learning, teaching and engagement in research and practice expresses the ethos embedded in YWCD programmes encapsulated by Cooper (2015: 44) who states:

> *Critical pedagogy … offers a dialogical approach to generating criticality where tutor and student co-investigate the object of study. It is an approach that encourages students to explore and reflect dialectically the nature of social problems beyond traditional understandings invariably founded on positivist epistemological positions.*

Morrison (2014: np) explicates this as a; 'shift in the role of students, as they leave the world of passive recipients and join the ranks of active participants in the teaching-learning nexus'.

A whole programme approach –
Becoming an agentic research practitioner

It is important to explore an orientation to teaching characterised by what Shaw's (2013) use of Mayo's (1994) constructions of a 'transformational' approach, which is distinct from' technicist' approach emergent in a neoliberal higher education, and the instrumentalist teaching to test in schools (Ozga 2008??). Shaw (2013) identifies the difference as political when thinking about the role of HE in the professional formation of youth and community workers. A 'technicist' approach to learning and teaching equips students to develop professional identities that seek to operate within existing power relations, devoid of criticality, aligning with Freire's magical consciousness (ref**). This requires intervention in the lives of young people and communities in ways that encourage 'them' to become 'resilient', to cope with injustice and inequalities, suggesting a deficit view of personalised lack than structural responsibility. In contrast Shaw (2013: 5) explores the significance of Mayo's 'transformational' approaches, which align with Freire's notion of critical consciousness () to centre on becoming agentic research minded professionals who are orientated towards 'acting on and in the world in order to change existing power relations towards greater social justice and equality'.

It is crucial for lecturers to commit to an emancipatory pedagogical approach and to widening participation by putting robust structures in place for supporting, guiding and facilitating learners with differing needs on journeys into and throughout HE. This approach builds relationships, develops confidence, enhances experience and co-creates critical agentic researchers for practice and subsequent

careers. Working in such ways that build a community of learners and a two-way partnership between students and teaching staff is central, as Healey et al (2014: 55) argues:

…partnership in learning and teaching represents a sophisticated and effective approach to student engagement because it offers the potential for a more authentic engagement with the nature of learning itself and the possibility for genuinely transformative learning experiences for all involved.

Weller (2016: 2/3) identifies this alternative conceptualisation in HE as an 'emancipatory, democratic and transgressive conception of the relationship between teacher and knowledge'. She cites Freire (1970: 64 emphasis in the original) noting that 'in problem-posing education, people develop their power to perceive critically *the way they exist* in the world […] they come to see the world not as a static reality, but as reality in process, in transformation'.

This alignment between theory and place in the world, which can be facilitated in HE, underpins such pedagogical practice, lecturers aim to facilitate the conditions for empowerment and development of 'critical consciousness'. The role of research in encouraging students to become curious and critical is an essential tool for disrupting taken for granted constructions of the communities in which they will work. Framing practice as research enables students to think about ways in which they can work alongside communities to break the 'culture of silence' (Freire 1970: 30) with evidence to counter narratives; which a module on Politics, policy and action encourages with students producing a campaign tool to address a contemporary social issue.

A whole programme approach: educational relationships and power

YWCD Lecturers attempt to create a less hierarchical teaching experience when 'working-with' students; as students do with young people/communities. Brookfield (2017: 15) posits that lecturers aim for 'at-one-ness' and a democratic experience, but do have to acknowledge 'an institutionally mandated imbalance of power between us' and although there is an attempt to redress this it is 'too naïve' and we 'can't simply wish […] [our] influence away'. Brookfield (2017: 15) suggests that '[c]ritically aware teachers' note such naivety and work towards understanding student perceptions and 'spend considerable time earning students' trust by acting democratically, fairly and respectfully towards them'. It is important to lead provision, which develops democratically, constructive and caring encounters with students; which they mirror in practice.

Freirian (1970) approaches value two-way learning encounters thus, when lecturers have been practitioners it enhances this development of trust with students because real-world examples illustrate theoretical discussions. Through this process it is possible to weave together theory, research practice, policy and politics (see figure 1) to develop 'praxis: reflection and action upon the world in order to transform it' (Freire 1970: 51). Students develop as critical thinkers making sense of how all elements in society come together to impact young people and communities, to assist in navigating complex life-worlds 'with' people.

A whole programme approach –
Assessment for learning not of learning: Co-construction

Creating conditions for Higher Education to become an emancipatory and transformative process requires collaborative working that situates the design and development of teaching in relation to contemporary real-world social issues resisting the reductive 'technicist' approach. Teaching as a relational activity, should seek to include YWCD employers, students, alumni and practitioners in designing transformative/immersive learning in the liminal space breaking out of didactic methods. Thus, curriculum design has the student and YWCD sector voice embedded within the development process, it is flexible and responsive and connects students to what they feel passionate about and to explore the type of practitioner they want to become. Assessment in this frame is *for* learning not just assessment *of* learning.

A continual reflexive approach to student module feedback is taken including feedback forms and participative tools to reflect formatively and summatively on the module content and delivery. Where needed module learning outcomes are redesigned before further delivery.

The programme has a wide range of assessments across all modules aligning the parameters that exist within HE and a professional programme.

Lecturers model the principles that underpin YWCD practice and place emphasis on knowledge creation and meaning making in collaboration. The following examples identify the opportunity for co-design of module content.

Negotiation - Health and Well-being module: students are provided with opportunities to co-design the module curriculum on issues drawn from lived experience and placement practice. Each year the content and focus of the module is subject to negotiation through dialogue with students. This is reinforced through assessment using an 'in class debate' of topics to mirror debates for practice. Such opportunities are created by having carefully designed module learning outcomes, with open content in order that the learning can be shaped to student needs, interests and societal change.

Specialising - Students can focus assignments to their interests, which may relate to future career choice or prior to placement to build in contextual knowledge.

The **Dissertation module** offers scope to delve deeper into areas of interest, or a generic question on **Diversity and Difference** can be focused on a specific group within society so the student can examine impact theoretically and in practice. **Concepts and Engagement Strategies** enables students to work together to identify the tools they will use when engaging a specific group in society.

A whole programme approach – Open up spaces to collaborate

However, in YWCD teaching practices it is important to recognise that students themselves may come to the teaching space disillusioned about the limitations of democracy. It is important therefore, to tune into student's own experiences of and engagement with democratic processes. This becomes the starting point for the development of their own professional practices in which they can become confident and increasingly, purposefully 'engage communities in creative processes of re-seeing and re-naming their world drawing on the theories of Freire and Boal' (Beck 2016:1).

Beck (2016) explores the discursive ways in which people can become disengaged from civil society and the important role of engaging people 'creatively, intellectually and emotionally in the issues which affect their lives and a foundation is laid which ~~can~~ may stem the tide of political and civic disengagement to develop a more engaged, active and participative democracy' (2016:1). Professional practice placements provide opportunities for students to 'learn by doing' and as Beck (2016) asserts this provides a foundation for them to 're-see' and 're-name' their own experiences and recreate democratic ways of working alongside young people and communities. As part of this process professional practice placements also build and strengthen what Lave and Wenger (1991) call 'community of practice'.

Alongside the set curriculum on the YWCD degree is a Continuous Professional Development Programme (CPD) and placement recall sessions, both of which are rooted in student experiences. Content is developed flexibly and responsively from issues, dilemmas and needs identified by students. These democratic spaces are set outside of assessment and students participate voluntarily to learn collaboratively through dialogue and critical reflection in and on action (Brookfield 2017 and Schon 1984).

Students are encouraged across all years of the programme and through placements to work collaboratively and democratically together and in doing so build allies and networks that will extend beyond the life span of the programme. In addition, and crucially placements demonstrate the impact student's work can create, offering unique opportunities for students to become agentic, research focused practitioners.

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The final placement requires students to plan, research, deliver and evaluate a new piece of work within a YWCD setting. This opportunity brings together their knowledge, skills and experience to make a difference in areas and issues they feel passionate about. For example, a student undertook her final placement at a Women's Centre responding to concerns raised on how women would be impacted by Universal Credit

The student designed a participatory research project to engage women in identifying ~~a~~ needs and issues. The student worked with the project team and the women to design a pilot for a Universal credit training programme which was evaluated fully. This enabled the Women's centre to bid for funding to roll out this training across the organisation.

In conclusion this chapter argues that teaching practices in YWCD in HEI's are complex, highlighting some of the tensions that exist in navigating institutional challenges yet maintaining commitment to enabling educational relationships and learning as a two-way process to flourish. There is recognition that getting into university is in and of itself often a significant achievement as students enter university with a diverse range of experiences, needs and perspectives. Thus, teaching is a fluid, ethical and political process, which utilises the classic YWCD phraseology of starting where people/ students are (Freire 1970).

This chapter argued that the distinctiveness of teaching in YWCD is characterised by an orientation to social justice and equality and a commitment to dialogical approaches fostered through the development and negotiation of equitable educational relationships.

The chapter emphasised the need to adopt an holistic approach to programme development and delivery in which students are encouraged to become confident and curious agentic practitioners who value the role and potential of research in disrupting taken for granted assumptions about the world to give voice to less powerful groups in society, specifically here young people.

In particular this chapter advocates the need to blur the boundaries between theory, practice, research and policy to encourage students to work creatively with threshold concepts that are threaded through the programme to make a difference in their chosen field.

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18 YOUTH WORK THROUGH ADVENTURE AND OUTDOOR EDUCATION – NEW INTERNATIONAL CURRICULUM FOR COMMUNITY EDUCATORS

Anita Saaranen-Kauppinen

Introduction

In Finland, Humak University of Applied Sciences has a long tradition in offering study modules in adventure education as open studies and Erasmus exchange programme courses, and as part of professional studies for Community Educators. In the autumn 2018, Humak UAS has started a new international bachelor's degree programme in Adventure and Outdoor Education (Community Educator, Bachelor of Humanities, 210 ECTS).

The aim of the programme is to coach future youth work professionals, among others, to apply experiential and activity-based learning and to utilize versatile authentic environments in order to support young people's growth, development, agency, health and well-being, and environmental awareness. The purpose of this chapter is to introduce the key pedagogical elements of the curriculum and to elaborate the value of adventure and outdoor education for the practices of modern youth work.

Modern Finnish adventure and outdoor education

The formal Finnish adventure and outdoor education has evolved over the several decades, and has received its major influences from, and legitimation thanks to, Anglo-American and European traditions. However, the impact of the Finnish cultural heritage on adventure education in Finland has not been properly recognized and acknowledged until recently. Finnish people have always had a strong connection with nature and outdoor activities, which has played, and still plays, an important role in the Finnish culture and in both formal and informal education, e.g. in youth work. (Nieminen, 2019; Karppinen and Latomaa, 2015a; Kujala, 2018; Nieminen, 1999; see generally e.g. Humberstone, Prince and Henderson, 2016.)

The beginning of the modern adventure and outdoor education takes place in the 1970–90s, along the structural change of society, i.e. urbanization and the shift to the service economy. Relatively rapid transformation in the political, economic, societal, cultural, and social areas raised new questions to

be answered. New policies and practices in youth work were needed, and formal education with its traditional methods was criticized. Adventure education provided a pedagogical solution, and adventurous activities, on the other hand, new experiential products for people who did not need to live adventurously anymore. The 1990's represent an actual "adventure boom" with increased number of organized and formalized educational courses on the subject, and growth in adventure and nature tourism and experience economy. Gradually, adventure education became also a part of the professional education of youth workers. (Karppinen and Latomaa, 2015b; Nieminen, 2019; Kujala, 2018.)

In the new degree programme, the concept of Adventure and Outdoor Education has been decided to use since it combines the Anglo-American, European and Finnish adventure education (in Finnish *seikkailukasvatus*) traditions and concepts. The concept stresses both *adventure*, referring to different kinds of indoor and outdoor activities with challenges, uncertainty, and going out of the comfort zone (e.g. Beames & Brown 2016), and *the outdoors*, referring to versatile out-of-doors learning methods and environments, and outdoor-, nature- and environment-related competencies and intended learning outcomes, such as those concerning ecological sustainability.

The premises of the new curriculum

The community educator degree with adventure educational specialization is the first and the only higher education level degree programme in the field in Finland. The degree meets the criteria set by the Finnish qualifications system for universities of applied sciences and by the European qualifications framework and the national framework for qualifications and other competence modules in Finland (level 6). The degree is the only international degree programme, with English as the language of instruction, in the field of adventure and outdoor education in Finland. Due to the international implementation, the programme enables knowledge-sharing and hands-on experience in e.g. multiculturalism, diversity, global challenges, and sustainable society. Furthermore, the future graduates from the programme can choose their career paths in both national and international working environments.

The intended outcomes of the adventure educational degree programme follow closely the other community educator degrees (three profiles) at Humak UAS. The core competences consist of pedagogical, community, social, and research and development knowledge and skills. In addition, the emphasis is on the methods, tools and technical skills related to adventure activities. Environmental competences and safety skills intersect all the others, particularly pedagogical and technical, competences. During the studies, students acquire the essential principles and practices of preventive youth and community work, participation and engagement, agency and well-being promotion, and reinforcement of the sense of community. (Humak University of Applied Sciences, 2018b.)

Experiential learning and authentic learning environments

In the degree programme, the special focus is on adventure and outdoor education theories and practice. As a basis of the studies is a multidisciplinary theoretical framework, including educational sciences, social pedagogy, youth work and research, social psychology, sociology, and sports sciences. The key underlying and guiding pedagogical principle is *experiential learning* (Dewey, 1963; Kolb, 1984; Miettinen, 2000; Karppinen, 2007). Students are personally engaged in several indoor and

outdoor activities and adventures which challenge them mentally, socially and physically, and are encouraged and instructed to reflect, conceptualize, contextualize, and later on, to apply and transfer their learning outcomes to practice in different contexts. Practical experiences, problems and challenges give a starting point for a continuous and holistic learning process through the programme, actualized in several courses and in authentic working life environments where students complete their internships, development projects, and bachelor's theses.

The Finnish Youth Centre Association, which coordinates the Finnish Youth Centre Network and the National Adventure Education Network, act as one of the key working life partners of the Humak UAS and the study programme. The Youth Centres carry out outdoor, adventure and environmental education for the youth, and utilize experiential, activity- and adventure-based methods. The centres are supervised and subsidized by the Ministry of Education and Culture. In the Youth Centre Network, the development of youth work is carried out by following the current Youth Act and the National Youth Work and Youth Policy Programme (Finnish Youth Centre Network, 2018).

The outdoor activities, excursions and expeditions, such as hikes and treks either on foot or with skis, snowshoes, or bikes, kayaking, and climbing, are carried out in authentic outdoor learning environments in the woods, the sea, and fells and wilderness around Finland and in Northern Scandinavia. The studies take place in various circumstances and weather conditions over the four seasons (see e.g. Saaranen-Kauppinen, Lehtonen, Muittari and Pekanheimo, 2018). During the studies, students learn how to plan, implement and evaluate goal-oriented, pedagogically justified, safe and socially and ecologically sustainable adventure educational processes for different target groups. (Humak University of Applied Sciences, 2018b.)

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Relevance of the programme in contemporary youth work education

In general, adventurous learning enables different types of challenges that require planning, co-operation, decision-making, acting on the decisions and choices, going out of the comfort zone, and learning and mastering new skills and knowledge. Therefore, both socio-cognitive and physical abilities of young people can be supported. With the tools of adventure education, it is possible to strengthen e.g. life and social skills and healthy self-esteem, and to facilitate identity construction and dealing with emotions, failure, success, feedback from others, risks, and uncertainty. (Beames and Brown, 2016.) The short- and long-term adventurous activities may have an influence on the conceptions, attitudes, and values of young people. Adventure and outdoor education reinforces the horizon of possibilities in working methods within youth work and youth work education.

In addition to general aims and purposes, there are some specific challenges, which may be met with adventure and outdoor education. For example, along increased usage of technology and decreased physical activity, there is a growing concern over the alienation of the young people from nature and natural moving. The degree programme provides knowledge and skills to work with young people in various outdoor environments, to strengthen their relationship with nature, to increase environmental awareness, and to support natural physical activity – with or without digital technology.

In addition to the nature environments, adventure-based activities can be carried out in numerous indoor and urban contexts to make them available for young people there where their everyday life takes place. Moreover, combining digital, and perhaps cultural, youth work with adventure education, e.g. through gamification and other virtual activities, opens up new perspectives on teaching and

doing youth work. Adventure activities and adventurous learning is possible to implement in multiple environments, also in digital and virtual ones. (Beames, Humberstone and Allin, 2017.)

In today's youth work, one of the emerging challenges is to work with new target groups, such as young people over the age of 16 (see also Sinisalo-Juha et al. in this publication). In the Finnish basic education, the new core curriculum (Finnish National Agency of Education, 2014) has an emphasis on phenomenon-, experiential-, and activity-based learning processes, which has increased the need, interest in and willingness to use versatile teaching and learning methods in schools. However, after the basic education, among the young people over the age of 16, and both in the fields of secondary or higher education and in the informal youth work contexts, the methods are not yet commonly utilized. The degree programme supports the future youth workers to apply the methods in various contexts and with different age groups.

Furthermore, adventure and outdoor education may work as a tool to encounter different types of needs of (young) people. On the one hand, with the adventurous methods the material and consumerist urges, sensation seeking, and adventure-hunger may be satisfied by enabling usage of classical and digital gear and equipment, and providing with excitement and strong emotional experiences. On the other hand, with the adventure and outdoor activities and processes the post-materialist desires may be answered by supporting sense of presence, rooting into nature, and spiritual experiences. Because of their multifaceted nature, and since they resonate differently in different contexts, adventure and outdoor education methods may provide something for everybody. However, the methods should be carefully selected and pedagogically justified keeping in mind the purpose and aims of the educational process.

In addition to youth work contexts in the public and the third sector, students of the degree programme become familiarized with several companies in the field of adventure-, outdoor-, experience- and wellbeing tourism and services. By doing practical training within the entrepreneurial sector, students acquire an understanding of different employment and career possibilities. Moreover, students increase their knowledge on entrepreneurial attitude and agency in practice. The role of youth work in fostering entrepreneurial learning has been underexposed until recently. Youth work may contribute significantly to entrepreneurial learning of young people, by supporting active citizenship and by coaching to deal with uncertainty and risks in today's world. Entrepreneurial learning may e.g. strengthen positive attitudes towards self-employment, which is relevant in the labour market. (Andersen and Frøhlich Hougaard, 2017.) Thus, not only adventure education dealing with attitudes, agency, risks and uncertainty itself, but also the context of entrepreneurship, in both theory and practice, may enhance the capabilities of the future youth workers to have an impact on young people's entrepreneurial learning.

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19 IN DEFENCE OF YOUTH WORK STORYTELLING AS METHODOLOGY AND CURRICULUM IN HEI TEACHING

Paula Connaughton, Tania de St Croix, Pauline Grace, Naomi Thompson

Introduction

This chapter explores the use of storytelling as part of a curriculum and method for teaching youth work within a Higher Education environment, focusing on the In Defence of Youth Work (IDYW) storytelling process and resources. IDYW, a collective of youth work practitioners and lecturers based in the UK, has developed and undertaken a series of storytelling workshops both nationally and internationally; the process is described in their book 'This is Youth Work: Stories from Practice' (IDYW, 2011), and resources and further reflections are shared on the web resource 'Story-telling in youth work' (IDYW, 2014).

Storytelling is well regarded in certain academic fields of practice; for instance, in history, there is a long tradition of using narrative and oral history methodology to illuminate specific events; and in research informed by Critical Race Theory, narratives and testimonies are valued as an insightful method that builds on the oral traditions of cultural groups. Within the youth and community work context, storytelling is part of everyday practice in the form of (for example) case studies written up in annual reports. The IDYW approach attempts to bring rigour, criticality and collective reflection to this everyday use of stories. It builds on community philosophy adaptations of Socratic Dialogue as expressed by Sarah Banks (2013), in which complex questions are explored by a facilitated group using concrete examples.

As youth and community work lecturers, we seek to enable students to explore their practice from personal, political, philosophical and social perspectives. By using the IDYW storytelling approach in our youth and community work teaching and learning, we have created a space where participants' examples are subjected to scrutiny through peer questioning, followed by the identification, analysis and recording of fundamental principles.

In this instance, storytelling and story writing are valid methods of enquiry, methods of research, where "writing no longer merely 'captures' reality, it helps 'construct' it" (Bolton 2010: 84). This point is crucial to the overt political nature of the IDYW stories methodology. It is the very act of countering the dominant discourse, of challenging the prevailing attitudes, what Gramsci called 'hegemony'; that

the telling and sharing of stories becomes a radical transformative act, and youth workers become Gramsci's 'organic intellectuals'.

In this chapter, we begin by setting out the political context in which youth work teaching and learning is situated, which prioritises measurable outcomes over narrative and qualitative evaluation. We then explain in more detail why IDYW was set up, and how and why the storytelling approach was developed. We then go on to explain how we and others have adapted the storytelling method in our higher education classrooms, and share a case study of how this works in practice. This is followed by a discussion on what storytelling contributes to youth and community workers' practice and academic development, as well as an acknowledgment of some key limitations and challenges. The conclusion pulls out some of the key aspects that need to be considered in using storytelling in youth and community work training and education.

Youth work in England under neo-liberalism and austerity

The UK youth work context of austerity and cuts in the years after the financial crash in 2010 was preceded by a phase of relatively generous funding in the context of strong government control. Through the 'Transforming Youth Work' policy agenda, the New Labour government (1997-2010) imposed new expectations on local authority youth services, requiring young people to achieve recorded and accredited outcomes. There were also performance indicators around issues such as reducing numbers of young people not in education, employment or training (NEET), reducing crime and anti-social behaviour and other 'negative' outcomes. As well as focusing on measurable outcomes, 'Transforming Youth Work' introduced an agenda to target certain groups of young people who were deemed as 'at risk' of social or educational exclusion. Targeting was further formalised within Every Child Matters (2003) and, particularly, Youth Matters (2005) which explicitly outlined objectives around targeted provision for addressing 'risky' behaviours. The identified target groups included young people who experienced a combination of factors such as behavioural problems; learning difficulties and disabilities; poor family support, and poverty (DfES 2007:4). Outcomes were measured through tick-box ways of recording young people's performance in accordance with certain governmental priorities such as 'improving attendance and behaviour, narrowing attainment gaps, reducing teenage pregnancy, and raising the participation age' (DCSF 2009:2).

The youth policies introduced under New Labour created a formalised targeting and outcomes culture that has prevailed under successive governments. Cooper (2012) outlines the 'neo-liberal wave' that youth work was subject to under New Labour where evaluation was focused on demonstrating 'value for money' and measuring performance. She argues that this developed into an 'evidence wave' in which impact is expected to be demonstrated through scientific facts and figures detached from the peoples and practices being evaluated. Youth work has not fared well when measured in this narrow way and the lack of scientific 'evidence' has been used as justification for the significant cuts to youth services that have occurred since 2010 in the era of austerity. Notably, the House of Commons inquiry into services for young people in 2011 emphasised a lack of scientific evidence of impact:

Despite the weight of individual testimonies, we experienced great difficulty in finding objective evidence of the impact of services… This problem plagued our investigations and was recognised by many in the youth sector itself as a historic and continuing problem. (Education Committee, 2011).

Yet youth work does not fit well with a form of evaluation through quantitative measurement (de St Croix 2018). Hansen and Crawford (2011: 78) argue that quantitative measurement distorts practice, in relation to youth work programmes in the USA:

'Social decisions that affect youth programs and youth work must not solely rely on quantitative measures … Individuals and institutions adapt behaviours in order to meet quantitative performance standards, particularly when such performance is tied to funding'.

The current generation of youth workers have only known this context, where youth work is measured through predominantly quantitative methods. Youth work does, however, draw on forms of continuing qualitative evaluation through its focus on reflective practice and experiential learning and it is these processes that the IDYW story-telling method is borne out of. How we measure the impact of youth work affects how we define its value and how those coming into the field understand and articulate it. Therefore, those of us working in Higher Education Institutions have a moral responsibility to provide a space for youth workers in training to reflect on the core values of youth work beyond the values of the market, of return on investment, and through defining young people through their deficits rather than their potential.

In Defence of Youth Work: our cornerstones for youth work and how we use story-telling

The IDYW campaign emerged in 2009, through an open letter written and circulated by Tony Taylor in consultation with other youth workers in the UK who were critical of the status quo (IDYW, 2009). From this open letter, a collective of practitioners, lecturers and others formed to defend youth work. At this point, the New Labour government was still in power, and there was still ring-fenced funding for Youth Services at national level. It was not until 2010 that the Conservative and Liberal Democrat Coalition government came into power and implemented 'austerity localism', which led to the shrinkage and closure of Youth Services across the country. A such, IDYW did not emerge to defend youth work from cuts in funding but to defend it from the neoliberal values imposed upon both local authority Youth Services, and increasingly those in the voluntary and charities sector, which we believed were distorting and misrepresenting youth work.

The open letter and subsequent statements and papers are based on a belief in an emancipatory and democratic youth work, based on the following cornerstones (IDYW, 2009):

- the primacy of the voluntary relationship, from which the young person can withdraw without compulsion or sanction;
- a commitment to a critical dialogue, to the creation of informal educational opportunities starting from young people's agendas;
- the need to work with and encourage the growth of young people's own autonomous networks, recognising the significance of class, gender, race, sexuality, disability and faith in shaping their choices and opportunities;
- the importance of valuing and attending to their here-and-now as well as to their 'transitions';
- the nurturing of a self-conscious democratic practice, tipping balances of power in young people's favour:
- the significance of the worker themselves, their room for autonomy, their ability to fashion an improvised, yet rehearsed practice.

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IDYW has stood against the imposition of quantitative forms of evaluation and measurement on youth work, believing them incompatible with a practice premised on these cornerstones. At our first national conference in 2010, Bernard Davies launched 'The view from the grassroots', which aimed to provide qualitative evidence of the special impact of youth work on young people's lives and communities. While some of these stories were written up independently by young people and youth workers, the group coordinating the project and the subsequent book '*This is Youth Work: Stories from Practice'* (IDYW, 2011) found that the most productive and critically reflective method for gathering stories was – perhaps not surprisingly – based on a more collective approach. Thus began the development of IDYW story-telling workshops, in which facilitators from IDYW led workshops in which youth workers and others were encouraged to reflect on the distinctive nature of youth work through the rigorous unpicking of stories from practice.

Over 40 workshops have been held to date, and the story-telling method has been used by local authorities and community organisations in the UK as a tool for reflecting on and evaluating practice, as well as being adapted for use in Japan, Ireland, Finland, Argentina and the Czech Republic. To democratise the ability to run the workshops, we have developed a website to host resources including session plans, facilitator notes, and reflections from workshop participants and facilitators on using storytelling workshops in different settings and for diverse purposes (IDYW, 2014). Higher education institutions have been one of the key contexts for IDYW story-telling workshops, both by hosting open workshops (building on links with local youth organisations and practitioners), supporting participants to write up stories (including for *This is Youth Work*), and embedding storytelling as part of youth and community work courses. The use of storytelling as part of courses is the focus of this chapter, and we will now explain how it works in practice.

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Story-telling in Higher education

Reflective practice and the sharing of stories has long under-pinned the training of youth workers. Until recently, most youth work courses in HEIs required students to keep a reflective journal whilst in their professional placements. Telling and sharing stories is a fundamental element of reflective practice:

> *Effective reflective practice is the focusing upon detailed stories of practice and life, and upon the thoughts and feelings associated with the actions in them. These stories are imaginative creations drawn from experience. Seen as a set of interlocking plots, the problems, anguishes, and joys of practice become comprehensible: to be dealt with creatively and developmentally.* (Bolton 2005: 18)

The story-telling method provides learners with the opportunity to reflect on practice in the context of specific workplaces and the wider policy context. Indeed, methods of story-telling have a long history in community and youth work, where oral histories have been used as qualitative evidence that captures the spirit, essence and less tangible aspects of the work (Button 1971). This is a dialogical pedagogical approach in which learners are also educators, their own experiences forming an essential part of the learning (Freire, 1978); this potentially creates a different balance between the role of 'university teacher' and that of 'student'. Story-telling thus helps students explore how they might work within tensions and contradictions in ways which enable them to develop independent, critical educational thinking and, through this, learn how to become better decision-makers.

Our approach to the storytelling process is, as previously mentioned, rooted in Socratic dialogue and starts with the individual, what Turnbull and Mullins (2007) describe as a dialogue with the self; it requires a form of multi-perspectival thinking. Through this simple process of reflection and then sharing stories, the process becomes an active co-operative inquiry as it ensures that all those involved are co-researchers; they help to generate ideas about the issues and draw conclusions. The idea is that those involved are active co-subjects, participating with awareness, in the activity being researched and the knowledge created (Reason, 1995).

The IDYW process of using stories, of placing them at the centre of the 'experience' of open youth work, facilitates the asking of critical questions; with the aim of revealing the key elements and locations of practice of open youth work. Telling a story, answering questions, re-telling the story again and again acts as a refining process, one which enables the story being shared to be captured in writing. This process of refining stories through immediate peer review, serves to validate both the process and the practice.

IDYW story-telling workshops start from the premise that collaborative inquiry can support students in their exploration of theory and practice – from understanding what youth work is, to exploring the wider policy context, to reflecting on the 'taken for granted' nature of practice. It contributes to both their understanding and their ability to articulate the key dimensions of their work. The storytelling process can provide potential for fostering high levels of student engagement in the classroom, enabling them to reflect on their practice and explore the complexities of youth work through an examination of the 'what', 'why' and 'how' questions.

How does this work in practice? The storytelling workshop focuses on one student sharing a story from their practice, which is then unpicked and explored by the group, before reflecting on what it tells them about youth work. After agreeing ground rules for the discussion, the stories are chosen democratically; those students who have a story they would like to share give brief information about it, before the group votes on a story that will best enable them to explore the nature of practice or policy challenges. The storyteller then gives a fuller description of the story before the group ask questions and begin to unpick in depth what took place. As part of the discussion that follows, the 'IDYW cornerstones' may be used to discuss makes youth work distinct from other forms of practice with young people. Students working or on placement in youth work settings have been enabled to articulate the key components of youth work: the skills, knowledge, values and ethics, and process which together form its distinctness as a practice. Those in a multidisciplinary team or integrated agency, where there is a lack of understanding of what distinguishes youth work as a professional practice, have felt better able to articulate the distinctive nature of youth work.

A case study of story-telling on a youth work course

What follows is a 'real life' extract from a story-telling workshop that took place in a university setting where the interrogation of a student's experience of open-access youth work provided evidence, beyond anecdote, of important practice experiences. What emerged was a first-hand account of opportunities for young people to share their concerns and interests, as the youth worker (story-teller) demonstrated the importance of conversation and open dialogue embedded in an appreciation of the importance of context. Similar to Button's (1971) concern for student learning, this workshop came about because of the tutor's observation that, though students were receiving inputs of knowledge,

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ideas and theoretical concepts, these were not always being internalised, giving rise to a concern that attitudes and ways of working were not being affected.

Unpicking the story

The story-teller was a student on a university youth and community work course who had worked with a local youth group for many years. The story focused on an experience of an open-access youth club residential. The story-teller described how the young people often sat and chatted with the youth workers around a campfire during such events. One young person, 'Joe', had been coming to the group for a number of years, and one night at the residential the youth worker was to learn much more about his concerns. As part of an ongoing conversation with the youth worker, when nobody else was around, Joe told her about domestic abuse he was experiencing at home. Below are extracts from the discussion after the story about the residential was told.

> *Story-teller:* Residentials are good because we can build strong relationships, there's opportunity for discussion – informal ones – whatever young people want to talk about. On one occasion, a young man, 'Joe', told me about domestic abuse and how once it ruined Christmas in their house.
>
> *Respondent 1:* What difference does a residential bring to the relationship between youth workers and young people that any other setting would not, which meant Joe wanted to share his concerns with you?
>
> *Story-teller:* I don't know, it's just different – we planned for a campfire at the end of each night – it's an opportunity to talk to each other; I think that's really important for getting to know the people you are with, and building on bonds started in the club.
>
> *Respondent 1:* What do you think helped Joe to open up to you when he had never done this before?
>
> *Story-teller:* It's the space, it's the environment, it's relaxing, pleasant… [pause] I think it's this that provides young people with a sense of escape, to offload in a relaxed space with people they trust, as Joe did.
>
> *Facilitator:* But why do you think Joe specifically chose to tell you? What is it that your practice brings that assured him he could open up to you?
>
> *Story-teller:* I have known him since he started coming to the club a few years ago. I recently helped him with his application for university when he said that he thought it was pointless putting in for it when he wouldn't be accepted. He didn't have the belief in himself but over a few weeks I encouraged him and reassured him of his abilities. Sometimes I just sat with him while he sat at the office computer looking at courses on the web. And, in the end, Joe made the decision himself to go to university.
>
> *Respondent 2:* How did you encourage and reassure him besides sitting with him?
>
> *Story-teller:* Oh, you know, just talking, listening and responding to him – I suppose I reassured him he could come and talk to me anytime he wanted to… [pause] Joe knew that I wouldn't share his worries with others because we discussed it – he didn't want his friends or anybody else knowing about his 'problems'. I had to respect his decision on this, although I did say there might also be other professionals who could help him, too.

Respondent 3: So would you say conversation between you both had been the result of building trust over previous encounters?

Story-teller: Yes, but also, I think it's the fact that he chooses to come along and isn't forced – so it's a different kind of relationship to, say, a teacher or his parents. We just talk and chat about things that young people want to – in Joe's case, it has been about university and then recently his disclosure about domestic violence.

Facilitator: What approach did you take to having a conversation with Joe that was perhaps different to a teacher's?

Story-teller: I'm not saying that teachers don't do good work and support young people, but as a youth worker I'm mindful that young people, once they have your trust, will open up to you. It's because once they know you they see you as an equal. It's not about telling them what to do, what to wear, but about conversation and from that change happens within themselves – like Joe did – he's now at university and he still comes to the club as a volunteer. It might be because it gets him out of the house, but I think it's because he likes being around other people and getting involved in activities he might not have done otherwise.

This 'unpicking' would be followed by a wider group discussion which could, for example, focus on the extent to which the story represents IDYW's cornerstones of youth work. While some of the richness and subtlety of this discussion is inevitably lost in the writing down of these short extracts, we want to highlight the role of the storyteller in sharing practice and (through the process of questioning) becoming more articulate and reflective about the role of the residential, of youth work generally, and of their own role. We would also emphasise the collective and collaborative role of fellow students in asking questions (perhaps akin to what they might do as supervisors), and the active role of the facilitator – in this case, the lecturer/tutor – in modelling the asking of questions and enabling the group to unpick practice in more depth.

Impact of story-telling on students' understanding of youth work

As Davies (2005) argues in *Youth Work: A Manifesto for our Times,* youth work has a number of essential features that distinguish it from other practices. In particular, the narrative above demonstrates the unpredictability of youth work, as the storyteller described an 'incidental moment' when Joe disclosed to her his concerns whilst on a residential. At the start of the story-telling process the youth worker describes how Joe found a place to offload his worries because the campfire created a fun environment that was a safe place for him. However, as the story was unpicked it became evident that this could have only happened because the youth worker had already built up a strong relationship with Joe and that her practice demonstrated the importance of starting with a conversation. It is through the unpicking of the story that the storyteller was able to recognise that her focus on practice demonstrated the value of her work from Joe's point of view.

It became evident that this could have only happened because the youth worker had already built up a strong relationship. The youth worker assessed Joe's situation without being judgmental of his home life or telling him what he should do, and whilst she did not share information with other professionals, the focus was on getting Joe to move beyond his present situation by encouraging him to be more outward-looking. In this sense, the storyteller was able to link the importance of association and

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of fostering supportive relationships in a youth club that provides a space for young people like Joe, to being around other people and getting involved in activities they might not have done otherwise.

At the end of storytelling workshops it is useful to ask students to reflect on their learning. Some examples of student reflections are included here:

I am now more aware of some of the important things, such as details of the 'soft skills' that I use in practice that can easily be missed from my reflective recordings.

The use of the story-telling model allowed certain aspects of youth work to be described in more depth, and gave underlying meaning as to how youth workers use different 'tactics' to engage young people in order to gain their trust.

Listening to the story helped me to understand that youth work is a process and sometimes can be slow or fast, and that every story doesn't have to have a happy ending to demonstrate that it was youth work that was taking place.

Conclusion

Storytelling is a particularly productive method to use as part of youth and community work education. It enables a collective approach to unpicking practice, and emphasises the unpredictable and process-oriented nature of youth work. Through using story-telling methods in our own classrooms, we believe that this method can be adapted for a variety of purposes: reflecting on placement and workplace experiences; developing skills in reflective practice; exploring professional dilemmas in practice; experimenting with storytelling as a method of monitoring and evaluation; developing students as supportive and challenging colleagues and supervisors; and as part of assessment (for example, the placement portfolio could also incorporate a storytelling assessment). As well as telling and discussing stories, educators can use existing stories – such as those in the IDYW book, *This is Youth Work: Stories from Practice* – to explore issues without a focus on one particular student's practice.

We finish by clarifying that we do not suggest the IDYW storytelling method is an 'ideal' method of reflection or evaluation. There are a number of challenges and limitations; like all education and youth work, the 'success' of a storytelling workshop is unpredictable. In particular, the facilitator (whether tutor or student) needs to be skilled in maintaining momentum, pushing the storyteller to unpick the 'taken for granted' aspects of practice, and encouraging rigorous yet supportive questioning. Storytelling works best in a 'safe' yet challenging space, and ground rules or a group agreement are essential in clarifying (for example) issues of confidentiality, and discussing the nature of questioning that is not intended to criticise the storyteller but that will nevertheless push them to consider aspects they had not previously had space to think about. Overall, we believe that storytelling can play an important role in youth work education – encouraging students to reflect on and articulate the special nature of their role as professionals in a challenging context.

Resources

See story-tellinginyouthwork.com for free sample session plans, facilitator notes, example stories, and reflections from workshop participants and facilitators.

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20 WALKABOUT – THE PRACTICE-BASED PEDAGOGICAL COACHING MODEL FOR YOUTH WORKERS

Tuija Mehtonen, Anita Saaranen-Kauppinen, Eeva Sinisalo-Juha & Lasse Siurala

Walkabout refers to a rite of passage during which Australian Aboriginal males at the age of 10–16 undergo a journey: Young boys live in the wilderness for about half-a-year to make the traditional and spiritual transition into manhood. They come back grown-up and enlightened. (Wikipedia, 2018.) The concept of Walkabout was originally adopted to the Minnesota Walkabout Fellowship project (2011–2012) which aimed at bringing together experienced youth workers in order to develop youth work policies, practice, and leadership (University of Minnesota, 2012).

In 2016–2018, Humak University of Applied Sciences (Humak UAS) and the Cannon Network (Finnish network of local government youth work; the network of youth work and youth services in Finnish cities and municipalities) together implemented a project applying the key ideas of the Minnesota Walkabout Fellowship and named it Walkabout – the practise-oriented learning, development, and research project. During the project, two eight-month-long processes, "walkabouts", were implemented, with altogether 13 youth workers nationwide from Finland. A total of 10 development projects addressing youth work were conducted by the youth workers. The projects focused on youth work among young people over the age of 16 since that was defined to be one of the central agendas in the Finnish youth work development (Siurala, 2018).

In the field of the Finnish higher education, universities of applied sciences are institutions dedicated to emphasise connections to working life and regional development. In addition to providing basic and continuing professional education, they also focus on carrying out applied research, development and innovation (RDI) activities related to working-life and its requirements and needs. (Universities of Applied Sciences Act, 2014.) Therefore, Humak UAS, as a youth work educator, has the legal obligation to support and develop Finnish youth and community work practitioners and professionals after the bachelor's and master's degree studies. The aim is related to the agenda for life-long and continuous learning. (Humak University of Applied Sciences 2016, 30.)

The idea of the Walkabout process was to create, study, and evaluate a new educational model within the field of youth work. In addition, the aim was to address the youth work carried out among young people over the age of 16. In the educational process, the focus was on reflecting and develop-

ing of professional knowledge and skills of youth workers. Furthermore, the purpose was to support professional growth and identity of youth workers. In this chapter, the Walkabout process and model, with its pedagogical premises, principles and practices, is introduced and elaborated.

Walkabout as a Pedagogical Coaching Model

Coaching pedagogy

The pedagogical principles of the Walkabout are linked to the pedagogical model called coaching pedagogy, applied by Humak University of Applied Sciences. Coaching pedagogy is based on the socio-constructivist learning paradigm in which learners are seen as active processors of information and experiences in collaborative learning situations (e.g. Dewey 1963). In the coaching pedagogy, learning is strongly working life and practice-oriented: it is based on real work situations, or those simulating real working life.

In the coaching-based learning processes, the dialogue between different groups of actors in the professional field is constantly encouraged and emphasised. The aim is to activate learners for collaboration within groups, teams, and larger work communities. Learners develop e.g. their self-management and self-assessment skills, responsibility for their actions, resilience to cope with change and uncertainty, interaction and networking skills, as well as application and transferring of different working methods and practices to new situations and environments. Throughout the processes, learners explore thinking, practices, and cultures specific to their professional field. The aim is to provide learners with the skills that will enable them to succeed as developers and innovators in the working life. (Määttä et al., 2015.) In the coaching pedagogy, the role of peer learner groups, i.e. coaching groups, is seen as crucial. Coaching groups are places for collaborative blended learning, development of conceptual thinking, and making tacit knowledge explicit. The teachers and lecturers, i.e. coaches, facilitate, support, and guide the learners and coaching groups' learning process. In the various tasks and projects, coaches work closely with the professional field, which updates and enhances their professional knowledge and skills.

Application of Coaching Pedagogy to Walkabout

In the Walkabout coaching model, the learners were youth workers forming a peer group, the professional field was youth work, and three lecturers from Humak, Tuija Mehtonen, Eeva Sinisalo-Juha, and Anita Saaranen-Kauppinen (the authors of this chapter) acted as the coaches. The network manager Suvi Lappalainen, and the special advisor Lasse Siurala (the author of this chapter), who has contributed to Finnish youth work and to the Walkabout process significantly, represented the partner, the Canon network.

In this very first Walkabout process, the focus was on the youth workers who had carried out or were willing to carry out youth work with young people over the age of 16. The key idea was to conduct development projects by the youth workers. Through the projects in Finnish municipalities, the purpose was to gain understanding of the current state of youth work among over the 16-year-olds, as well as to create new approaches, tools, models, and ways to encounter young people. In addition, the aim was to initiate the discussion on and promote the position of young people over the age of 16 years in the Finnish youth work. Moreover, the goal was to provide new learning experiences for Finnish youth workers. (Mehtonen & Sinisalo-Juha, 2018.) The Walkabout process consisted of three

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pedagogical working methods that supported one another: face-to-face coaching (contact meetings, 3 x 2 days), online coaching (webinars, online guidance; every other week, around 15 meetings in total), and independent working (development project; approximately one day per week). The third of the methods was carried out as a part of the youth workers' everyday duties in cooperation with their supervisors, work communities, and networks.

Face-to-Face Coaching

The learning process with two peer groups included three face-to-face coaching sessions, an orientation, a halfway point, and a final session, each of them lasting two consecutive days. In the orientation session, the existing professional skills of the youth workers were elaborated, and the goals and working methods of the Walkabout process were defined. The development needs of different municipalities and their particular areas were also examined. The participants were seen as active subjects, supported by the peer group and the coaches. The coaches facilitated the participants in starting to plan their own projects.

During the halfway point session, the goals and methods for the development projects became more concrete. The meetings consisted of various discussions and debates on the current state of the Finnish youth work on a wide range of topics, e.g. the role and significance of youth work in Finland, and current trends in the practices. Furthermore, the challenges related to doing youth work, the professional skillsets of youth workers, and the need to update these skills were discussed. During the meetings, sharing experiences, knowledge and opinions played a significant role.

The aim of the third and last session was to summarise the process and to get prepared for presenting the results, outcomes and learning experiences of the development projects at the annual seminar of the Canon network. The seminars gathered directors of Finnish youth work services across Finland, and the events acted as a fourth face-to-face session and the closing ceremony of the 8-month-long Walkabout. At the seminars, the diplomas for completing the Walkabout (equivalent to 10 ECTS) were awarded.

Online Coaching

Online coaching was carried out through Collaborate Ultra video conference tool. In addition, Moodlerooms (currently BB Open LMS) was utilised as the online learning environment, e.g. containing instructions for different tasks related to the process, activities for submitting assignments and reports, as well as discussion forums. Online coaching was organised between the face-to-face sessions, usually every other week in accordance with the previously agreed upon schedule. At the meetings, the participants shared their experiences, introduced the prevailing situation in their municipality and its particular area, discussed topical matters brought up by themselves, and recommended e.g. literature and other interesting source materials to the others.

Independent Working

Independent working and learning took place at each youth worker's workplace and working area. In addition to face-to-face and online coaching, the participants implemented development projects as a part of their everyday duties. Independent working covered one day (8 h) a week throughout the process. For the youth workers, it was important to get the permission from their own supervisor to develop their work systematically and to do this during the working hours every day.

During the Walkabout process, the total of 10 development projects were completed. The aims of these projects were to examine and make visible the present state of youth work among young people over the age of 16 years in Finland, and to identify further development needs. In practise, young people, youth workers, youth work leaders, and other stakeholders, in ten municipalities across the country, were involved in searching for new ideas for youth work within their own local context.

Getting started, implementing, and exporting of a personal development project was considered empowering. At the beginning of the Walkabout process, some of the participants already had a clear idea of the project they wanted to carry out. They were familiar with the needs of the young people and knew how to begin with their work. For others, defining their project required a longer process. The aim was to support the participants in finding a theme that genuinely motivated them, and eventually everyone found a relevant and interesting topic.

Through the projects, the needs, thoughts, wishes, and dreams of young people at or over the age of 16 were made visible. One key finding was that different kinds of physical indoor spaces targeted especially for young people over the age of 16 were in margin, although there is a need for them. Another important outcome was that peer-instructors or supporters could and should be utilised in youth work much more compared to the prevailing situation. Therefore, in some of the projects, in particular in those related to developing open youth work and digital gaming, young people over the age of 16 years were trained to become peer-instructors for the younger ones. (Sinisalo-Juha, 2018; Mehtonen et al. 2018.)

Based on the different forms of operations, data and informal observation, it can be stated that a lot of young people at the age of 16 or over that age were feeling somewhat lonely or lost, and due to this fact they needed social encounters with each other and with adults, as well as support for their growth and transition to adulthood. This finding is in line with other popular and scientific notions, both in Finland and in Europe, e.g. The BBC Loneliness Experiment (Qualter, 2018.) Taking into account the age-related needs, different social activities and physical spaces were seen important, and this should be considered in further development operations and everyday actions.

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Views on the Walkabout Process and Educational Model

Youth workers

The feedback of the participants regarding the Walkabout process has been encouraging. Based on several discussions with youth workers, observations during the process, and a questionnaire conducted after each 8-month "walkabout", the peer group consisting of other youth work professionals around Finland was considered very important. Exchanging experiences on everyday routines, procedures and practices from the perspective of different municipalities and their areas, as well as sharing ideas, knowledge and expertise was seen as inspiring. According to the youth workers, the coaches played a significant role in facilitating discussions and development projects. They also provided insights into national and international youth work, research and development methods, writing articles, and giving short presentations. Being encouraged to reflect and practice critical thinking was also regarded as a valuable learning experience. (Saaranen-Kauppinen, 2018a.)

After the Walkabout process, a good part of the youth workers announced to be interested in studying either in the field of higher education or otherwise (supplementary education, open studies) and doing some kind of a development project in the future. In addition, the participants of the

Walkabout were also interested in deepening their knowledge on youth work among young people over the age of 16.

Youth Work managers

The Cannon Network's seminar in May 2018 acted as the closing event of the Walkabout (2016–2018). As a part of the seminar, youth work managers answered a small questionnaire in which the focus was on youth work managers' views on the Walkabout project as a working life-oriented learning and training opportunity within youth work. The one-page questionnaire consisted of easy-to-approach questions that were suited to use in a seminar setting in order to collect data. A total of 27 people answered the questionnaire.

According to the respondents, 2–4 people in seven municipalities participated in the Walkabout project, while in five municipalities the number of participants was one. Fourteen respondents stated that no one had participated in the project in their municipality, and one respondent did not answer the question at all. Based on the data, the Walkabout model was considered as promising: the process was seen to provide a new structure for developing youth work. According to the managers, cooperation and sharing between municipalities and operators produced new things and quality, and facilitated experimenting, developing, and research. The support provided by Humak was seen significant since it enabled learning in the context of higher education. From the managers' point of view, the model provided an excellent opportunity to think about developing and development, while also serving as an excellent platform for experimenting for those who usually dislike formal training and education. The model suited well especially for youth workers with a long working history.

In addition to the positive feedback, some challenges and problems were also addressed. It was stated that the dialogue between coaches, youth workers, and the managers should be enhanced in the future. The respondents described that the youth workers' participation in the project depended strongly only on the eagerness of the workers. It was challenging to find the time and the resources needed for the process, as there were so many other things going on and so many other inspiring opportunities on offer all the time. The preliminary information on the Walkabout process with its different elements and features was not so clear for all the managers. Some respondents were worried about the integration of the development projects with structures, and some suggested that the theme and focus of the development projects should be broader in the future. The role of the managers was also criticised, "the Walkabout model provides an opportunity, but the basic organisation must enable this opportunity". (Saaranen-Kauppinen 2018b.)

Walkabout – the Relevance and the Future

To conclude, the Walkabout coaching process has had an impact on at least the following social and interest groups: youth workers, youth work leaders, youth work lecturers, and of course, young people. The created coaching model has strengthened expertise and engagement of all the listed parties and groups of actors within the field of youth work in different ways. For the youth workers, the "wanderers" of the process, the Walkabout provided a low threshold approach to develop several professional skills, deepen the knowledge on youth work, and to join the local, regional, and national youth work community and networks. In addition, the process shed a light on European and international youth work and its current agendas, and supported the willingness to educate oneself further. For the youth work leaders and supervisors, the Walkabout provided an opportunity to address the

development needs of the municipality and its particular areas, and to encourage and empower the employees, the youth workers, to learn and evolve. The Walkabout illustrated that coaching-based collaboration between working life and a higher education institution would have potential in the future.

For the youth work lecturers, the coaches, the process enabled creating and testing of a new pedagogical model, supporting of the professional growth of the youth workers, and updating of practical knowledge on youth work. Furthermore, the process provided a unique opportunity to follow the projects and everyday life of the youth workers closely, and to reflect all the ideas, challenges, fears, hopes, and eventually, relief, satisfaction and joy during the 8-month-long learning journey. It was interesting to witness the strong motivation of the youth workers in having an influence on youth work – strive to develop and transform the current state of affairs.

Moreover, it was rewarding to notice some signs of the strengthened professional dignity of the youth workers. Finally, the Walkabout provided food for thought in terms of utilizing and applying of the elements of the pedagogical working life and practice-based coaching model to other themes and contexts of youth work, to other countries, and in addition, to other professional fields. For the young people at or over the age of 16 who participated in the projects in different roles and ways the Walkabout provided several opportunities to become encountered. To be seen, heard, and taken seriously. To have an impact on their lives. To be treated as young people on their journey to adulthood.

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21 THRESHOLD PRAXES IN YOUTH AND COMMUNITY WORK: MAPPING OUR PEDAGOGICAL TERRAIN

Mike Seal

Introduction

The youth and community work team have gone through an iterative process of re-conceptualising its degree programmes over the last two validations, involving students, practitioners and other academics. The process entailed an ontological and epistemological shift from privileging what we thought youth and community work practitioners should know, which is never ending, will change and cannot always be anticipated, to what practitioners should be. We conceptualise this as the pedagogic practitioner, someone with a vocation and ability to seek out the new knowledge and understandings they will need.

The aims of the validations recognized this. We agreed we wanted: 'to produce a programme fit for the changing landscape of youth and community work, yet still underpinned by its core values and principles; to endorse the vision of Newman students as being part of a transformative learning community from which they will emerge as individuals with commitment to personal, social and spiritual growth and to their role as an active citizen; to ensure that students leave as effective youth and community work practitioners, but had the tools to be able to respond to a changing professional, policy and conceptual landscape and to empower practitioners to develop the 'praxis' of youth and community work with practice as a central plank of the programme, but also to theorise that practice.' The canon of youth work is contested and evolving, yet we wanted to work within it. To do this we needed a new framework and a new way of conceptualizing our evolving pedagogic approach. We adopted and adapted Meyer and Land's threshold concepts (2003) as this framework and this article will explore our processes in doing this.

Theoretical lens

The theoretical base of youth and community work

The theoretical base of youth and community work is heavily contested (Seal and Frost: 2014, Davies: 2012). In a previous piece I tried to trace the philosophical influences on youth and community work. I argued that we have a set of philosophical influences and associated praxis's. Historically we have a Marxist, feminist, post-colonial sociological analysis (Bourdieu, 1977, 1992, Fanon, 2001, Gilroy, 1987, Gramsci,1971, hooks, 1994) with anti-oppressive practice one element of its praxis (Soni, 2011,Thompson, 2011) and critical pedagogy as another (Friere, 1972, Giroux, 2011) However, there is also a countervailing influence of postmodern and post structural thinking, questioning all boundaries, binaries and essentialist claims, including gender, sexuality, race, class, etc (Lyotard: 1984, Warner: 2000) with a praxis that emphasises meaning contestation, transcending and transgressing boundaries, re-invention and fluidity. (Baizermann:1989)

This element of our praxis often draws on existentialism (Friedman:1981), particularly on the work of Baizerman (2013) with a praxis that emphasizes developing agency, encounter and mutual meaning creation (Baizermann:1989), but distinct faith based, and non-faith based versions of this, as well as secular and faith based contestations with very different ontologies (Chazan, 2003, Dean et al, 2001, Khan, 2011). We often have a humanistic psychology (Rogers,1980, Maslow, 1968) investigating, contesting and investing in theories around child and adolescent development , with a praxis emphasizing being person centered being a virtuous practitioner (Dewey:1966) and heavily contested versions of what makes for the 'good life' (Noddings, 2003) We move between them, because we recognize that none of them are the all-encompassing, the grand narrative that explains all, including the post-modern stance that first questioned the grand narrative thesis, and itself became in danger of falling into relativism and re-inscribing neo-liberalism.

Threshold concepts

In developing the new programme we employed the framework of 'threshold concepts' (Meyer and Land: 2003, 2005, Land et al, 2014), although the term 'concept' becomes problematic. This framework holds that each discipline possesses threshold concepts that integrate and defines its scope. (Tsang, 2011). Threshold concepts were appealing for three reasons. Firstly, they shared the aforementioned ontological and epistemological concerns of our aims for the re-validation. As Cousins (2006) says "Grasping a threshold concept is transformative because it involves an ontological as well as a conceptual shift. We are what we know. New understandings are assimilated into our biography, becoming part of who we are, how we see and how we feel." (Cousins, 2006, p.4). Secondly, they shared our pedagogical concerns for the validation. A threshold concept is not just a core concept within a subject, rather it 'affects the way teaching is carried out and how understanding develops' (Cousins, 2006, p.5) which again has resonance with our concern to develop youth and community work's praxis and our courses pedagogical practices. Thirdly their characteristics seems to help articulate and dovetail with youth and community work praxis, particularly that of critical pedagogy. Threshold concepts are meant to have certain characteristics These are all characteristics we have tried to work. They should be:

- *Transformative*: Once understood, a threshold concept changes the way in which the student views the discipline, themselves and possibly the world.

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- *Troublesome*: Threshold concepts are likely to be troublesome for the student e.g. when it is counter-intuitive, alien or seemingly incoherent.
- *Irreversible*: Given their transformative potential, threshold concepts are also likely to be irreversible, i.e. they are difficult to unlearn.
- *Integrative:* Threshold concepts, once learned, are likely to bring together different aspects of the subject that previously did not appear, to the student, to be related.
- *Bounded:* A threshold concept will probably delineate a particular conceptual space, serving a specific and limited purpose.
- *Discursive:* Meyer and Land suggest that the crossing of a threshold will incorporate an enhanced and extended use of language.
- *Reconstitutive:* «Understanding a threshold concept may entail a shift in learner subjectivity, which is implied through the transformative and discursive aspects already noted. Such reconstitution is, perhaps, more likely to be recognised initially by others, and also to take place over time (Smith:2006)
- *Liminality:* Meyer and Land [12] have likened the crossing of the pedagogic threshold to a 'rite of passage' "in short, there is no simple passage in learning from 'easy' to 'difficult'; mastery of a threshold concept often involves messy journeys back, forth and across conceptual terrain. (Cousin :2010)

However instead of using the idea of concepts we expanded this to praxes, where conceptualisation and abstraction needs to be embodied, enacted and realised, and then re-conceptualised. Freire (1972) defines praxis as: 'reflection and action upon the world in order to transform it'. (Freire: 1972, 12). However, as Smith notes (1999, 2002), this is not to privilege action, or even critical reflection, over theory, he sees praxis as a simultaneous synthesis of them. We are not bound in our praxes in terms of knowledge, or the practice associated with it, but in the commitment to praxis, which entail honoring our historical practice and knowledge bases, but also subjecting them to interrogation and challenge, and allowing them to evolve.

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Results and analysis: The threshold praxes.

We arrived at six groupings and agreed titles and terrain for them.

The identified threshold praxes are:

1) Deconstructing the nature of youth and community work, informal education and social and critical pedagogy

Participants in the research initially had debates about definitions of youth and community work, but eventually appreciated that to try and pin this down is neither possible nor desirable, as is evolving and contested in nature. This is this that workers need to understand, be able to engage with, and hold the tensions of. Participants were keen that workers should understand and be grounded in the principles and practice of youth and community work, but should also appreciated its influences, particularly informal education social pedagogy and critical pedagogy, and its contested nature and should be able to apply them in practice. Within this people understood their own, epistemological and ontological stances, and those of youth and community work with a dynamic, dialectical view of knowledge creation, and a commitment to an evolving praxes that 'honours the past, practices in the present and looks to the future.' (Seal & Frost: 2014 p 136).

2) Contesting Youth & Community work in the professional landscape

This threshold was firstly about professional identity, seeing oneself as a youth and community work and secondly the application of youth and community work principles within an evolving context of care professionals. A pertinent debate between participants that crossed these dimensions was the degree to which youth and community work should defined through its context or the worker. If it is context then it needs to be practiced in voluntary, open and universal contexts that do not individualize and pathologize young people, and where interactions are characterized by spontaneity and creativity (Jeffs and Smith,1992) Alternatively it is held in, and through, the values and integrity of the worker, they have the responsibility to transport this vision in whatever context they work in. Ultimately participants felt this was a tension to hold, and that we need to defend the contexts as described, as they are where best practice can be implemented and nurtured. However they are no guarantee of best practice, and it is the integrity and values of the worker that makes them a reality, and the ones who carry the mantle of youth and community work within other professional contexts in difficult times. They should illuminating and influencing the practice of others (Higgs and Cherry, 2009), but still fight for our context principles, for without them youth and community work's integrity would dissipate and wither. The praxes consists of

3) Constructing the social, psychological and the political

The erosion or absence of political analysis and engagement within modern day youth work was a debate in the formation of this threshold (Cooper, 2012). On one level participants felt that this political analysis should simply be put back in. However, as several participants pointed out, this might mean courses are training youth and community workers for a practice that no longer exists. A related debate was over political agency. Research we have conducted (Harris and Seal:2013) found that lack of political engagement can be down to a structural pessimism in youth workers, borne of a naïve expectation of the immediacy of impact of any social action they engaged in. However, participants felt that agency can be about developing a sense of agency as much as pushing for, and certainly achieving social change. This is not a call to give up trying to 'affect' real change, it is a call for value acts of resistance, even symbolic ones. The work of Baizerman (1989) is interesting in this respect. In keeping with Freire (1972) he thinks that our primary concern as youth workers should be about getting people to understand the ways they are socially constructed, but that no matter how limited their choices are, they are still freedoms to be nurtured. He talks about 'moments of choice'.

Youthwork is a form of education, i.e., a facilitating process in which an individual penetrates his taken-for-granted reality and, by so doing, comes to understand how reality for her is constructed. Thus are extended the possibilities of finding moments of (for) choice and, in this, for extending and living her freedom.. (Baizerman: 1989 p1)

Workers therefore need to encourage young people and communities we work with to look at their lives a series of experiences in, but also outside of, time. What is important is the meaning that they put on their experiences, not the events or their chronology, as that is something they do not have control over. He thinks this is particularly important for those who have been pathologised, to be enabled to see that they are not their problems, their problems do not define them, that normality is a social construction, and that people can shape their own lives and meanings. Archer's (2010, 2012) work on morphogenesis, from a critical realist perspective has resonance here whereby there is a time delay between our reactions to structure and that structure shifting. This praxis consists of the following elements:

4)   Working with self and others

The use of self as a pedagogic tool within critical pedagogy has a long history (Cayanus, 2004. Collins & Miller: 1994, Cozby:1973). There are claims that the use of self reduces hierarchy, that it validates difference, counters prejudice and engenders social change (Beck, 1983). It is also dominant in the youth and community work literature encapsulated in Freire's (1972) concept of 'conscientization'. bell hooks (1994) developed these ideas with her notion of 'engaged pedagogy' which requires praxis (the integration of theory and practice) on the part of both students and teachers. Writers such as Kitto (1986) looked at the use of self specifically in the context of educating youth and community workers, saying, for example, that to teach autonomy, it is held, not in the curriculum but in 'course structures and organization and in the actions of staff' (Kitto, 1986 p42). In a similar vein Rose (2005) looks at role modelling as a way of developing youth and community workers.

A big debate between participants concerned discrimination, community and identity, and whether to privilege the praxes of anti-discriminatory practice or more post structural, anti-essentialist deconstructive approaches. Ultimately an intersectional approach was advocated in that to understand the nature of oppression, oppressed groups and privilege, one must look at the ways in which different forms of oppression and privilege intersect and interact. (Crenshaw, 1989, 1992) In doing so we must look at how structure, social processes, and social representations re-inscribe these oppressions and privileges (Meyer & Land, 2005).

The view was also taken that practitioners need to resist essentialised, mythologised, binary views of themselves, their 'communities', and the patronised and pathologised other. Some formulations of anti-oppressive practice were seen as factional and retreatist, undermining the potential for a wider solidarity, and re-inscribing the mainstream and its structural oppression. Ironically such approaches were felt to maintain minority identities at the margins, ignores subjectivities and a community's autonomy, labelling them as colonised neo-liberal subjects in need of our 'liberation', or it labels those critiquing us as not being able to understand because of their essentialised otherness. On the other hand participants did do not want reactions to late modernity to become liquid (Baumann, 2000), which they felt was ahistorical, and fell into the trap of re-inscribing neo-liberalism and denies the structural oppression that limits agency, choices, social mobility, possibilities to re-invent ourselves and the potential for solidarity. This praxis consists of the following elements:

5)   Developing critical reflective practice

The primary debate in this threshold echoed Trelfa's concern that reflective practice has become technocratic and something people know they have to do, or say they do (Trelfa, 2003, 2013, 2014). Participants reflected the literatures concerns that practitioners' practice is too individually focused (Solomonn:1987), ignoring context (Boud and Walker ,1998) and being atheoretical and apolitical (Smyth:1989). There was much discussion of anti-intellectual and anti-theoretical positions of workers and academics (Seal & Frost, 2014). We thought practitioner instead needed to engage in critical reflective practice (Brookfield, 1995, Finlay, 2002, 2008, Fook,2006, Reynolds:1998) which draws on critical theory. Finlay proposes five overlapping variants of reflexivity with critical self-reflection at the core: introspection; intersubjective reflection; mutual collaboration; social critique and ironic deconstruction (Finlay, 2002, 2008). In addition there is a need for a commitment and ability to reflect on a sixth philosophical level, actively engaging with paradigm shifts and be involved in the creation of new knowledge and theory. This echoed concerns in the first threshold. Elsewhere I have called this shift from being a critical reflective practitioner to being a pedagogic practitioner (Seal, 2019), which I shall elaborate on below. These are elaborated in the following elements of the praxis:

6) Applying reflective practice: towards the pedagogic practitioner

Participants saw this threshold praxis as the liminal space where the other thresholds are contested and crossed, and their praxes developed. Invoking Bourdieu (1977, 1983), the pedagogical practitioners' formation happens in the context of the classroom, and within practice (habitus), within a certain culture of an expected pedagogy (doxa), and under the gaze of the lecturer, other students and in practice with other practitioners and young people. This gaze means that ontologically the pedagogical self is in its nature intersubjective, drawing on individual experience, but epistemologically 'performed' within a more collective context with a focus on exploring the 'inter-subjective, dialogical and dialectic processes at work' (Harris, Heyood and Mac an Ghail: 2017). This emphasis on inter-subjectivity explains the aforementioned emphasis on existential notions of encounter, autonomy and meaning making and intersubjective notions of recognition (Benjamin: 1998, Butler: 2000). As we have explored elsewhere this involves bringing theory into the visceral, embodied experience of practice and by working to bring tacit, sometimes unconscious processes into a learnable, theoretical framework.' (Harris, Heywood & Mac an Ghail &: 2017).

Participants in the research agreed that workers need a dynamic, evolving view of what it is to <u>be</u> a youth and community worker, that they can identify and re-identify themselves in the shifting conceptual terrain of youth and community work in late modernity, with a de-centred identity politics, a critical project in crisis and retreat, and a neo-liberal hegemony in the ascendancy (Harris ,Heywood & Mac an Ghaill:2015). As stated, this is where the practitioner needs to go beyond critical reflection and become the pedagogical practitioner. This vision of the pedagogical practitioner sees a worker as

infused with late modern sensibility and inhabiting multiple, shifting and de-centred identities, .. more able to resist the intertwining forces of social reproduction and discrimination ... and emerge as reflexive subjects with reinvigorated personal agency (Harris, Heywood and Mac an Ghail:2015 p132)

Conclusion

This was not the end of the journey. Within these praxes we developed stepping stone towards the 'thresholds' at each academic level that are themselves transformative, integrative, and certainly troublesome. We mapped what we wished each student to be able to achieve and demonstrate within these thresholds to be able to move onto the next level. We also examined and articulated how these thresholds mapped across the modules, becoming themes that run through the programme and each level, with the idea that they come together in the applied reflective practice module and its assessment.

I also hope that move from threshold concepts to threshold praxes is useful for others, particularly those involved in vocation and educative field. The coning of the term pedagogical practitioner is explored in more depth elsewhere, but may also prove useful to others as an expression of what students of youth and community work become when they have crossed these thresholds and when new situations or theoretical necessitates them re-entering a liminal state, emerging with newly formulated praxes.

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22 MAKING UP UNDERDOGS – THE LOOPING EFFECT(S) OF THE SWEDISH YOUTH WORKER EDUCATION

Åsa Andersson and Lars Lagergren

Introduction

The development of youth worker educations at a semi-academic level on Swedish folk-high schools has been ongoing since the 1970's in response to the growth of publicly organized leisure activities. Traditionally, the two-year training contains a specific folk-high school approach including democratic values such as authorization and equality (see e.g. Sundgren 1986; Arvidsson 1988; Hartman 1993; Berndtsson 1999). To a large extent, students have been produced as welfare workers with the aim of resuming the struggle for social welfare resources to be accessible to all (Alla Sveriges Folkhögskolor 2016). The Swedish framework for youth worker educations was introduced in 1974 and slightly reformed in 1983, 1994, 2010 and 2017 (Fritidsledarskolorna 2017). These re-organisations were made against the backdrop of decreasing financial grants from the State combined with significant influences from market values (cf. Runesdottir 2010). During the last period, though, the schools responsible for youth worker education tried to improve their performances in terms of economic efficiency, trustworthy teaching and production of credible knowledge.

Studies of the effect of such re-organisations on work situations and professional identities of welfare professionals have been conducted in the area of education(e.g. Fredriksson 2012; Blomgren and Waks 2015:26; Brante 2015:183) as well as in neighboring areas of health care and social work (e.g. Evetts 2009; Evetts 2011; Bejerot & Hasselbladh 2011; Ulfsdotter Eriksson et al. 2017). However, most studies focus on the first generation of these welfare professionals, and how new deals expose them to new norms and values (cf. Cloutier & Langley 2013). In this chapter, we want to pay attention to the outcome of such a work situation and professional identity at a Swedish folk-high school. We also want to contribute to the analytical approach of studying production of welfare professional identities by analyzing different aspects of looping effects and thus how its second generation, current students, are produced as youth workers.

Our aim is to highlight and discuss the looping effects that exist in youth worker educations, and to discuss changes in the production of youth worker students' professional identities in relation to the

ongoing formalization of knowledge production at Swedish youth worker educations. Central questions guiding the empirical analysis are; how are youth worker students categorized and classified by teachers at the youth worker education? How may these classifications change youth worker students' personal identities and in extension professional identities? The focus is particularly on the relation between the reorganization of knowledge production at youth worker educations and Ian Hacking's notion of looping effect (2004). Yet we also introduce a distinction between negative- and positive looping effects in order to sort out how various categorizations and classifications of youth worker students emerge and cause effects.

This chapter begins with a section introducing the concepts of professional identity and looping effect in relation to identity constructions and modification of institutional systems that cause classifications, followed by a section on methods. The empirical analysis that follow are divided in three sections: The first gives a brief description of contemporary changes in the Swedish youth worker education. The second focuses on valuation criteria of youth worker students in relation to the development of a curriculum at a youth worker education. The third section discusses what these valuation criteria, and in extension the classifications, may produce when it comes to co-construction of categorical identity and personal identity within the youth worker education, and how students may alter and in turn change the professional identity of youth workers.

Professional identity construction and looping effects in welfare professional work

Professional identity is a central element of peoples' perceptions of themselves as members of a selected profession. Overtime, the development of professional identities has been conceptualized in different ways. For instance, Schein (1978), Van Maanen and Barley (1984) as well as Ibarra (1999) stress that professional identity is mainly developed at workplaces and is strongly related to relatively stable constellations of attributes, values, beliefs and motives. More recently though, theorists of identity (see eg. Ashforth et al. 2008; Clarke et al. 2013; Lordy & MacLellan 2012) argue that the process of identification with a profession starts long before people enter a workplace and that the incorporation to education is a key moment in the development of professional identities. Moreover, Evetts (2011) as well as Cloutier and Langley (2013) argue that welfare professional identities have been challenged by hybridization wherein organizations incorporate contradicting values.

However, Noble et al. (2014) have showed that curricula structures and occurring learning experiences strongly support professional identity development. When students become part of an education, not all of them have the same degree of awareness of the role of their chosen profession. As they progress through the education, they learn what it means to be a professional and start to express ideas and beliefs about it (Noble et al. 2014). Simultaneously, they are exposed to specific worldviews, valuations and classifications, and embedded therein the teachers' professional identities, influencing the students' identity development (Olive & Abercrombie 2017). The Canadian philosopher Ian Hacking would call this `looping effects' (2004). The concept denotes that interactions occur between classification of people and the people classified and that the people classified (and who are altered by being so classified) cause modifications in the system of classification (cf. Hacking 1986, 1995, 1998, 2004). Drawing on dynamic nominalism, Hacking (1986) is placed between traditional realism and static nominalism and argues that even if many categories come from nature, not from human mind, these categories are not static, because acts of sorting out, naming and classifying influence the

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individuals classified in those categories. The space of possible and actual action is not only determined by social and physical barriers and opportunities (cf. Foucault 1972), but also by the ways in which people conceptualize and realize who they are and what they may be (cf. Goffman 1983).

In accordance with Hacking (2004) we will make use of Foucault`s (1972) understanding and approach of discursive events, such as statements made, questions asked, inscriptions chiseled and diagrams drawn as well as recorded version of such events. However, even if Foucault (1966; 1975/1977) establishes the preconditions for the successive institutional forms (archaeology) as well as how historical settings work on people to form their potentialities (genealogy) he never gives any hint of how this happens in daily life. This is why we need to fill out Foucault with Goffman to understand the production of professional identities (cf. Hacking 2004). Even if Goffman (1983) is concerned with discourses too, he focuses on concrete conversation and face-to-face interaction making changes on the individual level. By emphasizing social exchanges between individuals, his intention is to understand how people are constituted and defined by themselves and are understood by others. Unlike Foucault, Goffman has a cognitive approach centered to individual thinking and reflexivity, which both explains and is explained by Goffman's lack of attention to formative structures.

In the following, Foucault's idea of structures that determines discourses and action will lead us from the top down, while Goffman's attention to local incidents and idiosyncrasies will lead us from the bottom up when exploring the co-construction of categorical identities and personal identities and in extension professional identities at a youth worker education.

276 Methods and material

This chapter is based on an embedded single-case study (Yin 20144:50,54-55) of teachers' expressions of youth worker students in the development of a curriculum at a Swedish folk-high school. The empirical material draws from an interactive research project concerning content and progression in a curriculum at a Swedish folk-high school. While the focus of that research was practice, the focus of this article is to draw out theoretical implications. We have spent 12 days (96 hours) at monthly intervals, participating in conversations with four teachers (1-4). The teachers were both women and men and between 50 and 60 years old, all with long experience from teaching youth work

The empirical material comprises official policy documents, governmental investigations and field notes from conversations. We analyzed the field notes covering the themes of valuation, categorization and knowledge production. In addition, we used relevant documents such as reports related to organizational changes at Swedish youth worker educations to give a description of norms and values guiding the training. It should be mentioned though, that the quotations used in this chapter are drawn from field notes and translated into English by the authors. Thus, they may not be written exactly in the same way as they were originally expressed. But, since this study not aims to explore exactly how the teachers were talking to each other but rather the content of their expressions, this was not considered as a problem (cf. Fangen 2005:295). The implementation of several conversations over time offered a rich empirical material including a deeper understanding of the teachers´ views of the content of the curriculum and while it was an interactive project all participants maintained stable views of youth worker students.

Contemporary changes in the Swedish youth worker education

As stated, the conditions for conducting teaching at Swedish folk-high schools have changed during the last decade. From having had absolute autonomy and a complete focus on the mission to support democratic values, the traditional folk-high school approach has been challenged by market values (Runesdottir 2010). The democratic values have not disappeared, but rather changed from being intrinsic to being something to sell. At the same time, folk-high schools are striving to regain the educational status they lost because of the change of their democratic practices. Thereby, they increasingly respond to scientific orientated values and link their programs to contemporary research (see eg. Fritidsledarskolorna 2010).

Among other things, this means a significant change in terms of participatory-based teaching at Swedish youth worker educations. From having planned a large part of the program content together with students and in the name of empowerment encouraged an unclear line between the teacher role and the student role, today's students are merely invited to take part in selected parts of the planning process. The difference between teachers and students have become clearer and where teachers teach and students learn. The question is how these changes affect the youth worker students and in extension their professional identities. In order to answer this, we will first analyse what new valuation criteria exist when teachers talk about youth worker/students. Then we will turn to a discussion of what these valuation criteria may produce when it comes to co-construction of categorical identity and personal identity within the youth worker education, and how students may alter and in turn may change the professional identity of youth workers.

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Valuation criteria within the youth worker education

Looking more closely at the situation for Swedish youth worker students of today, it seems that they have become more and more objects of education. While students' random knowledge traditionally constituted the foundation that was to be co- constructed through the education, today's students need to carry with them specific knowledge and skills into the education to be able to assimilate the knowledge provided. For instance, this can be both reading and writing skills as well as certain knowledge about the society. However, according to the teachers the youth worker education is in a "vicious circle" due to a very low level of skills and knowledge among most students.

> These students' lack of knowledge means that we have to start teaching at a lower level than planned, and when we do that the few good students we have get bored. I mean, we are losing those we really want to keep because of the low level of teaching. A pre-year where they could learn to read, write and behave in general would solve this. (Teacher 1, field note 2015-01-29)

This in turn, impose other demands on the students. From previously being expected to contribute to the common production of knowledge, they are now expected to be able to learn from the teachers' knowledge. It also changes the teachers' valuation criteria of the students from equivalent knowledge producers to recipients of knowledge, which in turn divides the students into those who can and those who cannot keep up with the teaching. During our dialogues with the teachers, they repeatedly expressed a major concern about how to deal with students who have different diagnosis and need long conversations, or even what described as consultations, with the teachers in order to learn satisfactorily. To end this almost therapeutic activity in favor of more education one teacher stated that last semester he made a very successful experiment.

I limited our talk time to two hours during one afternoon a week and it turned out really well, I mean there was a queue of students outside my door and everyone knew that this was the only time for talk. It forced them to be structured and study oriented and gave very little room for other issues. (Teacher 4, field note 2015-05-13).

According to the teachers, distancing themselves from long conversations with the students is a matter of survival. They simply do not have enough time. This also demonstrates how the teachers' view of dialogic work have changed from being constantly available and curious of all students and their particularities, to determine specific times for conversation and more consistently control its content. Some dialogues are valuable, while others are less valuable. This in turn divides the students into those who immediately are able to discuss study related things and those who need to talk about other things before they can talk about their studies.

Co-construction of categorical and personal identity

Drawing on Foucault, these quotes are characteristic of a new system of thought, or rather its verbal incarnation, a discursive formation or event (Foucault`s 1972). It is not primarily the introduction of a new approach to teaching that is significant for the further discussion, but the introduction of "new" differences and contradictions between students who have sufficient knowledge or at least the opportunities to acquire sufficient knowledge, and students who have not. In comparison with a traditional Swedish youth worker education where mutual recognition of each party's knowledge meant that the boundary between teacher and student was more diffuse, the quotes above characterizes a new epoch and where a new discourse determines what can be thought, said or done in relation to the students. This also changes the teachers' judgements of the students. As one teacher expressed,

I think the students have changed lately. I don't know if it has to do with laziness, but they expect us to solve everything I mean it's rare they even bring a pen. How will they be able to take notes if they don't have a pen? Sometimes it feels more as if they try to work on their own image by not bringing a pen, as if that's the thing. And sometimes it feels like they don't expect me to say anything important. One may think that it is quite rude and often you hear excuses such as `the cat has died', I mean that's not an excuse and it's not ok anyway. (Teacher 2 field note 2015-05-13)

When the teachers regard the students as if they have various shortcomings, they let the properties of the students define the students into specific categories. Even if the intention is to help, change and train the students how to acquire knowledge in teaching situations, such definitions are establishing categorical identities (cf. Hacking 2004) which in this situation is about not being good enough. During the conversations the teachers expressed a difficulty for the students to deviate themselves from their classmates and perform better. Within Goffman's terminology, this refers to a team identity (Goffman 2009/1959). Students who belongs to a specific team are in a significant relationship with each other. In interaction with other teams, they often try to maintain the definition of the situation and thus reinforce their own classification and team identity.

Hence, the Swedish youth worker education seems to produce student identities followed by interpretations where the students attach to the version of themselves they are led to produce. This is reminiscent of Nikolas Rose's (1989) notion of therapeutic passages where autonomous individuals discover themselves. While identifying themselves with their "own" narrative, the students become controllable. By expressions of students as "lazy", "spoiled", "rude" and "absent" as well as the teach-

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ers' identification of what needs to be addressed, discourses of truth are established and strategies are worked out in order to help the teachers to intervene at a collective level. This is the first step towards what Foucault (1990) terms biopower. The second step relates to the suggested pre-course aiming to provide students with self-regulating techniques such as take a walk when the reading is difficult, choose easy-to read texts, and write reminders to eat proper breakfast or bring a pen. Such self-regulating techniques are in turn models for subjectification i.e. models for identity formation where individuals are governing themselves. This is also descriptive for the emergence of interactive categories where the way teachers describe students affect individual experiences in ways that not only involve new ways of being and becoming as a youth worker, but also brings new ways to act (Hacking 2004:285). Consequently, by identifying themselves as people who need to go for a walk because it is too difficult to read and so on, the youth worker students risk to become more "lazy", "spoiled", "rude" and "absent" than before. Then, whatever was the case to start with, contemporary changes in the Swedish youth worker education seems to produce new strong correlations, not caused by students' diagnoses or lack of knowledge but caused by the classifications themselves. Moreover, the teachers will discover that youth worker students are far sloppier than was previously thought. Hacking (2004) calls this the looping effect. We call this making up youth workers.

Discussion and conclusion

The above analyses show how youth worker students become moving targets where their professional identity increasingly include the conviction that theoretical capacities are for others but not for them (looping effect). This demonstrates negative looping effects with at least two different results. Few youth workers continue in higher education and most of them focus on practical work and draw no parallels in between theory and practice.

To fully understand how the re-organisation of knowledge production at the Swedish youth worker education alter personal and professional identities and in turn change the youth worker profession and ultimately the education, we need to briefly discuss the traditional way of producing knowledge at Swedish youth worker educations.The particular emphasis on a pedagogic process where teachers and students learn from each other and where the consequent knowledge created is considered to be richer because of the co-production, relates to another system of thought. Instead of highlighting theoretical capacities such as reading and writing skills, the traditional way of producing knowledge divided students into other groups. Those who methodologically contributed to the demystification of knowledge and those who distanced themselves and asked for expert knowledge. While the teachers seriously tried to deconstruct notions of power and peer, they also determined what could be said, thought and done. Even if the demand for expert knowledge was considered to be a shortage, this demonstrates positive looping effects with at least two different results. Youth workers, whose belief in expert knowledge was strengthened had easier to pursue in higher education. And, youth workers whose belief in non-linear and co- produced knowledge was strengthened became well equipped to translate their methodological knowledge into practice in the labor market.

To sum up, the recent reorganization of knowledge production at Swedish youth worker educations entails specific negative looping effects that make up today's youth workers as underdogs. Partly, because most youth worker students learn that they are not able to continue studying in higher education and partly because they do not learn how to move between theory and practice in daily youth work. However, this chapter is not an encouragement to youth workers to beat the odds. Rather, we aim to open a discussion how to overcome the injustice that explains those odds. We primarily

direct this discussion to youth worker educations with a simple call to develop rather than discontinuing the methodological approach of co-constructed knowledge.

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23 DIGITAL TEACHING OF DIGITAL YOUTH WORK

Päivi Timonen & Eeva Sinisalo-Juha

Introduction

Do I have enough social networking skills? To gain online counselling skills? How to do a social online presentation? First mobile video of your own uploaded to Youtube?

Youth work must take place where the young people are. As young people have taken into use digital environments, there is also a need for youth work to exist there. While youth work has traditionally been strong in dealing with young people in face-to-face working, digital youth work has challenged professional skills of youth workers. Youth workers need new competencies and also the courage to work in digital environments. There is a need to introduce digital applications, but also an open-minded courage to develop the youth worker's own digital skills.

Digital Youth Work

Digital youth work is defined holistically by Verke, the National Centre of Expertise in Digital Youth Work in Finland, in the following manner:

"Digital youth work means using digital media and technology for youth work. In the context of youth work, digitality should be understood not only as a media but also a content, culture and operating environment" (Verke 2018).

There have been more detailed definitions of digital youth work in Finland. Already in 2012 Sinisalo-Juha and Timonen (2012) defined web-based youth work. Social media and youth work (Timonen, 2009) is also defined in such a way that one part of it is real-time online services and other parts are digital environments as a tool, a space or a place in youth work. Jane Melvin suggested her own definition in her doctoral thesis "*Digital Tools, Spaces and Places of Youth Work Practise*" (2017).

Humak University of Applied Sciences (later on Humak) has a statutory obligation to ensure the training of professionals in youth work although the emphasis is on youth work students. (Universities

of Applied Sciences Act, 2014). Even professionals and students need to be provided with digital skills to support their everyday work. For that reason, Humak had to find a way to train digital skills for youth workers. Humak has a long history of providing online courses within the community education curriculum and via Open University of applied sciences, as well as in the field of continuing education. The community educator curriculum opened the "Social Media and Youth Work" course already in 2008. There has been a tradition of co-work in the field of digital youth work. Therefore, it was natural for Humak to begin to develop continuing education for professionals and students as cMOOCs.

Humak has a strong history of cooperation with Verke, the national Centre of Expertise for Digital Youth Work in Finland and Koordinaatti, the national Centre of Expertise for Youth Information and Counselling (Koordinaatti, 2018; Verke, 2018). Metropolia University of Applied Sciences (later on Metropolia) was interested in the technical know-how of digital teaching environments. The strong cooperation of these four actors created the training of digital youth work.

Youth work teaching in online environments is based on careful learning design at Humak. Gilly Salmon's (2016) Carpe Diem online learning design was used for the Digital Youth Work cMOOCs. The aim of it supported the aim of constructive and collaborative online learning. Working life partners and university of applied sciences Humak and Metropolia, both these sectors are needed at Carpe Diem learning design process. The staff of all partners took part in the design of cMOOC using the Five Stage Model. This ensured that the skills of each partner would also affect the finished courses.

What is a cMOOC?

Digital working life environments are developing rapidly. In Finland youth work as a profession, as well community educators and other youth workers have been in the first row of learning how to utilize new technological environments with young people. The driver of this is certainly young people themselves.

The cMOOC (collaborative Massive Open Online Courses) courses for digital youth work are run in online learning environments. CMOOC is well suited for youth work because studying requires collaboration and community sharing with other students. There are three different (1 ECTS) courses, each of them is open for about six weeks. These different courses are:

1) Introduction to Digital Youth Work
2) Participation and Interaction in Digital Youth Work and Dialogue
3) Encountering in Digital Youth Work.

The aim of the courses is to improve the participant's ability to do digital youth work. So far participants have been youth, community, and social work professionals, community education and youth work students, teachers etc.

The participant can choose one or all of the cMOOCs. Each course includes weekly exercises, some of which are done independently and some – as group work. The courses include webinars that are tracked in real time. All learning materials are available online and no separate traditional classroom teaching is organized. Learning follows the principles of coaching pedagogy and emphasizes interaction and peer-to-peer learning. Each learning team has their own e-coach who supports the learning processes of the team. To date, nearly 700 ECTS have been awarded for the Digital Youth Work cMOOCs.

The aim of planning of cMOOC learning has been the above-mentioned collaborative and constructive learning approach. This type of learning was achieved by using versatile assignments. The

following figure 1 describes collaborative elements of the 3 different cMOOCs (Ruhalahti, Söderlund & Timonen 2018). To ensure collaboration and minimize digital stress, the participants were randomly divided into coach groups. Each coach group consisted of 15–22 students.
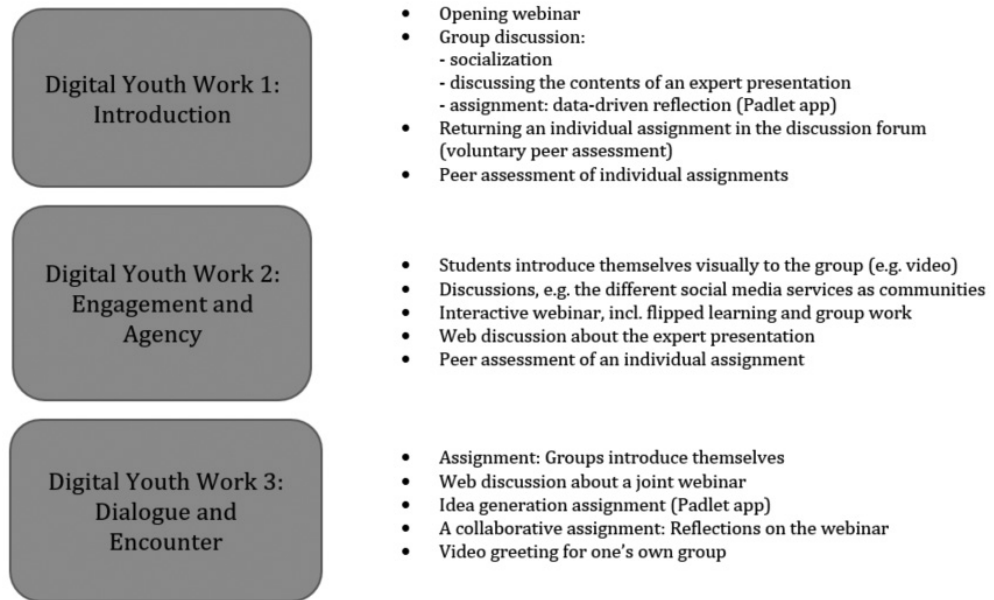

Figure 1. Collaborative elements of the Digital Youth Work cMOOCs (Ruhalahti, Söderlund & Timonen 2018)

According to the experience of the cMOOC design team, the ideal size of the group is approximately 10 active students (Distanssi, Humak 2017). Peer-learning demands active students. Therefore, the challenge for collaborative is those non-active students.The cMOOC design team want to support student's learning process during each course so that each student team of the Digital Youth Work cMOOCs has its own coach or trainer. Each coach has one to three study groups to couch. Generally, six to nine coaches teach in every cMOOC course. Coaches are the staff of Humak, Metropolia, Verke & Koordinaatti.

Conclusions

So far, it is clear that youth work requires up-to-date teaching of digital youth work. Humak's experience of using cMoocies has been very positive. Hundreds of youth workers have received new methods and applications that they added to their tools. The feedback from students who studied in the digital environment has been encouraging. Youth workers have also appreciated the possibility of peer learning, sharing knowledge and skills. Digital youth work is a rapidly evolving part of youth work. Its teaching must also develop at the same pace.

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24 DIGITALISATION IN THE EUROPEAN UNION YOUTH POLICY AGENDA AS A FRAME OF REFERENCE FOR DEVELOPING YOUTH WORK TRAINING CURRICULA

Anne Kivimäe

Introduction

In 2017 Narva College of the University of Tartu launched a process to renew the youth work curriculum. One of the aims was to introduce and integrate the themes and issues connected to digitalisation of the society and its impact on youth and the youth field. When conceptualising the educational aims and outputs of a possible module and its subjects, questions were raised about what themes, issues, and approaches needed to be taught at the level of higher education in relation to digitalisation, what should be included in the curriculum to ensure that youth workers can "grasp the Digital" and be capable to take it into account in youth work practice. In short, a need for a framework of reference was evident in order to provide a comprehensive learning experience that would cater for the need of a future youth worker. This chapter introduces a part of a possible framework of reference that is derived from the work done in the European Union framework for cooperation in the field of youth during the years 2010-2018 in relation to digitalisation and its impact on youth, youth work, and the youth policy.

Digitalisation of the Society as a Factor in the Youth Field

Technological developments and the ways technology changes society has been a part of the discussion about the future for a long time. In 2017 the OECD stated that "The ongoing digitalisation of our economies and societies will only expand and deepen". (OECD 2017, 10) While drawing conclusions from the 12-year-long research project "Mina. Maailm. Meedia." (*in English "Me. The World, The Media."*), a group of social scientists in Estonia indicated technological developments as one of the main factors that created new opportunities and relations in the past two decades (Lauristin et al 2017, 713). Looking into the future, the group linked the technological transformation with the emergence of a new social agency, new social forces of influence – where the mechanisms of success and failure depended significantly on the well-timed use of different practices and resources, and on

combining of skillfully different paces and time expenditures in different spheres of life. Actions will be affected by a lot of inputs at the same time, the ability to operate them will be central (Lauristin et al 2017, 713).

This is just one example of the research results indicating that digitalisation of the society contains much more than just technical advancements or changes for businesses and, therefore, prompts the need to consider also its impacts on youth and youth field in a wide spectrum of perspectives. An understanding that a youth worker should have a "multitude of perspectives to grasp the digital" – as Mikko Dufva described the way to approach digitalisation (Dufva, 2019) – leads to the need to renew the content of the youth worker training in order to match the challenges connected with digitalisation.

Cooperation in the EU as a Source of Background Knowledge

Considering the lack of systematic and comprehensive analyses of digitalisation in the society in relation to its impact on youth, youth work, and the youth policy, one point of departure to outline a part of a possible framework of reference could be the work done in the European Union under the framework for the European cooperation in the youth field during the years 2010-2018. The Council of European Union in the configuration of Education, Youth, Culture and Sports Council has adopted a number of documents such as resolutions and conclusions in the field of youth. These documents do not have a legal effect, but they are political commitments or positions of the Member States (European… 2019). The documents in the field of youth are predominantly discussed and prepared by the preparatory body of the Council, the Youth Working Party. The Youth Working Party meetings are, in general, prepared and attended by the representatives of the Ministries responsible for youth affairs of the Member States i.e. the issues raised and agreed upon in the Youth Working Party, and eventually in the Council, represent largely the common understandings and positions of the Member States youth policies. Therefore, even with the changes concerning the EU membership, the discussions and decisions during the period 2010-2018 of the Council and the Youth Working Party, echoed the realities and policy positions of all the 28 countries belonging to the EU during this period. Accordingly, in order to discuss the creation of a framework of reference for the development of youth work training curricula, the decisions made in the Council of EU and the concepts, terminology, approaches etc. they entail about digitalisation as a factor in the field of youth, are an important source for understanding the emerged concepts and their policy context in the European youth field. In total 31 documents were enlisted as the Council conclusions or resolutions adopted under the renewed framework for cooperation in the youth field during the years 2010-2018 (including the renewed framework itself adopted in 2009). 25 of them have been analyzed for this chapter to identify the rationale, the definitions of concepts, the approaches and positions formulated in the texts that are linked to digitalisation and its impacts.

Emerging Positions on the Impact of Digitalisation on Youth and the Youth Field

In 2009 the Member States of European Union (EU) agreed on a renewed framework for the European cooperation in the youth field, recognizing that "Young women and men have a crucial role to play in meeting the many socio-economic, demographic, cultural, environmental and technological

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challenges and opportunities facing the European Union and its citizens today and in the years ahead." (The Council…, 2009). The importance of new technologies for youth and youth policies in the EU was highlighted in several areas of the future cooperation:

- Health and wellbeing: the need to promote the protection of children and young people, regarding the competences concerning new media and their protection against certain dangers arising from the use of new media, while also recognizing the benefits and opportunities new media can offer young people;
- Participation: the need to make effective use of information and communication technologies to broaden and deepen participation of young people;
- Creativity and Culture: the need to widen quality access to culture and creative tools, particularly those involving new technologies; also to make new technologies readily available to empower young people's creativity and capacity for innovation, and attract interest in culture, the arts and science and to promote young people's knowledge about culture and cultural heritage in the different EU Member States, including through the use of new technologies. (ibid.).

Under this framework and in the light of the 1st European Youth Work Convention (held in Ghent, Belgium on 7-10 July 2010), the Resolution on youth work was adopted in 2010. The resolution was the first formal document that focused solely on youth work as a field of practice, its contribution to and importance in the society. While not specifically underlining technological changes as the main factor, the need for youth work to provide the opportunity for young people "to develop key competences that can contribute to modern society" was recognized in the resolution. It also called the civil society to be active in the field of youth to "evaluate existing youth work approaches, practices and methods and to continuously invest in their innovative development through new initiatives and activities based on the real-life experiences of children, young people and youth workers and youth leaders." (The Council… 2010a).

The importance of the knowledge, promotion, visibility, and use of new information and communication technologies, including digitalisation of the cultural content, for the purpose of increasing young people's access to culture was underlined in the document on young people' access to culture (The Council… 2010b). In order to enhance employability, promotion of lifelong learning was highlighted in the Council resolution on the active inclusion of young people: combating unemployment and poverty by making use of the added value offered by information and communication technologies. (The Council… 2010c). The importance of developing young people's skills and competencies through non-formal learning and especially youth work in ways that were relevant to employability was the focal point of the expert group established under the renewed framework.

The final report of the group included both the reference to the changes in technology and media that had led to ever increasing demands on flexibility and ability to adapt to new circumstances, and also to Information Technology competencies as the area needed to be developed through non-formal learning (European… 2013). However, the attention to digitalisation and its impact was very brief in this report. The same could be said about the results of the two other expert groups that were established based on the European Union Work Plan for Youth for 2014-2015 (The Council… 2014a) on youth work quality systems (European… 2015b) and on defining the specific contribution of youth work to the transition from education to employment. (European… 2015a). Acknowledging the processes in other policy domains in the EU, especially the work done on the Digital Agenda for Europe[1], the conclusions on promoting youth entrepreneurship to foster social inclusion of young

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1   https://europa.eu/european-union/file/1497/download_en?token=KzfSz-CR

people included the direct notion of the "potential of the digital world" reasoning the need to promote the acquisition of digital skills by all young people (The Council… 2014b). The growing impact of digitalisation on the youth policy agenda was evident in the conclusions on encouraging political participation of young people in the democratic life in Europe, in which information and communication technologies, in particular social media and their mobile use, were emphasized as offering new opportunities for involvement in and information about political processes, speeding-up the diffusion of information and accelerating the development of alternative participation forms (The Council… 2015a). The document also included the Council's invitation to the Member States and the European Commission within their competencies to:

- develop digital tools for political participation of young people combined with face to face elements and develop adequate trainings for teachers, youth workers, trainers, and multipliers that work with different target groups within formal education and non-formal learning settings in order to reach out to young people at all levels;
- involve the youth field in the implementation of the digital single market strategy for Europe, tackling topics such as digital skills and expertise, safer online use and the fight against illegal contents such as racism, xenophobia and calls for violence;
- support, where appropriate, information and communication processes and tools that enable young people's understanding and appropriation of public policies, highlighting the aspects relevant to young people and making effective use of different media tools and ICT.

The document also featured the term "e-Participation" (ibid.).

Increased Attention to Explain Digitalisation in Terms of Youth Work and the Youth Policy

In the European Union Work Plan for Youth for 2016-2018 the Member States agreed that one of the six topics that the Member States and the Commission in their cooperation at the EU level should give priority to for the period should be "Contribution to addressing the challenges and opportunities of the digital era for youth policy, youth work and young people" (The Council… 2015b). Under this priority topic five actions were perceived for the period of 2016-2018 including two Council conclusions, peer Learning exercise on new practices in youth work, setting up an expert Group on 'Risks, opportunities, and implications of digitalization for youth, youth work and youth policy' and conducting a study on the impact of the Internet and social media on youth participation and youth work (ibid.).

Under the new work plan digitalisation as a factor was first highlighted in connection with preventing and combating violent radicalisation of young people (The Council… 2016a). In the Council conclusions the governments referred to the use of digital youth work as one of the areas to exchange knowledge and best practice on to prevent violent radicalisation. The Council also invited the Member States and the Commission to develop training and education modules for youth workers as the basis for educational materials to be used at the national, regional and local levels in order to ensure that youth work acquires sufficient up-to-date knowledge, awareness, tools, and skills concerning "the digital world including the internet and social media", among other areas (ibid.). Education and training of youth workers was underlined as an area of importance also in the Council conclusions on promoting new approaches in youth work to uncover and develop the potential of young people. (The Council…2016b) In the document the importance of training was, among other issues, associated with youth work's need to appeal to young people and to ensure a greater impact on their lives reflecting

new settings where young people spend their time, such as virtual space, as well as new approaches using innovative online and offline tools; but also with the need to facilitate the acquisition of new competences by youth workers, including digital competences. (ibid.). The search for innovative approaches to be adopted from other fields to enrich the youth work practice should include information and communication technologies. The involvement of young people should be focused on as "a source of valuable information and expertise, e.g. in the development of digital competences" (ibid.). "Digital and media literacy" of young people was defined as one of the life skills in the "Council Conclusions on the role of youth work in supporting young people's development of essential life skills that facilitate their successful transition to adulthood, active citizenship and working life" (The Council … 2017a). In relation to life skills, the Member States were invited, among other steps, to foster the contribution of youth work to developing young people's life skills and to supporting education, training and peer learning activities for youth work providers to enhance their capacity (ibid.).

The document "Council conclusions on smart youth work" adopted in 2017 (The Council…2017b) focuses solely on digitalisation and its impacts on youth and the youth field. The development of the document was supported by the work of the expert group on 'Risks, opportunities and implications of digitalisation for youth, youth work and youth policy' (the report of the expert group was published in 2018 (European Commission, 2018)). In the document, the terms "technological developments", "digital media", "digital environments", "the technologies", "digital society", and "digital era" are used to reflect the processes of digitalisation. (The Council…2017b). In the document the concept of "smart youth work" is introduced; the document also includes the common agreement on the political background and the rationale for developing the smart youth work concept, the explanation of the concept and the characteristics of "smart youth work" as well as the guidelines for action to develop smart youth work (ibid.). The digital era is described as "a societal phenomenon that still needs discovery and development of appropriate responses". The impact of digitalisation on youth and the youth field is connected to a wide spectrum of issues:

- innovation and development in the society;
- empowerment, including access to information, enhancement of personal capabilities and competences, connectivity and interaction, voicing opinions, creativity, self-realisation of rights, and active citizenship;
- career perspectives of youth;
- innovation of youth work methods and approaches supporting planning, implementation, evaluation, visibility and transparency of youth work and the youth policy;
- the digital gap in the society;
- risks like "negative effects of excessive screen-time, internet addiction, cyberbullying, sexting, spread of fake news, propaganda, hate speech, online violence and violent radicalisation, threats to privacy, including unauthorized use and misuse of data as well as other forms of potential harm";
- all young people's opportunities for information, access to youth work, participation, non-formal and informal learning;
- data-driven developments;
- opportunities for experimentation (ibid.).

The understanding of the "smart youth work" concept is described as "the innovative development of youth work encompassing digital youth work practice, and including a research, quality and policy component" and explained further as, "smart youth work means making use of and addressing

digital media and technologies" (ibid.). In the document, the Member States are invited, among other steps, to support development of competences relevant for smart youth work including "on issues such as information and data literacy, communication and collaboration through digital media and technologies, safety in digital environments etc. and through diverse approaches to teaching and learning in all possible formats and levels, for example by incorporating smart youth work into relevant training programmes, youth work occupational standards and guidelines etc." (ibid.).

At the end of the operational time frame of the renewed framework for the European cooperation in the youth field, which expired in 2018, the Council adopted conclusions on strategic perspectives for the European cooperation in the youth field post-2018 (The Council… 2017c) and the resolution on the framework for the European cooperation in the youth field: The European Union Youth Strategy 2019-2027 including the Work Plan for the EU Youth Strategy 2019-2021 (The Council… 2018). Both documents point at digitalisation and technological changes as an important factor to define future priorities in the youth field. There are also concrete activities planned for the period 2019-2021 in relation to digital youth work and its promotion (ibid.).

Emerging Framework of Reference

The emergence of the importance of digitalisation in the cooperation within the EU youth field and the development of its meanings, concepts, and common understanding is evident from examining the documents adopted by the Council of EU and prepared by the Youth Working Party. The development has included a lot of perspectives and stages echoing the changes in digitalisation itself: from media literacy and digital skills to digital era as a societal phenomenon (see chart 1).
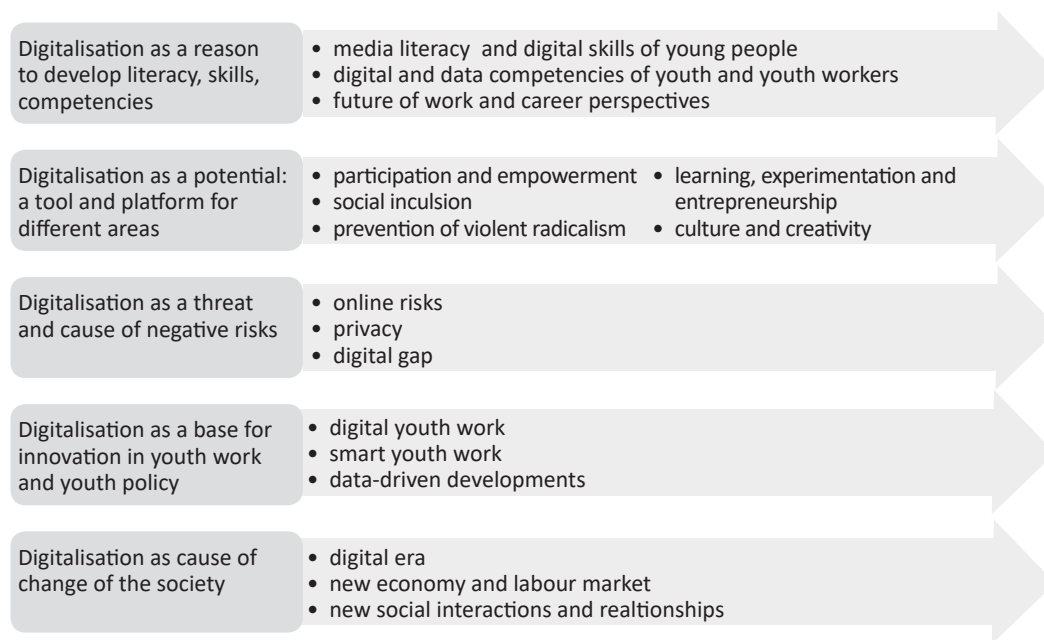
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Digitalisation as a reason to develop literacy, skills, competencies	• media literacy and digital skills of young people • digital and data competencies of youth and youth workers • future of work and career perspectives	
Digitalisation as a potential: a tool and platform for different areas	• participation and empowerment • social inculsion • prevention of violent radicalism	• learning, experimentation and entrepreneurship • culture and creativity
Digitalisation as a threat and cause of negative risks	• online risks • privacy • digital gap	
Digitalisation as a base for innovation in youth work and youth policy	• digital youth work • smart youth work • data-driven developments	
Digitalisation as cause of change of the society	• digital era • new economy and labour market • new social interactions and realtionships	

Figure 1. Perspectives on Digitalisation in the Documents of the EU Youth Field

It is also evident that the emerged perspectives are not in hierarchy or changing into a next perspective, but rather evolving – for example, the importance of media literacy was formulated more than 15 years ago, however, the need for digital skills and competencies has not decreased but evolved into an increasingly important area of concern both for youth and youth workers. Another notable feature in relation to perspectives in digitalisation is the increasing attention to the training and education of youth workers, but also other stakeholders in the field of youth. This could also indicate an increasing understanding that there is an important gap in the education and training programmes as well as curricula of youth worker training.

In conclusion, the examination of the policy formulation in the EU field of youth during the years 2010-2018 indicates the increasing expectation for the education and training of youth workers to reflect on digitalisation of the society. The high-level EU policy documents during this period are an important part of a possible framework of reference for developing youth work curricula in Europe by providing persistent perspectives on digitalisation in relation with the youth field, but also a policy background at the national and international level that is important for future youth workers. In order to be comprehensive, this frame of reference should also include other sources, such as research on youth and youth work, analyses of practice of youth work and its provision, as well as concepts and perspectives from other policy fields and other intergovernmental cooperation organizations, such as the Council of Europe, United Nations, etc.

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CONCLUSION: CONTINUITIES AND CONTRADICTIONS

Mike Seal

It would have been tempting in this conclusion to outline some kind of model of teaching youth work in Universities, but this would have seemed against the books' spirit. However a number of pertinent continuities and contradictions have emerged, some of which were highlighted in the introduction. We will finish by setting an agenda for the future.

Youth work, youth policy and the training of practitioners

The degree to which youth work, and youth work education, does and should change as societal and governmental views on, and polices towards, young people change was a constant and contested debate in the book. In UK, as I and others say, youth work has been reduced, restricted and redefined as policy towards young people has changed, turned and u-turned, which has in turn transformed the education and training of professional youth workers with HEI programmes. Whereas in Finland, youth policy and youth work are interconnected and have produced the 'existing educational system of youth work which has more stability'. However, the UK has been condemned for its discriminatory and demonising policies towards young people and we surely do not wish to mirror this - indeed youth work has been traditionally seen as a site of resistance to government constructions and structural containment of young people.

The Estonians were more neutral and recognised that the meanings and models of youth work, and the consequent content, objectives and learning outcomes and curriculum of the courses that seek to educate them have changed over time in Estonia according to the socio-political situations, technology impact, ideology and core values of society. Taking a slightly different tack Jenn, examining the contexts of Canada, the US, New Zealand and Australia calls for the education and training of those working in the youth sector as youth workers to give practitioners 'a sound knowledge and understanding of the cultural, economic and political factors which impact upon the daily lives of the young people in their care and the diverse communities in which they reside'. Tim takes this further with an attempt to mirror the Freirean notions of praxis and critical dialogue as frameworks

for educating youth work practitioners were participants are enabled to identify and critically reflect on the problems and struggles in their worlds and to act upon them, and their indigenous ways of already doing this are articulated, acknowledged and validated.

The nature and tradition of youth work, an ever-evolving practice

As many authors in this volume have noted, locating oneself within the canon of youth work is not unproblematic as youth work lacks a common definition (Smith, 2003, Davies, 2012). Williamson in *Finding Common Ground* (2015), that prefaced the 2nd European Youth Work Convention, commented that '*it can give the impression of…a rather chaotic and disputed field of practice*' (2015, 3). As a further thought, perhaps common ground can coalesce around **a** central principle: that '*youth work is always an 'unfinished' practice*' (Davies 2009, 21) and that to be effective, youth work requires '*a constant exercise of choice, recurrent risk-taking, a continuing negotiation of uncertainty*' (ibid). As Grace and Taylor state 'even if it is something of a truism, youth work remains a contested ideological and theoretical space' (Grace and Taylor, 2016).

Davies (2003) points out the difficulties of normative definitions in that they rarely justify their claims or map well against practice, and descriptive definitions, in their attempts to generalise, rarely reflect the breadth of actual practice and do not have scope for contestation. Davies cites MacIntyre (1984), who maintains that we should examine a conceptual framework by 'a consideration of its trajectory through time, its tradition' (Davies 2003 p2), its 'historically extended, socially embodied argument' (MacIntyre 1985, 187). In a previous work (Seal & Frost, 2014) I traced the tradition through looking at the canon of teaching on qualifying courses and that may be food for thought here. In doing this I made the claim that the classroom is a site for the creation of praxis. This is a contestable claim, and Holmes points out (2008) that the distance between the academy and practice is one of our tensions. However, as I further claim (Seal & Frost, 2014) the canon provides a reference point for discussions amongst practitioners, including non-qualified ones (Jeffs and Smith, 2010).

The field is strongly rooted in a dynamic, dialectical view of knowledge creation (Aristotle, 1976) and a commitment to professional practice that is re-formulated as evolving *praxis* (Carr and Kemmis, 1986)*.* The creation of this evolving knowledge entails, 'reflection and action upon the world in order to transform it' (Freire, 1973, p12). This commitment to *reflective practice* as a means of mediating and developing praxis is an idea present in the work of John Dewey (1936) and was coined as a method by Schon (1983). Schon describes reflective practice as 'the capacity to reflect on action so as to engage in a process of continuous learning'(1983, p34). Others have developed these early formulations (Brookfield, 1998; Johns, 2005; Gànshirt, 2007; Rolfe et al, 2001). Bolton describes it as, 'paying critical attention to the practical values and theories which inform everyday actions, by examining practice reflectively and reflexively' (2010, p56).

Some of the authors in this volume explore this idea further and while I locates one of the drivers of the demise of English youth work education was it becoming a degree profession, others, such as the team at Hull nevertheless see potential in this. They adopt approach where 'students are encouraged to become confident and curious agentic practitioners who value the role and potential of research in disrupting taken for granted assumptions about the world to give voice to less powerful groups in society, specifically here young people'. In keep with an Aristotelian position they advocate blurring the boundaries between theory, practice, research and policy.

Critical and/ or social pedagogy?

Jeff and Smith (1990) discuss how youth work is primarily a critical and social pedagogic practice. Paulo Freire (1973, 1976) was a foremost exponent of critical pedagogy, who introduced ideas such as 'conscientisation', and favoured 'transformative and democratic education' over traditional 'banking' forms of education. Youth workers and youth work educators in the UK often strongly ally with critical pedagogy in particular, and most of the chapters here from the UK reference it extensively or see it as the backbone of their practice. Student in the UK are introduced to these ideas on the courses with an aim to produce practitioners who seek to enable young people to become increasingly aware of how the ideological apparatus of the state creates a 'common sense' that re-inscribes dominant elites' social positions as natural and inevitable. This involves interrogation 'beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions' (Shor, 1992, p125).

However, as Estonian colleagues have pointed out, social pedagogy is often associated with a very different practice and tradition and critical pedagogy does not have the same resonance in post-Soviet countries. Similarly, concepts that have resonance there, such as social inclusion and exclusion and integration are tainted in the UK, as they have been appropriated by regressive forces. Perhaps a unifying principle that underpins these semantic debates is youth works commitment to social justice and that youth work can enable, or at least be committed to, social change, and an approach that needs to be rooted in young people's experiences and understandings of the world.

A commitment to social justice, means that youth work rests on a materialist ontological premise and positions itself within a tradition of political action and change. As Seal and Harris (2016) claim, 'as agents of social change, youth workers seek to promote these critical and Freirean tenets of practice as central to their primary aim of not simply re-engaging young people in the mainstream (social control) but as the means by which they enable young people to gain an insight into their limited circumstances and challenge how they are marginalised within society too (social action) (Seal & Harris, 2016, p20).

Accordingly, youth workers are not just interested in solving social 'problems' but are also keen to problematize social issues, i.e. to ask, whose interests does solving the problem serve? And what has produced the 'problem' in the first place? (Seal & Harris, 2016). The use of 'generative themes' (Freire, 1973) that emerge from the young people's own reality and are raised by them is therefore both practically and ideologically wedded to youth workers' professional identity. (Seal & Harris, 2016), something Tanja explored effectively.

Community and collectivism vs Individualism

Another thread running through this book is the importance of community and collectivism, contrasted with the individual and individualism. Most authors see the strengthening of communities as the means by which to build more cohesive and socially just societies (Jones & Mayo, 1974, Popple, 1995, Twelvetrees, 2001). This is also true of post-Soviet countries - Allan in his chapter argues that post-secular society should be communal not individualistic. He argues that co-operation in community is a sustainable way ahead and is contrasted with the secularised individualistic society.

At the same time many authors, particularly in the UK, recognize that universities are becoming increasingly neo-liberal and individualized. Colleagues from Sunderland in their chapter say that we cannot ignore how the neoliberal ignores and give examples, as does the team from Newman, of how

we should bring the hegemonic individualism of universities into the classroom and subject them to scrutiny.

As such, perhaps a common ground for Youth work and youth work education could be a form of *communitarianism* i.e. the belief that the individual flourishes best through the collective, but that the collective should not be sovereign over the individual. Some within the field have argued that youth work has had a tendency to somewhat romanticise community (Belton, 2015, p12) and to underestimate its conservative, limiting and discriminatory aspects. Dewey (1916) suggests that youth workers need to avoid adopting a binary position towards either individualism or collectivism, and instead embrace the tension between them.

Culturally responsive and cultural youth work

While again contested, culturally competent youth work is one of the central planks of the Key Concepts chapter from the Estonian team, see the council of Europe as 'cultural awareness and expression competence': understanding and expressing own cultural 'self', understanding and respecting others' cultural self, intercultural communication skills etc (Walter & Grant, 2011). Several colleagues have been involved in the setting up of a post graduate certificate in cultural competence and we await to see what this will become and the impact it will have. However, several authors point the way towards this. However, this is no simple process. In the UK our module on intersectionality is one of the most challenging and yet remembered modules. Even in terms of research, which might be motivated by trying to 'understand' each other, there are enormous colonial legacies to be acknowledged and undone, As Smith (1999) memorably comments.

The term 'research' is inextricably linked to European imperialism and colonialism. The word itself, 'research', is probably one of the dirtiest words in the indigenous world's vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful. (Smith, 1999, p1).

Positively as youth workers, we are versed in the idea of tapping into and building on indigenous ways of knowing, and enabling communities and young people to explore, articulate and have legitimised their own understanding of their own cultures. The idea of Walkabout covered by Eeva is based on the idea of such reflective professional growth. During the Walkabout process, the youth workers carry out separate development projects in their own municipalities and working communities.

Similarly the In Defence of Youth Work Team explore how storytelling and writing are valid methods of enquiry, methods of research, where "writing no longer merely 'captures' reality, it helps 'construct' it" (Bolton 2010: 84). It is the very act of countering the dominant discourse, of challenging the prevailing attitudes, what Gramsci called 'hegemony'; that the telling and sharing of stories becomes a radical transformative act, and youth workers become Gramsci's 'organic intellectuals'. Naomi and David also propose that it is the Large group that offers the most effective arena in which to examine race, gender and other dynamics. Only this visceral experience opens students up to their own thinking and personal positions/beliefs and understandings and engages them in challenging the conditionings that are embedded in our psyche.

A return to and from Curriculum

It (youth work) is seemingly naive, romantic, anti-intellectual and metaphysical, to say the least; a simplistic, pseudo-philosophical, incomplete mix of existential, phenomenological, Buberian and other metaphysical ideas! (Baizerman,1989 p 1)

Perhaps a little harsh, but there is an important difference between saying our practice is a 'bricolage', a conscious, spontaneous, fusion of multiple influences and perspectives) and it being a confusing, inconsistent, made-up-as-we-go-along practice - a collection of tricks and ideas that sound good (Seal & Frost, 2014).

As I note in the thresholds chapter, Writers within the reading lists for youth work training programmes, certainly within the UK draw on critical and post-critical theorists in their examination of culture, ideology and the state with countervailing influence of postmodern and post structural. Sociological, phenomenological and existential thinkers are influential with an emphasis on the development of agency, encounter and mutual meaning making. Humanistic psychology (Maslow, 1968, 1970) is another influence. However, as constantly stated, these ideas are not fixed, and often not even common

As articulated in the 'Key Concepts' chapter, an idea that seems to have wide resonance is that of youth work as an educational endeavour, and the relevance of the practice of informal education, one that 'involves relationships with young people, developed via purposeful and accidental conversation, shared experiences and fun. The workers main task is to 'support the development of a child/youth through integration of formal and non-formal education in a development context', as colleagues in Estonia say. They expand on this saying that youth work may have some main principles and methods, such as voluntary participation, self-realization in youth work - 'educative, empowering, participatory, expressive and inclusive'.

However, they recognise that each of these terms is contested in itself, but positively conclude that we need to bring these debates into our classrooms, saying 'interpretations of 'educative, empowering, participatory, expressive and inclusive' might be similar and/or different, but youth work training and research at universities should enable and support future youth workers, researchers and youth policy makers to think critically, analyse, compare and debate on the topic'.

However, in giving attempts to do this we are returned to the contradiction of trying to teach informal education within the highly structured and formal environment of higher education. Positively several authors face this head on, such as the team from Glyndwyr who acknowledge the challenges of teaching youth work in formal education setting, whilst trying to adopt the transformative learning (Mezirow, 1990) practices associated with youth work, particularly those of power. They make valiant attempt to make assessment and feedback 'reach higher levels of thinking as equal partners in the process of knowledge construction'. Similarly, Piret shows how we can use experiential and adventure education to re-create non-formal learning within University programmes.

Eeva introduces theoretical models aimed at describing and understanding the different phenomena that everyday youth work brings to bear in supporting the development of youth identity. She also recognises the complexity of identity in a post-modern/post structural world and advocates that work should continue to be based on group activities and on promoting the adolescents' personal agency. Young people need a safe environment in which to explore and test their identity.

In the UK youth work has historically placed an emphasis on finding unity between those groups who were pathologised, and there was much emphasis on the formation of counter hegemonies through allegiances to black, women's and LGBT movements, often coined as 'anti-oppressive prac-

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tice' However, as I have written several times, while identity politics may give a temporary illusion of partial solidarity, such approaches run the risk of becoming factional and retreatist, and in their polarised oppositional politics that emphasises the binaries, ironically re-inscribing mainstream views of the oppressed. As Crenshaw (1991) argued, '*The problem with identity politics is not that it fails to transcend difference … but rather the opposite- that it frequently conflates or ignores intragroup differences*' (p. 1242).

Concurrently, identity politics does not acknowledge identity situatedness (hooks, 1994, Harris et al, (2017) also identify that it has decreasing resonance with young people. As such anti-oppressive practice is in danger of 'riding roughshod over their subjectivities in the name of being critical' (Seal & Harris, 2016, p29).However this does not mean that we should not see as central to youth work the challenging of oppressions, it is what alliances are most contingent to do this.

Perhaps, in the end, curriculum should not be the focus of your pedagogic practice. There is a danger that we will just fill our courses with all the new ideas that come along. As I say in my chapter we should perhaps move from privileging what we think youth and community work practitioners should know, which is never ending, will change and cannot always be anticipated, to what practitioners should be. To this end some authors in the book turned towards reflective practice and threshold concepts/ praxes.

Critical Reflective practice, pedagogical practitioners and threshold praxes

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As I have noted before, reflective practice is seemingly ubiquitous in most people professions (Finlay:2008) including youth work, yet it has sustained heavy criticism for lack of precision (Eraut, 2004) that it is unachievable (Moon, 1999), particularly reflection in action (Ekebergh, 2006), that it is individually focused (Solomonn, 1987), ignores context (Boud and Walker, 1998) and is atheoretical and apolitical (Smyth, 1989). It has also come under criticism in the youth work field for becoming technocratic and something people know they have to do, or say they do (Trelfa, 2003, 2013, 2014), rather than something they are. Yet it remains a bandwagon that we are, understandably, reluctant to jump off (Loughran, 2000).

Positively authors in this volume recognise this contestation and give nuanced account of how reflective practice is used and developed. Piret explores how experiential education is "learning by doing with reflection and facilitation" (Priest & Gass 2005, 17) using a combination of Dewey's "learning by doing" model and Lewin`s reflection model and shows how facilitator or leader could interrupt (Beard 2009) and affect the learning and reflection processes. Most impressively it reconstructs risk as being essential and an important component of, whereas in the UK it is associated with an increasingly defensive and regressive practice.

Newman discuss how this is informed by concepts and practices such as intersectionality, critical pedagogy, threshold concepts/praxes and the use of self-disclosure as a pedagogic tool. They call for a students' expectations to be acknowledged, problematised and disrupted with a view to developing what has come to be known as 'The Pedagogic Practitioner'. Trelfa (2014) calls for a re-articulation of the reflective practitioner, as something one needs to be, not just do, and this dovetails with our aspiration to go beyond producing practitioners who just know how to '*traverse the shifting landscape and associated demand of modern youth and community work',* (one of the aims of our aforementioned validation) and embrace a dynamic, evolving view of what it is to be a youth and community worker. They need to be able to identify and re-identify themselves in the shifting conceptual terrain of youth

and community work in late modernity, *'with a de-centred identity politics, a critical project in crisis and retreat, and a neo-liberal hegemony in the ascendancy'* (Seal & Harris, 2016 p132).

Any canon of knowledge needs to incorporate, or at least take account of, new thinking – many of these trends mentioned have only really emerged, or have shifted fundamentally, in my own lifetime. Concurrently youth and community workers, and their educators, retain a desire to create meaning and authenticity in their lives, and in the young people and communities with which they work, that 'honours the past, questions the present, and looks to the future' (Seal, 2016). Therefore, we need to go beyond the five dimensions of critical reflective practice, as established by Finlay (2008).

Finlay proposes five overlapping variants of reflexivity with critical self-reflection at the core: introspection; intersubjective reflection; mutual collaboration; social critique; and ironic deconstruction. Finlay (2008) rightly points out that most reflection covers the first level, the probing of personal emotions and meaning, and this is true of youth and community work, as Trelfa (2014) indicates. There is a need for 'intersubjective reflection', which focuses on the 'relational context, on the emergent, negotiated nature of practice encounters' (Finlay, 2008) and also for 'mutual collaboration', engaging participants, in a 'reflective conversation' (Ghaye & Lillyman, 2014) that takes account of wider political and social contexts, including institutional, student/ tutor and student/ student power relations.

We need to work at a sixth level, beyond social critique and ironic deconstruction: a commitment to developing an active dialectical epistemology and pedagogy, with reflection at a philosophical level that contests, seeks out, and is an active contributor to paradigm shifts, being mindful of how this affects our praxis and pedagogic practice. We need to move from thinking of youth workers as being critical reflective practitioners to being pedagogical ones.

Some of the authors, particularly in the UK have chosen to use the idea of threshold concepts to structure their degrees. I note in my chapter that threshold concepts were appealing for three reasons. Firstly, they shared the privileging of the ontological (what a youth worker should be) over the epistemological (what they should know). Secondly, they shared our concern to develop youth work's praxis and our courses pedagogical practices. Thirdly, their characteristics seems to help articulate and dovetail with youth work emphasis on the transformative. Both I and the Hull team articulate different visions of what these threshold concepts could be, and how they could be used.

However, the term 'concept' is problematic. There is an epistemological conflation, seeing knowledge base as an accumulation of the fundamental *ideas* within a discipline makes it artificially fixed. Barradell (2011) notes that this is a mistake for educators and assessors, because it means we focus on people's understanding of certain delineated *ideas*, rather than their abilities e.g. that people understand how to play tennis, without necessarily being able to play it, or in our case being able to apply ideas to their work, but not put them into practice, or develop new ideas.

Barradell (2011) uses the term threshold abilities, the ability to conceptualize, but also to actualize that concept in the real world (Dummett:1994 Bramndon:1995). However, as Barradell (2011) notes, it is hard to reduce concepts to just abilities, and, conversely, abilities are more than concepts. I can do something without necessarily understanding how. I can also do something that brings in more *ideas* than those learned but may or may not be able to articulate them. A car mechanic can fix my car without necessarily understanding the workings of the industrial combustion engine. A really good mechanic may also be able to fix the car when their training and manual runs out of options and may or may not know why this worked. We end up with a dualism of ideas and abilities where the relationship between them is not obvious. Also, while threshold abilities may get past the problem

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of making knowledge bounded, it still does not seem to allow the cannon to evolve or explain how it does. Perhaps the use of the term concept is not helpful.

Alternatively, using the notion of praxes, where conceptualisation and abstraction needs to be embodied, enacted and realised, and then re-conceptualised, may be a way through. Freire (1968, 1972) defines praxis as action. However, this is not to privilege action, he sees praxis as a simultaneous synthesis of 'word and work'. We are not bound in our praxes in terms of knowledge, or the practice associated with it, but in the commitment to praxis, which entail honoring our historical practice and knowledge bases, but also subjecting them to interrogation and challenge, and allowing them to evolve. The adoption of praxes over concepts also addresses one of the other concerns with threshold concepts, that of whether they need to have all of the characteristics, and if so, in what balance. (Baradell: 2013). Praxes will have all of them at some point in their evolution, and may have several, such as being troublesome or transformative, a number of times and in different ways.

Changing and Evolving Practice

Stemming from the above, is could be argued that we should not teach the different practices that practitioners inhabit, instead concentrating on the praxis abilities to change to what every context they are thrown into. However, it seems prudent to give an account of the different ways that practitioners are creating new Praxes, and several chapters do this very effectively. In 2015, Viljandi Culture Academy was the first university to implement compulsory entrepreneurship education in all fields of study. At Newman most workers ten years ago went into local authority, or voluntary sectors agencies, only 5% into private enterprise or to set up their own projects and companies - now that figure is 25% and growing and we have yet to respond, or give accounts of the different challenges and praxes that this necessitates. Anita and Piret also give accounts of transferability of skills the other way round whereby adventure and outdoor education encourage eentrepreneurial learning, strengthening positive attitudes towards self-employment through developing the skills of dealing with attitudes, risks and uncertainty. This will enhance the entrepreneurial capabilities of the future youth workers, which in turn will have an impact on young people's entrepreneurial learning.

The Professional Identities of Youth Workers and Youth Work Educators

Lack of theory in the youth work literature 'reflects both a dominant anti-intellectualism within youth work and a reluctance to analyse, rather than just record, practice. Without a core theory based on real life experiences of practitioners there has been no base to which these acquisitions can be fixed. (Jeffs and Smith: 1990)

Another debate within the book was around professional identities. Asa and Lars chapter which examines how youth workers are constructed, and construct themselves, as underdogs will no doubt have resonance. As Tanja notes, the identity of youth workers contested within a plethora of professional communities that work, supposedly for the benefit of adolescents and together with them. Jeffs and Smith note a tone of intellectualism and anti-university sentiment that often plays out with students. I have written about this phenomenon elsewhere

(There is) a common myth that we favour those who can 'write assignments', but can't necessarily 'do the work', and that good 'on the ground' practitioners do not always get through. I do not dispute that many experienced practitioners, particularly those who did not have a good first experience

of education, struggle, initially, to do academic work in a way that those who have been through education successfully before do not. However, once the experienced workers gain their academic confidence, they start to shine. Those who can write, but not do, are the ones who flounder. Those who do best can do both practical and academic work. More to the point, when they combine reflection on practice and theory, as Gilmore(1991) notes, both academic work and practice improve.

Some of this is a reaction to universities which are not set up for working class students – a sense of unease that both is a reaction to and a product of the dominant hegemonic discourse of who belongs in Higher Education. Taking this wider, Youth Work lecturers in academia often reflect this sense of unease, of not fitting. In the UK it is exclusively taught in New Universities, lecturers often do not have doctorates, are precarious in terms of stability of the course and until recently, did not write and research. There are no professors of youth work in the UK.

Tanja notes that a professional identity is 'formed and regenerated and can be reconstructed several times during one's career and path of professional growth '. Most youth work lecturers I have met are 'second career academics' and this causes a tension. Some colleagues talk about being 'Pracademics' and I have used that term myself. Sometimes I use that term positively in that I wish to break down the academic/ practice divide and question who creates knowledge and disseminates it – a position re-inscribed several times in this book. However, I also recognise that I have used it defensively. Sometimes against student accusations that I am no longer a practitioner and therefore what I say to them is not relevant. 'I am still a practitioner' I will say, although that practice will often be minimal and at a distance - how else could I do my day job as a lecturer. I also use it sometimes defensively with other academics, implying that they 'cannot understand' what I am often not articulating that well to them, or when I am using insufficient academic rigor in my work.

Perhaps we need to create space, which a degree course has the potential to do, to develop a counter hegemony, to develop an alliance between workers and youth work academics, so that we can create the theory that matches the realities, or potential realities of workers and young people. For too long has research been seen as something that other academics do - we need to do it ourselves. While impactful we perhaps need to see moving to a degree qualifications allows students have to engage in 'real' research. Many start off seeing this as irrelevant - but go on to see that it is a vital part of our work, the building of a community of practice, and that what they have to say is to be shared, rather than just see by a few tutors. Most importantly we need to involve practitioners, and young people, and help them see that knowledge creation is something we can, and should, all engage in.

If we fail to generate theory in action, and move towards a unity of praxis where theory and practice are synthesised, we give way to anti-intellectual times which emphasise 'doing' at the expense of 'thinking'; we react to the symptoms rather than root causes of injustice – and leave the structures of discrimination intact – (Ledwith 2007: 10)

Furthermore, it is one of our essential roles to encourage this in others, to see academia as something for all, and to develop the next generation of organic intellectuals.

Where do we go from here?

In some ways this book has thrown up more questions than it has answers, and in most ways this is a good thing. There is certainly more work to be done. Most countries do not have dedicated recognised programmes in higher education for youth work, indeed most countries do not have a profession that is distinctly recognisable as Youth Work. While there are benefits to this in that you can create a

counter hegemony free of state interference that lack of a statutory basis also means you can be cut and disappear. Positively while this has happened in the UK there are shots of hope and talk about putting youth work back on a statutory footing.

We also recognise that this book is partial. It largely draws on the experience of those European countries that have a tradition of youth work teaching in universities, the UK, Estonia and Finland. although other European voices are heard, it is by no means all. Also, while we do look towards the rest of the world, we miss out on the global south which is a serious omission that was a result of how the book was funded. It is also somewhat ironic given that many of the things, and in particular Paulo Freire are from the Global south. However, one has to start somewhere, and we hope that this is start of a debate that will go on, not least of all in our university classrooms.

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THIS BOOK EXPLORED THE TENSIONS, CONNECTIONS, CONTINUITIES AND CONTRADICTIONS of teaching youth work in higher education. It does not intend to create a common vision or voice but to allow the multiplicity of visions to be heard. Similarly, while we intend that the book has some authority, presenting a multitude of perspectives in pedagogical thinking based on thorough research and tested approaches, it is not authoritative, nor does it intend to be. However, we hope that the book can serve as a point of reflection for one's own work and 'illuminate' practice.

CENTRALLY EXPLORED IS THE TENSION OF TEACHING YOUTH WORK, WHICH IS INHERENTLY spontaneous, organic, democratic and barrier breaking, and offers a counter to more formal education that has often failed young people in universities, which are formal, rule bound, elitist and with distinct hierarchies that often reinforce multiple hegemonies. Other tensions include that of defining and locating youth work, the contested terrain of teaching it, and its curriculum. We explore the degree to which youth work and youth work education has and should change as societal and governmental views and polices change. We see youth work as an ever-evolving practice, rooted in a dynamic, dialectical view of knowledge creation, and praxis that entails reflection upon the world and a commitment to act at its injustices.

FINDING COMMON TERMINOLOGY AND CONCEPTUAL FRAMEWORK WAS AT TIMES DIFFICULT. The contested centricity of critical pedagogy, while central in the UK, its Marxist roots and associations make it tainted in post-Soviet countries. In turn concepts such as social inclusion and exclusion and integration have different negative associations in the UK. In common we found a commitment to social justice, social change, and to taking an approach rooted in young people's experiential understandings of the world. Another thread running through this book is the importance of community and collectivism, contrasted with the individual and individualism underpinned by a belief that the individual flourishes best through the collective, but that the collective should not be sovereign over the individual.

AGAIN CONTESTED, DEVELOPING CULTURALLY COMPETENT YOUTH WORK WAS ONE OF THE central planks of many countries' educational approaches. In common was that youth work educators should enable youth workers to continue privileging the tapping into and building on indigenous ways of knowing, and enabling communities and young people to explore, articulate and have legitimised their understanding of their own cultures. We also conclude that rather than a focus on curriculum, we should perhaps move from privileging what we think youth and community work practitioners should know, to what practitioners should be: pedagogical practitioners.