

CO-CREATING YOUTH SPACES

A practice based guide
for youth facilitators



The Commonwealth
Youth Programme



Co-Creating Youth Spaces: A Practice Based Guide for Youth Facilitators

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Printed and published by the Commonwealth Secretariat.

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Co-Creating Youth Spaces

A Practice Based Guide for Youth Facilitators



The Commonwealth
Youth Programme



नेहरु युवा केन्द्र संगठन
World's Largest Youth Network



Co-Creating Youth Spaces: A Practice Based Guide for Youth Facilitators is a guidebook that brings to life a Commonwealth Youth Programme (CYP) vision for supporting the transformation of youth work cultures in youth club contexts through field-based learning. How do young people and adults work together to strengthen sustained youth clubs that are continually responsive to young people's needs and rights? Which skills do youth club facilitators require to make this possible? How do these field experiments link to the broader goals of the Commonwealth of professionalising youth work?

It is with this vision and questions that the CYP Asia Centre initiated the Co-Shared Youth Club Pilot in partnership with the Chandigarh Union Territory (U.T.), India, wing of the Nehru Yuva Kendra Sangathan (NYKS), an autonomous youth club implementation organisation under the Ministry of Youth Affairs and Sports, Government of India, known to be the largest grassroots youth network of its kind in the world, and Pravah, a leading youth worker training organisation based in New Delhi, India, whose philosophy, together with CYP's, drives this guidebook.

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Acknowledgements

Our heartfelt thanks to the core youth club members, Sandeep, Chanderketu, Hamid Ali, Pawan Sharma, Bhanu Kumar, Krishan Kumar, Santosh Kumar, Satpal, Rahul and Shivam of the Nehru Yuva Kendra Sangathan (NYKS) Dhanas Youth and Sports Club for having made this pilot possible. We appreciate their insights and direction as the youth club was formed, and their enthusiasm in making the collective work. We not only learnt from them, but had fun with them, and their joy in the process played an important role in keeping the pilot going. We are particularly thankful to Sandeep and Chanderketu who worked as peer youth workers along with our team and guided us all in forming relevant spaces for the young people of Colony 5, subsequently, Dhanas.

Thank you to Mr JS Kooner, the then Zonal Director, Nehru Yuva Kendra Sangathan, State of Haryana, India, for his unstinting support and encouragement in implementing the pilot, and Mr. JP Malik, the then Zonal Director, the State of Punjab and Chandigarh Union Territory, India, Mr. GS Bajwa and Mr. DN Sharma, District Youth Coordinators of the Punjab and Chandigarh Union Territory for co-operating so well during the pilot.

We are also indebted to the host of District Youth Coordinators of the Punjab and Haryana Zonal NYKS offices for providing inputs and insights through the various CYP- led consultations on their real life experiences and challenges in implementing youth clubs, and for shaping the pilot. The support provided by all at the NYKS headquarters in Delhi is also greatly appreciated.

We are also thankful to Gaurav Gaur for participating in the project in the initial phase of the pilot and to Priyanka Pahwa and Rashmi Kumari, students at the Centre for Social Work, Panjab University, Chandigarh, India, for volunteering during the implementation of the pilot.

Thank you too to Katherine Ellis, Director, Youth Affairs Division, Commonwealth Secretariat, London, Aminul Islam Khan, the then Acting Regional Director, Commonwealth Youth Programme, Asia Centre, and Layne Robinson, Programme Officer, Youth Affairs Division, Commonwealth Secretariat, London, for providing support in making the pilot and the guide a reality.

A special thank you to Pravah, Delhi, for participating in this effort with the Commonwealth Youth Programme, and for forging a partnership that has created a synthesised philosophy and model for a new brand of youth clubs.

Finally, thank you to all others who contributed towards the pilot.

Youth Work Education and Training Unit Team

Commonwealth Youth Programme, Asia Centre.

March 2014.

WHAT

SKILLS

DO

YOUTH

CLUB

FACILITATORS

REQUIRE?

Introduction

This guidebook brings to life a Commonwealth Youth Programme (CYP) vision for supporting the transformation of youth work cultures in youth club contexts. How do young people and adults work together to strengthen sustained youth clubs that are continually responsive to young people's needs and rights? Which skills do youth club facilitators require to make this possible? How do these field experiments link to the broader goals of the Commonwealth of professionalising youth work?

It is with this vision and questions that the CYP Asia Centre initiated the Co-Shared Youth Club Pilot in partnership with the Chandigarh Union Territory (UT), India, wing of the Nehru Yuva Kendra Sangathan (NYKS), an autonomous youth club implementation organisation under the Ministry of Youth Affairs and Sports, Government of India, known to be the largest grassroots youth network of its kind in the world, and Pravah, a leading youth worker training organisation based in New Delhi, India, whose philosophy, together with CYP's, drives this guidebook.

Not Just Another Guidebook

This is not just another guidebook. Other than providing youth club facilitators with the tools and guidance for implementing a meaningful youth club process, the guide is also a rich compilation of the actual experiences of the youth club members and facilitators, both adults and peers, during the process of forming, running and sustaining the club. The tools and techniques were constantly renegotiated in a space whose priorities and focus was ever-shifting in the small and big changes occurring in the young people's lives. The stories of these shifts and re-negotiations are an important component of the process as the stories themselves determined the way forward for the club.

The process became a dynamic engagement of adult facilitators and young people designing, revising and implementing together, to transform a traditional youth club into an organic, self-renewing space determined by the exigencies of young people's lives and experiences and guided subtly along the way by adult support where it was sought or required.

A Boy's Club, a Gender Focus

From the outset, it is necessary to highlight that this was a boy's club whose name was the *Colony 5 (subsequently Dhanas) NYKS Youth and Sports Club*. But it was a boy's club where the gender dimension was continually discussed, and ways and means of transforming the space to make it more relevant to young women in the

community was deliberated and experimented with. Perhaps the discussions on gender became strong because the team of youth facilitators working with the boys were mostly women, which highlighted the disparity even more.

Efforts to bring young women into the system sometimes worked, and sometimes didn't. The process often celebrated its victories such as when girls began coming in and taking their own initiatives and shaping the vision of the club, but also often had to deal with its own challenges, when participation of both girls and boys lagged, and the core team had to struggle just to keep themselves, let alone members, motivated.

Perseverance and Relevance

All in all, the experiment taught us some lessons; that success lies in perseverance and relevance and that youth clubs can indeed be integral spaces for young people struggling to forge their individual and collective identities. This was particularly so in the marginalised context of the youth club we worked with.

The Context

In the Colony 5 (subsequently Dhanas) youth club, where the experiment was initially begun, the young men not only had their own individual struggles with identity, well-being, self-confidence and employment, but they were also continually collectively negotiating their spaces in the city of Chandigarh in India to which their families had migrated in search of jobs and a better quality of life. Here, they often felt strangers coming from other regions in India, and their language and culture often set them apart from the dominantly urban mainstream cultures and habits of Chandigarh. The youth club, for these young people, became a safe space where they could discuss their individual and collective dilemmas, and build self-confidence and skills to negotiate with the world outside.

During the pilot, the young people also went through a critical transition in their lives; that of being relocated to a set of Government-built flats in Dhanas, a location removed from their familiar surroundings and sources of livelihood, further alienating them and making their challenges greater. Parents and young people were unable to run their habitual small businesses and shops, and there were further struggles with adjusting to the new place, negotiating transport, and access to workplaces.

In this context, how did the youth club help? How were the young people able to keep themselves motivated? Did their immediate struggles contradict with those of running the youth club, or was the youth club and this collective identity an integral part of helping them resolve their struggles during the transition? If so, how? We hope this process will tell you about a youth club experiment that has journeyed with young people through their real life challenges.

A Practical Guide

We also hope this documentation of the pilot, and the series of tools and techniques, will support youth facilitators who are themselves experimenting with ways of working successfully with young people in different settings. It has been designed to be as user-friendly as possible with sections dedicated to setting the foundations for the youth facilitator, and to outlining practical tools and techniques. The entire book is interspersed at relevant points with stories from the field which function to demonstrate real life challenges, and sometimes, solutions, of implementing the youth club. We hope these stories would be of as much value as the tools in helping youth facilitators guide their way through implementing the guidebook in their own contexts.

About the Guidebook

This guidebook is divided into three parts.

Part 1: Setting the Foundation

Chapters that lay the basis of this book such as introducing its context, its philosophy, the models that lay the ground of the sessions incorporated in the book and the processes that underlie the establishment of the youth club.

Part 2: A Refresher for the Youth Facilitator

Primarily self-run exercises that emerge from the experiences of the pilot and have been found to be critical for the youth facilitator for their own preparation in establishing the youth club.

Part 3: Engaging Young People

Sessions that the youth facilitator can run with youth club members to help them establish and sustain the youth club. Though these are presented in an order, the youth facilitator can decide on the sessions and sequence as they best fit a given context. These sessions are primarily for a group of 12-15 members at a time facilitated by one youth facilitator.

Each session in Engaging Young People includes an introductory section with the following information:

- **Why should I use this session?**
Sets up the purpose of the session in the beginning of each session.
- **What can I hope to gain out of this session?**
Outlines the objectives for each session defined for the youth facilitator.
- **How do I run this session?**
Provides clear step-by-step guidance for the facilitator.
- **Time required**
Provided as an approximate.
- **Resources**
Specific requirements needed to run the session.

Each instructional part of the session is then divided into the Walker's Cycle (see Section 1.3):

- Mind jog
- Personal connection
- Information exchange
- Information application
- Real world connection.

Some sessions include:

- Stories and/or notes from the field that highlight the real experiences of the youth club pilot in relation to the session.

PART 1:

SETTING THE FOUNDATION

This section will look at the overall layout of the guidebook and the foundational principles, philosophies and models that inform the contents. This section is critical for obtaining a thorough foundation that will help the youth facilitator review his or her own skills in Part 2, and then go on to the implementation sessions in Part 3.

1.1 The Youth Club as a 5th Space

In a world where meaning making has become increasingly difficult, where adults do not know all the rules of the new game, where prediction and control of the future is becoming difficult, there is a need to empower the young to navigate through this. But we cannot empower anyone, they have to empower themselves. All we can do is to create a context and a space that facilitates such an empowering process.

Unfortunately, the world is owned and run by adults. For most spaces occupied by young people, the rules have been created by adults and they are expected to follow these without questioning them. We believe that as a society, traditionally we have 'legitimised' four spaces for young people - that of family, friends, livelihoods/ education and leisure/lifestyle (which includes sports, religion and recreation). Then, on the margins, there is a 5th space¹ where young people relate to society. In development discourse, this is increasingly being referred to as the space of active citizenship. However, active citizenship has started to be associated almost solely with social action and volunteering.

We argue that the 5th Space must be repositioned as a space that focuses as much on the self-transformation of youth as it does on transforming society through them. It must be a space that builds on the aspects of understanding the self, developing meaningful relationships and impacting society – all of which are critical to youth development. While impacting society, they impact themselves, and if facilitated properly, these experiences lead to **heightened self-awareness, enhanced leadership skills and informed stances on social issues.**

Our experience has shown that a thriving 5th Space is a critical element for the all-round development of youth. The skills learnt here are indeed the life skills that can help them to successfully navigate other spheres of their lives, such as the family, friends, work and leisure. **The 5th Space has potential to make a positive impact on all the other spaces and society.**



¹ *Ocean in A Drop - Inside Out Youth Leadership* by Ashraf Patel, Kamini Prakash, Meenu Venkateswaran and Arjun Shekhar (Delhi, Sage Publications, 2013) a collective project of Pravah, ComMutiny the Youth Collective and Oxfam India.

This guidebook is for youth facilitators who grapple each day to help young people create such spaces for themselves. Each created space is unique because it caters to young people's individual experiences of identity, thought and understanding.

In the NYKS club whose members we worked with, we focused on co-creating an empowering 5th space with the youth, enabling their journey from self to society. As they changed the world around them, we also encouraged them to observe and reflect on how the world seeps into them and changes them in turn.

The guiding principles in establishing a 5th Space²

- **Ownership is the key**

Ownership is not given, it has to be taken. It comes from putting in your own brick when the building is being constructed. Therefore, it is imperative to engage in dialogue with young people to decide what to do together in the youth club. This co-creation of the agenda of the youth club goes a long way in giving them a sense of belonging and they begin to refer to it as 'my space'.

Other ways of building ownerships is to allow self-expression, democratic decision-making, developing shared goals and common rewards and consequences and, of course, creating a common culture of learning together.³

- **Co-leading the space**

It has been found that though young people are wary of adult governance, and scatter at the first sign of being 'bossed around', they do welcome light facilitation and nudges in the right direction. Moreover, there are times when young people are unable to take leadership roles due to lack of experience, capability, or due to existing conflicts among them. In such instances, an external, *unbiased* facilitator can support by providing guidance and aiding conflict resolution. It works best if young people and the youth facilitator/s create a co-led space. A good youth facilitator lets things self-organise as far as possible by encouraging conversations among young people themselves, and stirs things up with light interventions when young people are avoiding constructive confrontation.

- **Taking young people from what they know to what they don't**

Young people need to move from what they are familiar with to spaces they are not, rather than the other way around. Starting with a focus on self and then moving to their immediate group and onwards to society is usually a better route to take than straight immersion into societal issues. *Action is taken to learn first about the self and then the world and vice versa.*

² Ocean in a Drop - Inside Out Youth Leadership , p. 89.

³ Refer to section 1.7 for details.

Self-reflection facilitates personal transformation which is a critical first step leading to social transformation. Personal transformation changes the way young people perceive social change and conflict, and its resolutions.

- **Learning from acting in the world**

We believe experiences help young people to learn better than books alone. Youth citizenship action may not change much immediately in the world outside, but it has the potential for changing a young person from within. This emphasises a combined process of reflection and action, a process we call '*Refl- action*' (see Section 1.4).

Chanderketu, a youth club member was part of a survey conducted after the colony rehabilitation to Dhanas. After collecting the data, he reflected on his experience and realised that he used to resort to raising issues and do nothing else about it. After being challenged with the question, 'What will you do about it?' there was a shift within him where he realised that if he was deeply concerned with an issue then he needed to take steps in resolving that problem. As a result, he identified follow-up action for his problem of terrace water leakage with the need to bring neighbors together to file a complaint in the Municipal Corporation as they were all impacted by the leakage.

- **A space that is empathic and healing**

In a 5th Space, individual feelings of all young people are valued. The culture of the youth club needs to inculcate trust, give them space and provide a non-judgemental environment. The group should be able to sense each other's feelings and empathize, search, confront and co-heal. Everyone should be encouraged to take 100 percent responsibility to resolve conflict situations. To help them learn how to relate better to each other, the youth club needs to ensure opportunities for emotional release and connecting.

- **A space that nurtures critical thinking**

Youth facilitator, in a 5th Space, needs to go beyond the surface into the depth to recognise the 'social context in which individuals operate and respond'.⁴ This would entail critically thinking about the interconnected role of politics, the economy and culture that shapes young people's experiences.⁵ Such a 'conscientisation' approach uses consciousness-raising for community education aiming to assist young people to explore the reasons for their political, social and economic disadvantages and powerlessness. This encourages young people to consider their own

4 Commonwealth Youth Programme, Diploma in Youth Development Work, Module 3, *Principles and Practices in Youth Development Work*, (Commonwealth Secretariat, 2007), p. 42.

5 This is rooted in Paulo's Freire's conscientisation model, Diploma in Youth Development Work, Module 3, page 65.

situation and problems in a broader context that requires both intellectual and emotional maturity which will lead to constructive, non-violent ways to create socially and politically enabling spaces.

The Commonwealth's youth development material says that 'bringing young people together to explore these issues will help them to see how their problems relate to the social context in which they live and enable creating collective solutions to these problems'.⁶ However, we need to be wary of young people's own tendencies to oppress those with less power which would require the youth facilitator to push within the space to reflectively avoid such tendencies of social forces and look for win-win solutions for all stakeholders.

- **Valuing the here and now**

We are always preparing the young for a life of adulthood. The youth club needs to be designed for balancing the long term with the present. Young people have emotions, needs, desires, and aspirations emanating from their immediate context in the 'here and now'.

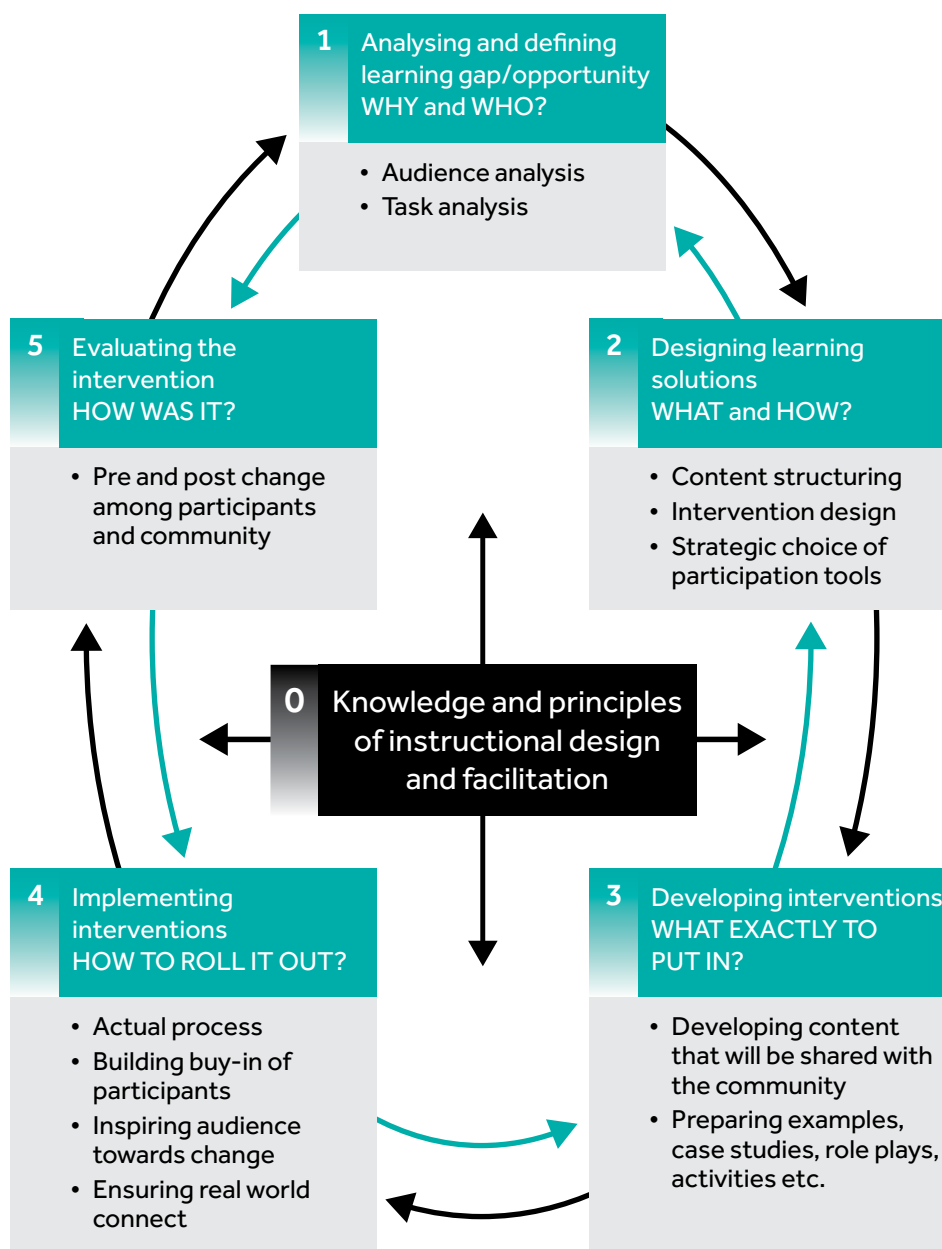
Sometimes, when we work in the community, we begin to take ourselves too seriously. In the here and now, youth are looking for fun as much as making an impact. It has also been **found that fun is one of the most effective ways of learning** because it releases feelings that are critical for real learning rather than engaging in a mere intellectual exercise. And, if you want young people to join your club in large numbers, then make sure that you include a lot of fun and inspire everyone to spread joy.

- **Organic renewal of the space**

In order to keep the vibrancy of the space, constant nourishment in the form of new leadership emerging within the youth club is critical. Like a seed that has all the genetic coding required to produce a new plant, the space should be encoded with the ability to infuse all the new people who come in with a will to take ownership and charge of the space. So that when the founders move on, the space should have the ability to reinvent itself organically in the spirit and the principles of the 5th space.

1.2 The ADDIE Model

The ADDIE Model is a way of approaching any goal to be achieved. It is suggested that youth facilitators use this model to design sessions.⁷ Also, it enables the club members to look deeper into community reality and design and implement holistic interventions that make real impact on the participants.



⁷ Many of the sessions incorporated in this guidebook have been developed by Pravah and Vyaktitva in their work with young workers using the ADDIE Model. Pravah runs a training programme, *Big Ticket: Training in Instructional Design and Facilitation* that explains the ADDIE and other instructional design frameworks.

0. At the core of the ADDIE Model are the adult learning principles of instructional design and facilitation

Some of these are:

- i. learners learn better through experience,
- ii. learners need to be able to see the big picture at all times,
- iii. learners need to take ownership of their own learning,
- iv. learning is a process and not an event, and
- v. challenge is an important motivator for learning.

1. Analysis [Why? and Who?]

This step helped us to analyse the task at hand, and understand our audience. It facilitated us to gather all necessary information about them and enabled us to write the objectives of the task.

2. Design [What? and How?]

We designed the curriculum and each of the sessions in this phase. We prioritised learning content and designed the methodology to be adopted for the programme.

3. Develop [What specifically should be included?]

This step was about developing the course-ware, such as examples, case studies, and identifying relevant films etc. that have been used in various sessions.

4. Implementation [How will it be rolled out?]

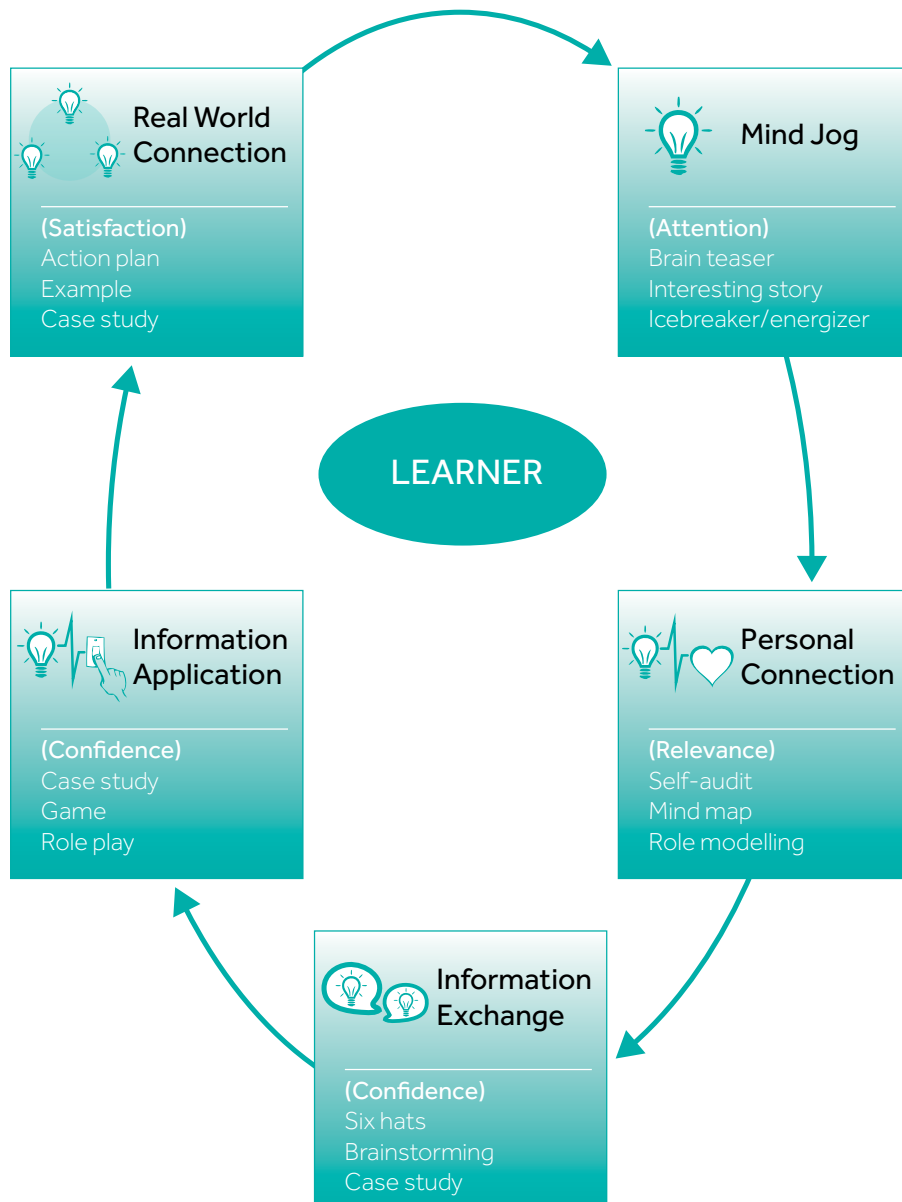
This refers to the actual delivery of the learning content to ensure that the young people continue to be active collaborators in the change-making process.

5. Evaluation [How was it?]

You need to evaluate, in terms of pre-defined parameters, the impact of the intervention. What were the learnings of the initiative? For example: What were the shifts in ownership through time among young people in the club? Has there been positive movement in their ability to deal with conflicts?

1.3 The Walker's Cycle

We have used Donna E Walker's 'Learning Cycle' to design each of the sessions. This five-stage session flow ensures that the learning impact of each session is maximised by understanding that learners have different ways of learning such as through observation, experimentation, and reflection. Therefore, the different activities in each session (case studies, games, puzzles) cater to different aspects of learning. The Walker's Cycle (Session Learning Wheel) is depicted below⁸.



8 Adapted from Donna E. Walker's Learning Cycle



Mind Jog

We start by gaining the attention of the participants. It also helps to start the session on a positive note and arouse curiosity about the issue the session relates to. Mind jogs need to be short and crisp, and lead into the topic.



Personal Connection

This step helps to bring out the 'what's in it for me' connection and prepares the participants for absorbing new knowledge. The exercises used at this stage try to make the session relevant to the learner's real world 'as is'.



Information Exchange

The focus of this stage is to build new knowledge, facilitate exchange of information between and among the participants and deduce some key concepts through discussion and presentation to supplement participants' information. In this stage, the youth facilitator allows the participants to come up with concepts instead of downloading it for them, and allows peer discussion and learning. The youth facilitator needs to concentrate on refining and building on participants' inputs.



Information Application

The purpose of this stage is to build the confidence in the participants about new knowledge by applying the key concepts they have learnt to realistic scenarios. This reconfirms the learnings of the previous stages and facilitates the acknowledgement that there is more than one perspective to an issue. This stage also seeks to add fresh insights into the concepts and apply skills to real life situations without taking too many risks.

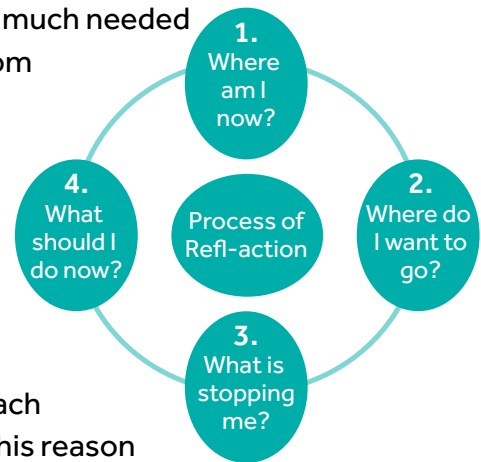


Real World Connection

The activities in this stage seek to elicit personal learnings and satisfy the participants that new knowledge will lead to better performance/impact. The design of this stage enables participants to connect personal learnings to the real world, as the youth facilitator helps them set up clear performance-oriented goals, which are also specific, measurable and realistic. In this way, both the youth facilitator and the participants get a chance to informally assess how effective the participants' learnings have been.

1.4 The Refl-active Framework

The action in the real world gives a young person much needed fodder for reflection, and opportunity to learn from mistakes. However, it is important to realise that reflection must precede and succeed action. Action without thinking first is like shooting an arrow without a target, and reflection without action is like looking at a target without a bow and arrow at hand. Reflection and action go together and enable young people to learn more about self, develop effective relationships with each other and impact the larger community. It is for this reason that 'refl-action'⁹ is seen as a critical process in establishing a youth club.



The process of Refl-action utilises four critical questions. Reflection on these four questions allows individuals to come up with an individual plan within the larger journey of self to society.

The four questions focus on:

1. What is the existing reality of an individual?
2. Where does he/she want to go?
3. What are the anticipated challenges? and,
4. What are the possible actions that can be undertaken individually?

Concrete actions can be determined on the basis of this reflection.

For the youth facilitator, it is also a framework for mentoring and monitoring individual members' movement on the journey they have begun. In other words, once a plan has been made, it is a road map with key learning milestones that becomes the basis of conversation between the facilitator and the club member. The milestones are markers of progress for both the young person and the facilitator.

In this guidebook, this framework is shared to not only facilitate youth, but to also enable you to 'refl-act' on your own journey of setting up and sustaining a youth club.

9 The Ocean in a Drop. *Inside-out Youth Leadership*, p.100.

Notes from the Field



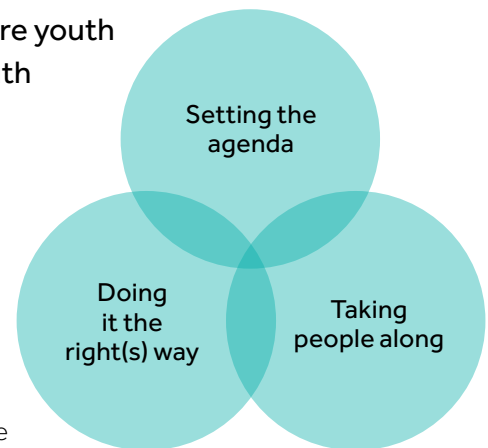
Seema, a member of the youth club, wanted to use creativity as a means to reach out to the community. Responding to the four questions, she identified that she was currently pursuing her education, but tend to stay at home when she returned from college. She dreamt of painting and sharing her dreams through it. In order to pursue her dreams she came up with a plan for an activity to be organised within her community – a painting competition that was taken up as a club activity organised for all adolescents and youth in the colony. For the group members, organising this painting competition became a goal they wanted to achieve. They used the four questions to determine what needed to be done concretely to make it happen. After the completion of the event, members went back to reflect on individual successes and challenges experienced while organising the painting event to help them identify areas of improvement in the processes for future application such as: to set up committees in advance and define responsibilities for its members, to target the audience specified in advance and mobilise community members one week in advance so that there is better participation.



1.5 Processes for Setting up a Youth Club

Youth clubs are generally seen as spaces to nurture youth leadership. The processes needed to set up a youth club could be classified under:

- a. setting the agenda;
- b. taking people along; and
- c. doing it the right(s) way.



Setting the Agenda

This is a step for establishing the purpose and catering to the needs of the members of the club. It involves pursuing a dialogue among facilitators and young people to identify a fully-owned vision for the club. This is achieved by building young people's capacity to analyse their social and personal reality and co-creating strategies and goals together with them.

Taking People Along

As a youth facilitator, you are required to create ownership of the process and content of the club with all its members, and encourage and convince those outside to join. Forming a new group and building cohesiveness among the group requires sensitivity to the dynamics among individuals and among groups of individuals. This will involve, among other things, the recognition of, and engaging with, issues of individual capabilities in relation to group objectives, dynamics created by sex, religion, caste and race, and ways of doing things joyfully. Young people need to be brought together while celebrating their diversity.

Doing it the Right(s) Way

This requires a recognition of a set of common values and human rights principles (refer to Section 3.7) based on dialogue and discussion with young people. Facilitators also need to follow ethical practice.

In establishing a youth club in the real world, these three processes occur simultaneously. In many situations, youth facilitator may proceed with setting the agenda as the first step and thus begin with identifying the needs of the members. However, they may realise that bringing the members together to form a cohesive group is a pre-requisite as was the experience in the pilot in Chandigarh, India.

Notes from the Field



In the pilot, the initial sessions began with a focus on setting the agenda, but in a couple of weeks it was realised that the club cannot get established unless the members are brought together to build cohesiveness among them and, therefore, the focus shifted to taking people along. The learning from this experience is that it is at the discretion of the youth facilitator to determine the order of the various processes that are the best in a given context.



1.6 The Competencies of a Youth Facilitator

While the previous section looked at what the youth facilitator needs to know about the broad process of setting up a youth club, this section will look at the competencies that are required to implement this process. You will bring in existing competencies to the process, and also develop new competencies as you work with young people. Here's a list of basic competencies that are usually required to facilitate a sustainable youth club.

Competency 1: Ensuring Professional Care

Working to build a 5th space and support young people's journey from self to society requires you to work with young people in a 'facilitative' way. Whether you are a peer youth facilitator or an adult, your engagement with young people is that of a professional facilitator, not of a curer, such as a nurse, or of a representative, such as a lawyer. Youth facilitators work with young people, *so that they represent themselves, and empower themselves*. You, as a youth facilitator, do not do it for them.

What, then, does it then mean to provide professional care? How can you retain your professional boundaries as you facilitate young people on this journey which can often lead to dealing with issues that are emotional to young people? This requires maintaining a balance in your engagement with young people. Therefore, as much as you build trust with young people and work at an individual level, you need to set boundaries and maintain a level of detachment. As the Commonwealth Youth Programme notes, 'Our work [with young people] is 'associative'; we have a professional association, [rather than a 'relationship'] with our clients.'¹⁰ This is a critical feature of your relationship with young people that needs to be understood before embarking on the self-to-society journey.

Competency 2: Ethical Youth Facilitation

Professional care is based on a set of ethical standards that the youth facilitator may have signed up to in his/her place of work or through membership in a professional youth facilitators' association. Ethics refer to standards of behaviour with young people. Some ethical considerations may include *duty of care* where youth facilitators make sure young people are not exposed to harm or injury during youth

¹⁰ Belton, B. *Professional Youth Work, a Concept and Strategies*, Commonwealth Youth Programme, Asia Centre, 2012, p 15. (available online).

club implementation, *transparency with young people*, which requires constant information exchange on youth club management and planning, and *confidentiality* in dealing with young people's personal issues.¹¹

Competency 3: Ability to Socially and Politically Educate Young People

In creating a 5th space where you support young people to empower themselves, you need to help youth locate their work in the social context in which they live and work. How are young people's lives affected by society, the economy and the natural environment? As a first step, social education refers to bringing members together so that deeper relationships are formed. Building interpersonal relationships refers to building the young person's ability to develop effective relationships and manage group processes. The facilitator needs to be able to build competencies that deal with respect, appreciation, etc.

Social education has been described at the Commonwealth as 'the intellectual and personal means to interact and develop in the social context.'¹² It is the ability of a youth facilitator to make young people aware of themselves in relation to society. It helps young people build positive, constructive relationships with others, contribute to society, as well as take from society.

This social education in turn facilitates political education: How do youth facilitators enable young people to analyse and understand broader implications of their group dynamics and the social economic world at large? Youth facilitators need to be able to work with young people to support their *autonomy*; which is to help them make informed decisions by *themselves, without being forced to do so*, and help them to take *responsibility* for their decisions. Youth facilitators also need to support young people to work in democratic, consultative ways, enhance their ability to represent themselves in all arenas in which they participate, such as family, community, educational institutes, the nation and the world, and become full citizens.

Competency 4: Create 'Expectations' in Young People

To make a co-shared 5th Space possible, you need to be able to constantly create positivity and expectation in young people. You need to enhance young people's motivation to work towards their own self-improvement and the improvement of society. Expectation can be built in young people in various ways. Youth facilitators need to have the ability to promote locally relevant role models, avoid actions (in themselves and others in contact with youth) that create negative stereotypes of individual young people or groups of young people, reward excellence¹³ and generally encourage ambitious, yet realistic, goal-setting based on young people's competencies and aspirations.

11 Belton, B. *Establishing a Professional Youth Worker Association: A 12-Step Guide and More*, Commonwealth Youth Programme, Asia Centre, p 26 (available online).

12 Davies and Gibson, *The Social Education of the Adolescent*, 1967, quoted in *Professional Youth Work*, p 16.

13 See Plan of Action for Youth Empowerment, Commonwealth Youth Programme, 2007-2015.

Competency 5: Exercising Professional Judgement

A professional judgement is an opinion based on evidence¹⁴. When a judgement is based on evidence, youth facilitators are able to avoid prejudice and favouritism. In order to be able to professionally judge a particular circumstance a youth facilitator faces, he or she needs to be able to assess the following:

1. What evidence do I have in order to make an unbiased decision here?
2. Are any personal biases about the young people involved influencing my decision?
3. Are other kinds of social or personal prejudices influencing me?¹⁵
If so, how do I overcome these?

Competency 6: Ability to Integrate a Rights-Based Approach to Youth Facilitation

Youth club spaces are youth collectives where young people may engage in order to realise their human rights. A rights-based approach to youth work is based on the principles of human rights set out in international, national or local human rights instruments. The most frequently used global example is the Universal Declaration of Human Rights (UDHR). The United Nations Convention on the Rights of the Child (UNCRC) is also an important instrument in engaging with young people. All the rights set out in the UDHR, UNCRC and other instruments have to apply equally to all young people.

Youth facilitators need to understand human rights principles to enable rights-based work. You need especially to be able to locate human rights principles in local concepts and practices, and in local human rights instruments to avoid the perception that human rights is an 'alien' concept. In India, a good example of a local human rights instrument is the Right to Information Act, and national human rights principles are built into the Constitution of India.

The core human rights principles youth facilitators need to be aware of are:

Universality:

human rights are for all people;

Indivisibility:

human rights are indivisible and interdependent; if you take one right away, it affects all other rights;

Participation:

the foundation of realising rights elaborated in the section below;

Accountability:

duty bearers can be officially held accountable if these rights are not met;

¹⁴ *Professional Youth Work*, p 19.

¹⁵ This may be supported by self-administration of exercises such as 'stereotypes' and 'me and my groups.'

Transparency:

requires governments and other stakeholders to be open about processes related to upholding and not violating human rights;

Non-Discrimination:

as human rights apply to all people, irrespective of class, caste, creed or race.

The competency requires an awareness of the role of duty bearers (such as the State and family) and rights-holders (citizens including young people). This competency also requires awareness around the fact that stakeholders have both rights and responsibilities. While rights entail those set out in human rights instruments, responsibilities are two-fold; the State and other duty bearers are responsible to protect young people's rights, and ensure they are not violated. Other stakeholders, including young people, also have a responsibility to protect the rights of others, including, in this context, those of all youth club members.

Competency 7: Enhancing Young People's Participation

Youth facilitators should have the ability to ensure young people's participation¹⁶ in decisions that affect their lives while working in a youth club context. The youth facilitator needs 'to be able to listen to, and be taught about the wants and needs of young people by young people'¹⁷. This competency requires them to view young people as knowledge-bearers of their own experiences, and integrate this knowledge in planning with young people.

This critical human right informs the realisation of other rights and is central to creating responsive youth clubs. Youth facilitators need to understand the nature of young people's participation and create institutional cultures within youth club implementing agencies, and within the youth club, to enhance a culture of participation. Where a culture of participation exists, young people would have autonomy, and yet work productively with adults to realise the objectives of the club.

Competency 8: Enhancing Self-Realisation and Expression

Young people aspire to discover their identities more than anything else at this stage of their development. This journey is more than just an inward search of self. 'All learning is ultimately about Self, including subjects. If you cannot relate Maths to yourself then, you haven't learnt it at all'¹⁸. Youth facilitators need to have an ability to self-reflect and go deeper within, as well as encourage young people to undertake such processes. The competencies that encourage self-awareness, high self-esteem, the ability to learn, self-expression and making lifestyle choices are essential when working with young people. The facilitator is required to help in connecting external experiences with the inner self of a young person.

16 You may refer to the Commonwealth Secretariat *Toolkits on Youth Participation Books 1-4* available on the web at http://secretariat.thecommonwealth.org/Document/152816/154211/162033/youth_participation_toolkits/

17 *Professional Youth Work*, p 22.

18 Dinesh Singh, Vice Chancellor of University of Delhi, India quoted in *The Ocean in a Drop. Inside-out Youth Leadership*, p 91.

Competency 9: Ability to Encourage Young People to Impact Society

The processes of social action (building relationships, developing leadership skills etc.) are as important as the *outcomes* of social action (social change). In order to support young people to impact society, youth facilitators need to have the competencies to build in young people the ability not only to recognise elements of a system enabling a deeper analysis of community issues (see Competency 3) but also to apply this skill in designing appropriate interventions and implementing the intervention as active members of the community¹⁹. The social change in turn has the ability to bring about personal change within young people. The youth facilitator needs to be able to nurture this process.

¹⁹ Sessions such as community action planning help young people create impactful interventions.

PART 2:

A REFRESHER FOR THE YOUTH FACILITATOR

This section focuses on building competencies in you as a youth facilitator. It is predominantly a self-run part of the guidebook where you can examine your own skills and identify the necessary competencies to establish youth club as a space which members feel is their own, which responds to their needs and provides opportunity to meaningfully engage with each other and their society.

2.1 How to Formulate a Purpose for the Youth Club

Why should I use this exercise?

This exercise will help you understand how to establish a purpose for the club. The purpose of a group can be established by focusing on: a) a group's capabilities, b) a group's passion, and c) a community's unfulfilled needs. The purpose will emerge from synergising the three and will help group members plan what they want to do within the youth club.

You will need to envision what the youth club is going to look like and what the young people plan to do together.

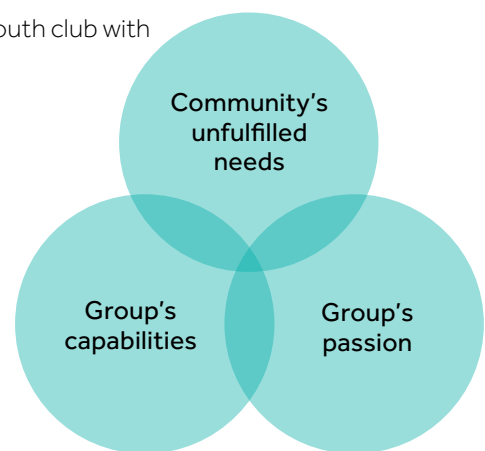
What can I hope to gain out of this exercise?

This exercise will enable you to co-create the vision of the youth club with young people and create ownership of the youth club process among its members.

How do I envision...

The Group's Passion?

It is important to initiate a dialogue and identify the passions of the young people coming together to form the youth club. This passion will determine the motivation that will bring them together.



The Group's Capabilities?

Young people bring in different kinds of capabilities in terms of skills and knowledge such as ability to lead, ability to communicate and motivate others, diligence, creative abilities, and so on. These capabilities define what the group can do together and what it needs to develop further if it wants to work towards its purpose.

The Group's Needs?

Every youth group has a set of needs, such as education, sanitation, health services, etc. If a youth club aims at



working towards social change, then it needs to identify the critical needs of the group, which are often the needs of their community. Usually, a community mapping exercise helps find information that enables you to formulate the purpose of the club.

Notes from the Field



During the pilot, the community mapping exercise made members realise that livelihood and education were strong needs for young people in the community. In a conversation amongst members, these two needs matched with two of the identified passions of the members. While young people were willing to work on enhancing their capabilities, they discovered that they did not have access to information and lacked resources to develop their skills to obtain employment. From this exercise emerged their purpose to create a youth club that allows the development of soft skills so that they can work towards obtaining fulfilling employment in the future.



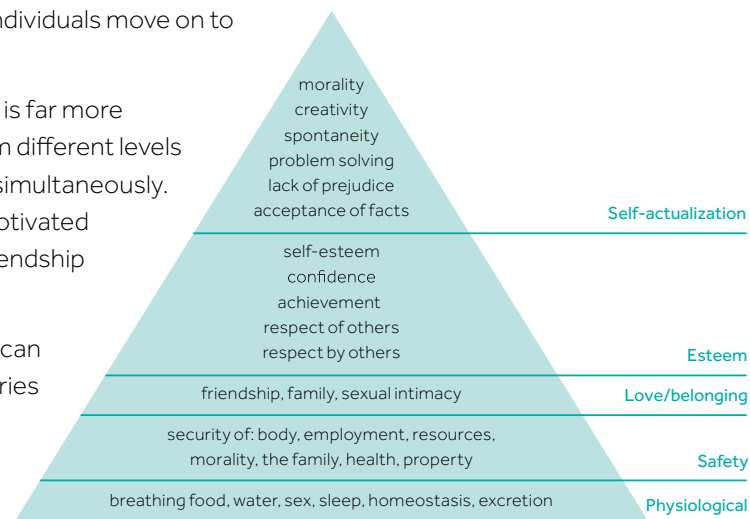
Maslow's Needs Hierarchy²⁰

According to Maslow, human beings have different levels of needs.

In Maslow's theory, physiological needs are fundamental needs that need to be met before individuals move on to fulfil 'higher' levels of needs.

However, in reality, the human mind is far more complex. Different motivations from different levels of the Maslow's pyramid can occur simultaneously. For example, an individual can be motivated by the need for livelihood and for friendship simultaneously.

As an example, the following needs can be classified under different categories in relation to Maslow's hierarchy²¹. You can interact with different group members to identify their needs.



Physiological needs	Safety and security	Love and belongingness	Self-esteem	Self-actualisation
Food and water	Ownership and safety of property	Love from parents, friends and community	Appreciation from the community, friends and family for the good work	Opportunity to grow and reach for your potential
Sleep	Job/livelihood	Someone with whom feelings and emotions can be shared openly	Respect from people	Availability of platforms to express feelings openly
Physical intimacy/sexual contact	Safe environment at home and outside	Opportunity to participate and work on issues of the community	A say in important matters of life	Knowledge of happenings around the world and the community
House	Protection of family and community	Close friends	Time for entertainment and recreational activities	Time and opportunity during the day for creative activities
	People to rely on/trust	Healthy relationships with people of the community	Confidence in your own abilities	To know what is right and wrong
			Awareness of human rights	Inspiration to do good work

²⁰ Abraham Maslow was a leading humanistic psychologist. He created the classification of needs underlying human well-being in relation to their ability to self-actualise.

²¹ You can use the inventory to identify unfulfilled needs of both individual and community and also add in other identified needs.

2.2 What Strategies Do I Use as a Youth Facilitator?

To nurture a youth club as a 5th space, a youth facilitator is required to be able to get a group to work together with high energy and cohesion. Facilitation, then, is a critical role you will play. In order to examine the effectiveness of facilitation, you can use the IGNITE model which caters to all aspects of facilitation.

IGNITE is an acronym for:

I: Inspiring participants

Your ability to engage and keep the interest of the participants through examples and verbal and non-verbal communication.

G: Group atmosphere

The way you deal with differences within the group.

N: Not controlling

Balance you maintain in guiding young people without controlling them.

I: Involving participants

How well you involve all the participants in group processes.

T: Time optimising

Your ability to manage time, to keep to the schedules and also to be flexible when needed.

E: Effective learning

How you are able to provide clarity to the participants with respect to the purpose of a session, and your ability to enable cross-learning within the group.

Use the self-assessment inventory below to see what kind of youth facilitator you are. *There are no right or wrong answers.* Be truthful. After you are done, compare notes with another accomplished facilitator.

Answer the following questions carefully to reflect on your facilitation style.

Inspiring

1. In order to get the attention of the participants, I usually...

.....

.....

2. In order to build ownership for learning in participants, I usually...

.....

.....

3. I make participants realise the relevance of the session by...

.....

.....

4. In order to generate interest and energise participants, I usually...

.....

.....

Group Atmosphere

5. When there is a conflict, or difference of opinion in the group, I usually...

.....

.....

6. When group members are excessively polite and unwilling to confront one another, I usually...

.....

.....

7. When there is a group attack on one individual, I usually...

.....

.....

8. When someone in the group becomes upset, I usually...

.....

.....

9. When someone comes in late, I usually...

.....

.....

Not Controlling

10. When a discussion is moving towards interesting and relevant areas, though unplanned, I usually...

.....

.....

11. I let go when...

.....

.....

12. If somebody in the group challenges me...

.....

.....

13. When participants ask me for answers, I usually...

.....

.....

14. When a participant is setting her/his action plan in a particular area and I have some great ideas that can help her/him, I usually...

.....

.....

Involving Participants

15. In order to involve participants, I normally...

16. When the group is silent, I usually...

17. When someone talks too much, I usually...

18. When an individual in the group is silent for a long period of time, I usually...

19. In order to check understanding, I normally...

Time Optimising

20. In case the discussions are moving towards irrelevant areas or questions, I usually...

21. I review my progress vs. time allocated to a session by...

22. In case some sessions go beyond the planned time, I usually...

23. Normally my estimates of time to be taken for an exercise/session are...

Effective Learning

24. When starting the day/session, the first thing that I share with the participants is...

25. The key points I keep in mind while structuring my session are...

26. In order to further explain the bullets on slides, I usually...

27. When people are giving points, I usually...

28. When I end a session or day, I usually...

2.3 How Well Do I Listen and Respond?

Why should I use this exercise?

Active listening is an important skill when working in groups. We sometimes make decisions without really listening to others. The listener's dilemma refers to the power of the human mind which can process 600 words a minute while a sender can send only 150 words a minute.

Listening has four steps: receiving, attending, understanding and responding. Active listening requires concentration on what is being said without judgement. It requires empathy as well as confirmation that you have understood through paraphrasing what the speaker has just said.

Active listening is crucial for you as a youth facilitator. Understanding and responding to your groups will add trust and cooperation. Run this session with your peer groups and get feedback on your facilitation, and more importantly, listening skills. Self-administer this exercise to help you to identify the predominant mode of responding for yourself and amongst members of the club. The ideal order of responding is: a) empathy (being able to get into another's shoes) b) searching (constantly asking questions) c) confrontation (asking critical questions) and d) advising (sharing what can be done).

This order of responding is referred to as the ESCA model.

The ESCA model will help build an understanding around active listening, and therefore build better listening behaviour as well as highlight the value of listening among your peers and your youth groups.

What can I hope to gain out of the exercise?

At the end of the exercise, you will be able to:

1. Demonstrate active listening behaviour.
2. Apply the ESCA model in listening to your peers.
3. Use effective questioning techniques and skills.

There are no right or wrong responses, and the first responses are vital.

Response-style exercise

This exercise contains a series of ten statements that is hypothetically made by your peers. Besides each are four responses. Select the response that you would be likely to make if you were responding to that person face-to-face. Remember, this is the first response statement you're making. Subsequently, you may go on to have a longer dialogue, but this inventory focuses just on your first response.

For each of the ten statements, you have three points to assign, giving them to one or more of the alternate responses. Here is a typical statement and its four responses.

Example statement

As a senior member of the group, I was asked to supervise the new members. It's been three months and by now I'm quite sure that one of these fellows seems more interested in his own needs and personal interests than he is in working on our youth club goals and standards.

Responses

- a. Why do you think he is putting his own needs ahead of the youth club?
- b. Maybe you haven't spent enough time communicating your club's goals and standards.
- c. I think you should tell this team member how you feel and at the same time get him to express his views on the situation.
- d. Supervising such a person can be quite difficult.

You may assign your three points to indicate your response style as follows:

- If you agree fully with one of the responses (for example, response **b.**) and do not like any of the others, then give all the three points to this selection. In this case, your entry on the answer sheet will look like the one shown on the right.

a.	0
b.	3
c.	0
d.	0
- If you agree with two responses, one a little more than the other, then give two points to your first preference and one point to your second preference. In this case, your entry on the answer sheet will look like the one shown at the right.

a.	0
b.	2
c.	0
d.	1
- If you agree with three of the four responses equally well, you can assign one point to each of them. In this case, your entry on the answer sheet will look like the one shown at the right.

a.	1
b.	1
c.	0
d.	1

To summarise, you must assign three points between each set of four responses. You can follow any of the patterns discussed. Fill in a zero for any response that receives no points. *Select the response that you are most likely to make.*

Exercise

1. **I think my performance is good but I am not so sure about what my club's leader expects of me. I haven't been told how I'm doing and I don't know what has been planned for me. I don't know where I am going. I wish I knew where I stood.**

- a. That's a fair expectation. Everybody needs feedback on their performance and some direction to their careers.
- b. If you gave it a little thought, you'd realise that the key thing is to put in your best performance and not focus on your career. Your leader will take care of that.
- c. What has been your performance rating in the last two years?
- d. Why have you waited for so long to tell somebody? You should have discussed your concern with the leader long ago.

a.

b.

c.

d.

2. **It happens every time my new senior appears in the youth group. He just takes over and orders me around in front of everyone. He keeps questioning me on every little thing as if I am not responsible enough. I have been with this youth group for two years and he still keeps telling me what to do and how to do it. I get confused and upset. What can I do?**

- a. I know. Being corrected in front of everyone can be quite upsetting.
- b. Why are you getting so upset? If you make a mistake you should expect to be corrected.
- c. How long has this been going on?
- d. You should discuss it with the same senior or report it to the leader.

a.

b.

c.

d.

3. **Even though I have been working for two years, I sometimes feel that I should start studying once again and get a higher professional degree. But then I will lose my seniority in the club. I really don't know whether it is worth it.**

- a. The experience you gain while working is more valuable and useful than getting a professional degree.
- b. What kind of a degree do you have in mind? What would you like to study further?
- c. You could do both – work in the day and take up some part time course in the evening.
- d. I can understand your confusion, it's a pretty tough decision to make.

a.

b.

c.

d.

4. I had kept my eye on that position for a very long time; I've been working hard for it. I know I could do the job. And now I find that this new member is coming in to take up that place. I'm feeling very upset and let down. I could prove myself if I had the chance. Well, if that's what the leadership thinks of me, I know when I am not wanted.

- a. Maybe your qualifications don't compare with those of the new member.
- b. Did you speak to your senior members or leader about it?
- c. I would make sure the leadership knows your views and let them know your interest in advance.
- d. You feel like giving up when the leadership ignores your hard work and hires from outside.

a.

b.

c.

d.

5. I have been working in this youth club for the last one year. I have been doing the same thing day in and day out. I am beginning to feel very bored with my work. There is nothing exciting, different or challenging.

- a. One year is not so much. One should spend at least two years with a youth club to get to know it well.
- b. I agree, it does get monotonous sometimes.
- c. It's not a very old youth club in the community right? Were you part of the transition team? How long has it been since this youth club was stabilised?
- d. You should try to make some small continuous improvements in your own area of work.

a.

b.

c.

d.

6. I don't know what I am going to do. I'm making all kinds of mistakes and I know my senior leader is getting agitated with me. He's already reprimanded me twice this week. And he was very harsh about it.

- a. Why do you think you make so many mistakes?
- b. Why don't you tell your supervisor how you feel?
- c. You must be pretty disturbed, especially if you don't know what is behind the mistakes.
- d. Perhaps your leader has good reason to be agitated with you.

a.

b.

c.

d.

7. My senior leader has advised me to strongly consider the opportunity to shift to another position in the youth club. But I am worried and am not so sure whether I want to do this. At the same time I don't want to offend him.

- a. I wouldn't let anybody push me into making my decision.
- b. It's quite a difficult decision to make especially if the other position is very different.
- c. Why are you not keen on shifting to the new position?
- d. You should stay with your position and tell your leader firmly that you will not shift.

a.

b.

c.

d.

- 8. I don't know what I am going to do? I have been working late for three months now. I thought I'd get a break this month but two members left so it's going to be late again. I don't think it's fair at all.**

- a. Sounds like you feel you're being taken advantage of.
- b. If I were you, I'd discuss it with the senior club members. You should tell them how you feel.
- c. If you didn't act like such a diffident person, you would have stood up to your leader by now.
- d. What is the basis of long assignments?

a.

b.

c.

d.

- 9. The fact is, I'm in the wrong position. I've hesitated leaving for a long time because I have spent three years doing this type of work. But I think I would be much happier if I leave this club behind and enter this other completely different position - even though I will be starting at the bottom of the ladder.**

- a. You really should stay in the position you have since you don't know what you're getting into if you change positions.
- b. To change fields after spending three years doing one kind of work is a big decision - am sure it's not easy for you to make.
- c. Why are you so afraid of challenges?
- d. What is it that appeals to you in this other position?

a.

b.

c.

d.

- 10. It's happened again! I was describing my problem to my senior leader, and she starts staring out of the window. She doesn't seem to be really listening to me because she asks me to repeat. I feel she's just superficially giving me the time to state my problems - actually it's her way of merely side-stepping the issue and postponing the flash point.**

- a. You should stop talking when you feel she is not listening to you. That way she'll start paying attention to you.
- b. You can't expect her to listen to every problem you have. You should learn to solve your own problems.
- c. What kind of problems do you talk to her about?
- d. It feels strange when someone asks you for your problems, you pour them out and they don't listen.

a.

b.

c.

d.

The responses need to be transferred into the answer matrix in **Annex I**. Add the column score to identify your scores for ESCA (details given in the beginning). Your scores indicate your responding style pattern.

Remember, ideal responding style is:

1. empathising with the person
2. searching for details
3. confronting if needed and
4. advising, which is ideally co-advising, to allow the person in his/her decision-making process.

Reflect on your responding style.

In order to help you to examine your own responding style, seek support from two of your peers. Identify two peers to work with you on this.

Ask one of them to share a conflict situation that he/she is experiencing. Listen and respond to what he/ she is sharing. Invite the other peer to use the listening-responding skills observation sheet in **Annex II** to assess your listening and responding style and indicate which behaviours are reflected, and which are not. On the basis of the feedback from your peers plan your areas of work.

2.4 Identifying My Learning Style

Why should I use this exercise?

We are constantly absorbing information from our surroundings. How we use this continual stream of information to change our daily or long-term behaviour is called 'learning'. As individuals, we differ in the way in which we assimilate information and use it to our benefit.

You can use this session to explore the way you learn, and you can also implement it with your youth club members. It will help you to discover your own learning style as well as subsequently help you understand how different youth club members learn, and so make it easier for you to engage in the learning process with them.

What can I hope to gain out of this exercise?

At the end of the session, you will be able to:

1. Identify your own preferred learning style.
2. Identify different learning styles of youth club members.

Activity

Reflect on a recent skill that you have learnt. Write down what the skill was and how it was learnt. Now, fill the inventory below.

Learning Style Inventory

The Learning Style Inventory describes the way you learn and how you deal with ideas and day-to-day situations in your life.

We all know that people learn in different ways but this inventory will help you understand what your learning style can mean to you:

Instructions

In the table 'The Learning Style Inventory', you will be asked to complete 12 sentences. Each has four endings.

Rank the endings for each sentence according to how well you think each one fits with how you would go about learning something new.

Then, using the spaces provided, *rank '4' for the sentence ending that describes how you learn best, down to '1' for the sentence ending that seems least like the way you learn.*

Example of a completed sentence set:

When I learn...

I am happy **4**

I am fast **1**

I am logical **2**

I am careful **3**

Remember

4 = most like you

3 = second most like you

2 = third most like you

1 = least like you

Remember you are ranking across - not down.

Note for the youth facilitator:

You can use the Learning Style Inventory with youth club members in order to help them understand their own strengths and weaknesses as learners. It measures how much one relies on four different learning modes that are part of a four-stage cycle of learning. Different learners start at different places in this cycle. Effective learning uses each stage. You can better understand what you tend to prefer in a learning context by looking at the shape of your own profile in relation to the four learning modes.

The Learning Style Inventory

	Sentence	Column 1	Rank	Column 2	Rank	Column 3	Rank	Column 4	Rank
1.	When I learn...	I like to deal with my feelings		I like to watch and listen		I like to think about ideas		I like to be doing things	
2.	I learn best when...	I trust my hunches and feelings		I listen and watch carefully		I rely on logical thinking		I work hard to get things done	
3.	When I am learning...	I have strong feelings and reactions		I am quiet and reserved		I tend to reason things out		I am responsible about things	
4.	I learn by...	feeling		watching		thinking		doing	
5.	When I learn...	I am open to new experiences		I look at all sides of the issues		I like to analyse things, breaking them down into their parts		I like to try things out	
6.	When I am learning...	I am an intuitive person		I am an observing person		I am a logical person		I am an active person	
7.	I learn best from...	personal relationships		observation		rational theories		A chance to try out and practice	
8.	When I learn...	I feel personally involved in things		I take my time before acting		I like ideas and theories		I like to see results from my work	
9.	I learn best when...	I rely on my feelings		I rely on my observations		I rely on my ideas		I can try things out for myself	
10.	When I am learning...	I am an accepting person		I am a reserved person		I am a rational person		I am a responsible person	
11.	When I learn...	I get involved		I like to observe		I evaluate things		I like to be active	
12.	I learn best when...	I am receptive and open minded		I am careful		I analyse ideas		I am practical	
Total scores		Total column 1		Total column 2		Total column 3		Total column 4	

The cycle of learning

The four columns that you have just added up relate to the four stages in the cycle of learning from experience. There are four learning modes in this cycle: Concrete Experience (CE), Reflective Observation (RO), Abstract Conceptualisation (AC) and Active Experimentation (AE). Enter the total scores from each column:

Col 1 (CE): Col 2(RO): Col 3 (AC): Col 4 (AE):

In the diagram below, put a dot on each of the lines to correspond with your CE, RO, AC and AE scores. Then connect the dots with a line so that you get a 'kite-like shape'. The shape and placement of this kite will show you which learning modes you prefer most and which you prefer least.



Your learning preference is for the style towards which your kite is more skewed.

There are four kinds of learning styles:

Active Experimentation refers to doing, testing out ideas, and applying information in new areas. For example, a person who learns to use a mobile by actually using it rather than observing or reading its manual.

Concrete Experience refers to a learning technique which is related to feelings, experiencing and sensing.

Abstract Conceptualisation refers to thinking and analysing, building on previous knowledge, developing theories and new perspectives.

Reflective Observation refers to learning by watching and observing others.

Go back to the skill that you wrote earlier and see if your kite is reflected in that experience. Think of your usual ways of learning something new, such as a new skill, and see whether your kite holds true in those situations.

Remember: We use all the learning styles but may have preference for a particular one and will typically lean towards that style. Different learners start at different places in the cycle. To become a better learner, we should strive for strengthening and using styles that we do not usually use. A balanced kite (with minimal skew) will fly better.

Finally, strategise two ways in which you can cater to people with different learning styles in your youth club.

2.5 How '5th Space' is My Club?

Why should I use this exercise?

Young people need to feel that the youth club is their own space, and that it responds to their own needs and aspirations. This exercise will help you to assess whether the space enables co-creation, ownership and other 5th Space principles (see Part 1). You can visit the 5th Space website²² or refer to the publication, *Ocean in a Drop*²³ to get a deeper understanding of the 5th Space concept and examples of 5th space experiments.

What can I hope to gain out of this exercise?

At the end of the exercise, you will be able to:

1. Articulate the principles of the 5th Space.
2. Assess the position of the youth club in line with 5th Space principles.

Instructions

This exercise contains a series of eight statements. Besides each are four responses. Select the response that you most agree with, the one(s) you would be likely to make if you were responding to that person face-to-face. Remember this is the first response statement you're making. If you look at the answer sheet, you will be able to identify which responses reflect preferences for different kinds of spaces.

22 Visit www.5thspace.in for more examples and case studies.

23 *Ocean in A Drop - Inside Out Youth Leadership* by Ashraf Patel, Kamini Prakash, Meenu Venkateswaran and Arjun Shekhar (Sage Publications, Delhi 2013) a collective project of Pravah, ComMutiny the Youth Collective and Oxfam India.

5th Space Assessment

Scenario 1:

A youth club member taking a session with the members of the club needs to leave as she is getting delayed and might be unable to find transport back to her place. However, her presence is very important in order to run the session which is integral to closing the workshop.

- a. You decide to close the session because she has to go.
- b. You remind her that her presence is critical and that is why she had been booked in advance.
- c. You let her and the team figure out alternatives to find a solution.
- d. You let the member leave as she is very uncomfortable staying longer. You step in yourself to close the session. Later you take it up with her to understand her commitment to the space and its demands on her.

Scenario 2:

What happens to the club members after leaving the youth club?

- a. It is up to the member what they want to do.
- b. You ensure that the young people who are interested stay connected by giving them specific detailed projects to work on.
- c. You create a pull-in space that encourages alumni to come back and take things forward.
- d. You let them choose from a menu of options as to how they want to stay connected to the programme.

Scenario 3:

The activities and sessions in the youth club are well received. But some parents come back to you after some months and say that the impact on young people wears off within a month. The young people feel that their parents don't realise the subtle changes that have happened within them.

- a. You know that all the work in the youth club makes sense in the long run so you don't react to the parent's critical comments.
- b. You ask the young people to look at learning as a journey and ask them to put in milestones over a year that are known to the parents as well.
- c. You tell the parents that according to your plan, the workshops help to initiate a journey of bringing about a change in the youth. Young people and their parents, together, have to take it forward from there.
- d. You take in the inputs of the parents and pose it to the participants and ask them what can be done to sustain the momentum.

Scenario 4:

You need to form sub-groups in your club to work on a specific set of activities together. This is how you form your group.

- a. You let them organise themselves completely.
- b. You try to create sub-groups with diversity to bring together different experiences (identities) in each group.
- c. You create a random process of counting from one to four in front of them (All 1s, all 2s, all 3s, all 4s become the groups).
- d. You create a list of people and categorise them in advance in order to include people with similar experiences in the same sub-group.

Scenario 5:

A young person joins your youth club because her friends come in, but after the first session is over she feels she does not connect to what is happening in the space.

- a. You try and have a conversation with her, helping her understand her own values and the way they do, or do not, fit within the values set by the group.
- b. You ask the group to help her understand why the space is great for her.
- c. You inform her of the rules of the youth club and tell her that by the end of the first session she has to decide whether she wants to be a part of the group or not.
- d. You leave her alone and let her decide whether she wants to stay or leave.

Scenario 6:

A core group within the club has been created of members who will be leading and coordinating an outing for the club members. A design needs to be created, but members have never done this before.

- a. The core group is given the chance to run an already-designed plan among themselves and then reflect on the mistakes on how they could improve it.
- b. There's always a first time. The core group is given the chance to do whatever they want to do.
- c. The core group is asked to research and come back with ideas, and then take a decision together with senior representatives on the way forward.
- d. To dispel the confusion, the youth facilitator gives them instructions of how to plan the day.

Scenario 7:

A major event is coming up, and the task-list that needs to be achieved is long. Group dynamics have begun to play havoc, and the planning does not seem fun anymore. You are asked to intervene.

- a. You encourage the group to stop the process, share their deeper feelings and facilitate a dialogue about what needs to be done.
- b. You tell the group that they do not have to conduct the event if they do not want to.
- c. You take stock of the situation, divide the tasks and ask everyone to fulfil the role they have to play, whatever the consequence. The show must go on.
- d. You ask the group to volunteer for the tasks that are left to be done.

Scenario 8:

There has been a serious breach of value in the youth club. One member of the club has been found to have shared confidential conversation held within the club with an outsider. A decision has to be taken regarding the person who has committed this breach.

- a. The group takes responsibility and includes the person in the decision-making as to how to deal with the breach.
- b. Since this is a serious breach of the youth club's code of conduct, there is no scope for discussion and the person has to leave.
- c. It is okay, things like this happen. They will sort themselves out.
- d. A group of senior decision-makers are asked to convene a meeting and take a call.

The Answer Sheet

Tick your selection. Each selected response for the question is indicative of a certain type of space. Add the column responses and identify what kind of space is yours.

	P	D	H	S
Scenario: 1	B	C	A	D
Scenario: 2	B	D	A	C
Scenario: 3	C	D	A	B
Scenario: 4	D	C	A	B
Scenario: 5	C	B	H	A
Scenario: 6	D	C	B	A
Scenario: 7	C	D	B	A
Scenario: 8	B	D	C	A
Total				

What Type is Your Space?

P = Planned and Controlled

Such an organisation has complete power over their people. They have been given the power to make decisions alone, and have total authority. They are therefore very controlling. The staff and team members have little opportunity to make suggestions, even if these would be in the team's or the organisation's best interest. This leadership is incredibly efficient. Decisions are made quickly, and work gets done. The downside is that people resent being treated this way. Such an organisation is focused only on getting the job done and meeting deadlines. They are controlling and can be autocratic. They show no involvement or interest in the team's needs or well-being, just single-minded supervision of the task to be done. They follow rules rigorously, and ensure that people also follow procedures precisely. There is no space to explore new ways to solve problems and it is usually slow-paced to ensure adherence to procedures. They actively define the work and the roles required, put structures in place, plan, organise, and closely monitor and supervise the work. They also create and maintain standards for performance.

D = Democratic

The democratic/participative leaders take the input of others into account. They listen to, and consider, their team's ideas in the belief that 'more heads are better than one', but reserve the right to make the final decision. They encourage creativity and participation, and team members are often highly engaged in projects and decision-making. This style is very beneficial when team working is essential, and when quality is more important than efficiency.

H = Hands Off

The laissez-faire organisational structure gives team members lots of autonomy and allows people to work on their own. This French phrase means 'let do' or 'leave it be', it describes leaders who give their team almost complete freedom to do their work and set their own deadlines. They will provide support with resources and advice, if necessary, but otherwise don't get very involved. In fact, this style is associated with leaders who don't really lead at all.

S = 5th Space

A 5th Space organisation wants to transform their team and organisation. They have integrity and embody high ethical and moral standards; and take a value-based and highly participatory approach to their leadership. Inspirational and highly visible, they create and 'sell' a shared vision of the future, set clear goals and motivate people towards them. They communicate well with their team and understand the importance of the relationship between leaders and followers. They tend to focus on the bigger picture rather than the details. Such an organisation is also focused on organising, supporting, and developing the people on their teams. They treat

everyone on the team equally. They're friendly and approachable, pay attention to the welfare of everyone in the group, and make themselves available whenever team members need help or advice, operating with an 'open door' policy. This is a highly participatory style and tends to encourage good teamwork and creative collaboration.

Reflect using the refl-active framework (Section 1.4) to identify what you can do to build a 5th Space youth club.

PART 3:

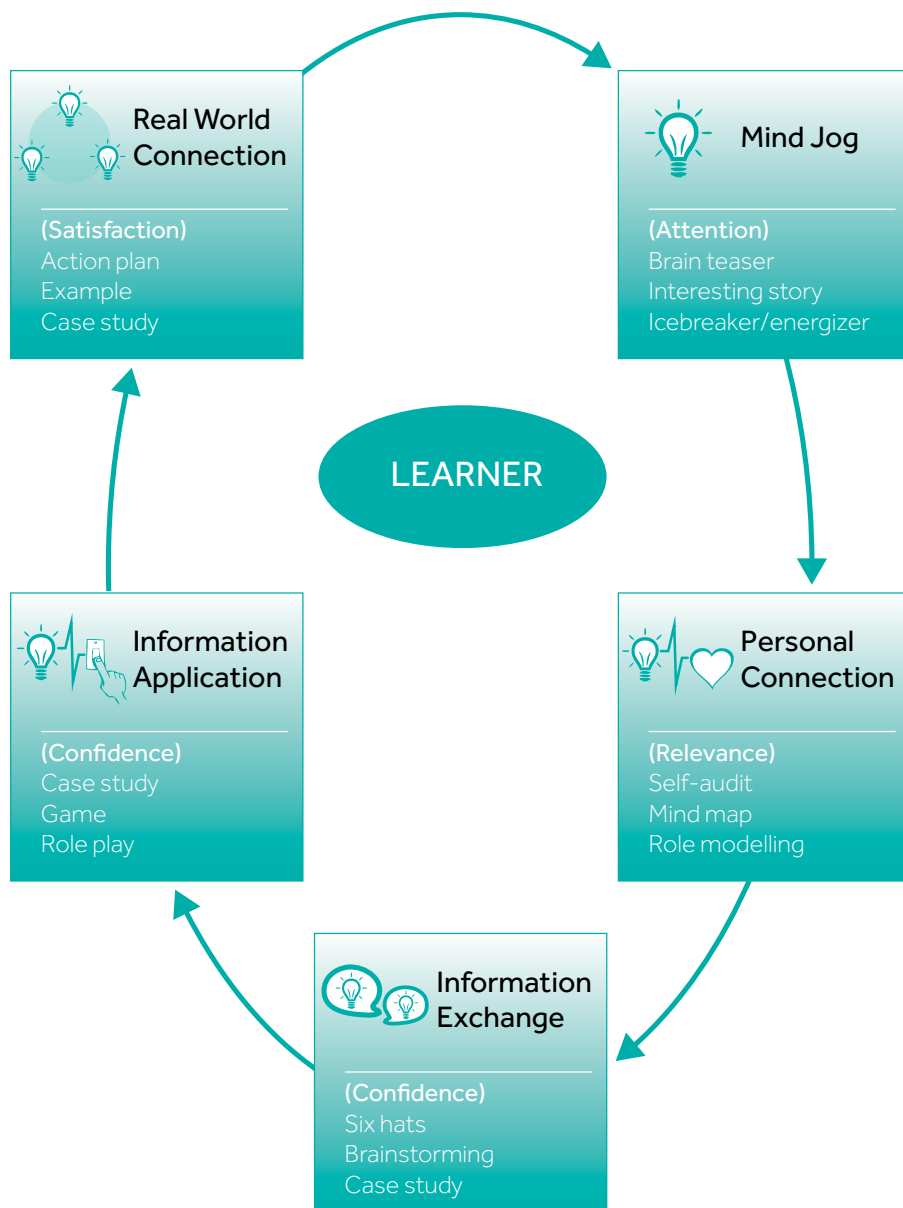
ENGAGING

YOUNG

PEOPLE

This section is for use by youth facilitators in implementing the sessions with young people in order to enhance their competencies within the framework of Setting the Agenda, Taking People Along and Doing it the Right(s) Way. These will help in establishing a youth club as a safe space which is co-led, co-owned and co-created by young people and adults and takes youth on a journey from self to society.

Session Learning Wheel²⁴



²⁴ Adapted from Donna E Walker's Learning Cycle

3.1 Creating a Buy-In among the Community

A space for young people that encourages a sense of trust, encourages shedding inhibitions, gives them a chance of being in a world of their own, free from social mores and the gaze of elders is important in supporting young people to empower themselves. This 5th space does not stand alone, but is central to the other four spaces of friends, entertainment, family, and work/studies²⁵. For this, there also needs to be a buy-in created of different stakeholders such as parents, educators and older members of the community. These stakeholders are essential in nurturing and supporting young people to learn about themselves and organise themselves by helping them relate to society and impact it positively.

Community meetings and productive dialogue are means of bringing in these stakeholders. Youth facilitators need to support youth club members organise community meetings to share the purpose of the club so that the community can identify with them and see their point of view. Interactions in such meetings encourage clarification of doubts and apprehensions through questioning and open dialogue. This will help community acceptance of young people as productive members of society.

Notes from the Field



In the pilot, youth club members, along with the youth facilitators, walked in the community and held conversations with shopkeepers, family members, young girls and boys to share information on the launch of the youth club and inquire from the community about their ideas of, and for, the club. It helped make members feel comfortable in reaching out to the community, talking about the youth club and sharing their reasons for being engaged in it. These young people were insiders who were voicing their experiences and seeking support from their own community. For the first time, they were talking to each other on issues that impacted both themselves and the community.

25 Chapter: 4 Why Are Youth-centric Spaces So Critical? in *Ocean in a Drop – Inside Out Leadership* by Ashraf Patel, Kamini Prakash, Meenu Venkateswaran and Arjun Shekhar, Sage Publication, Delhi, 2013, p. 58.

Greater synergy with the community can also be created by the youth club extending their collective support to practically addressing general community issues, and ensuring that dialogue is complemented by action. This can enhance the club's credibility and broaden its ownership. In creating a buy-in, there can be collaboration with different civil society organisations and state agencies. These are also opportunities that create a bridge with the community.

If the youth club has been together for some duration, then creative means of reaching out to other young people in the community can be arranged, such as holding small-scale cultural events, talent shows where young people obtain an opportunity to share their talents with the larger audiences and receive recognition within the community. In this way, seeing young members of the youth club in positive action and leadership roles will create a desire in other young people in the community to engage and develop their personality and leadership skills through membership in the youth club.

Stories From the Field



Exclusion within Exclusion

'We like the youth club because it is somewhere we can get away from the bad things in our community, like the boys who take drugs ...', the young people told us.

Here, young people are expressing their need for safety and security. However, this statement also means that the 'bad company', who are also young people, are not invited within the spaces of the club, and do not receive the benefits of the club.

A youth club functions best and provides benefits to society when all groups of young people respect each other and work together. But often, a youth club may not be inclusive. The Colony 5 Youth Club was a club catering to migrant youth, already disadvantaged in society. But within this context, certain other groups were marginalised even more; it was a boy's club, and not a mixed club, for many reasons. Firstly, because the club had earlier focused a great deal on sports that were considered 'male', and secondly, because girls were protected and not allowed in such spaces in that specific community. Also, as in the quote above, young boys considered 'bad company' were excluded.

Youth clubs are often critical spaces for these doubly marginalised groups to feel a sense of belonging, to be able to address their issues, access public services, and develop citizenship skills. But how exactly this occurs for different groups is a different question.

Why was there a Gender Gap?

Colony 5, subsequently relocated to Dhanas, is a poor migrant community. The spaces were often unsafe for women and parents rarely allowed them to go out. Incidents of sexual harassment were quite common in the area. Many women shared that they were afraid to leave their houses after dark, even to use the community toilets. They found ways to minimise the necessity to use toilets, especially after dark, such as not drinking water after three in the afternoon.

Women were discouraged to leave the house without male company. Kavita shared an example, *'I am not allowed to leave my house even to go to the nearby market. My mother insists that I take my five-year-old brother with me everywhere. I am fifteen and I don't understand how a five-year-old will be able to protect me from anything.'* The father or brother made all the decisions on behalf of the women in the family.

This became an issue when young people tried to set up a club for both girls and boys. Families did not allow young girls to interact with boys in the community and therefore did not allow the girls to join the youth club. Many attempts were made by youth club members to make the club relevant to girls and invite them in.

Decreasing the Gender Gap

One of the first steps in addressing the gender gap in the club was to organise community visits and meetings to talk to young women and their parents. It was important for the community to understand what was being done, why it was being done, and who was involved. It was especially necessary to inform the community that girls would be safe within this space. The community visits created a space where the existing members of the club could engage with the families and build trust within the community.

While the initial plan was to create an inclusive club, it soon became obvious that it would be difficult to sustain such a club in this particular community.

The Nehru Yuva Kendra Sangathan (NYKS) Manual suggests creating separate Mahila Mandals or Women's Clubs to address the needs of young women. Picking up from the Manual, youth club members worked with the District Youth Coordinator of the NYKS to set up separate women's clubs. These clubs also provided a clear takeaway to young women where they were able to assert themselves and negotiate with their families. With about 80 members, the Mahila Mandal became a space where young women could come together to look at specific issues for women in the community. This is a continuing experiment of the NYKS in the new Dhanas youth club.

Doubly Marginalised Young Boys

Within the boy's club, different groups of boys were left out too. The youth club members saw the club as a space to get away from 'bad influences' in the community such as drug and alcohol users who were seen as those engaged in crime and violence. But, we felt the youth club would have been a constructive and transformative space for these young people giving them a much needed sense of identity and belonging. This just may be a future possibility and the members have at least begun speaking about this.

Inclusive, or Separate, or Both?

A matter for discussion among youth workers then became, do boys engaged in drug abuse need their own spaces, just as the Mahila Mandal spaces were created for young women? Would this enable them to discuss their problems within confidential spaces, and help them seek their own solutions? Or, is one inclusive club a better answer where different social groups begin to understand each other's issues? Or, should different groups be provided their own space for a while to develop and work with their own identities and issues, and then be brought together? Reaching out to these marginalised boys continues to be a challenge for the club.

3.2 Understanding Myself

Young people are in that phase of life where there is a strong search for identity. Young people need to be supported to question who they are and what they want from life and relationships. This section invites you to initiate the journey by helping young people focus on self. It includes activities that encourage young people to self-reflect. This looking within is an ideal start of the journey from the self to society.

3.2.1 Who am I?

Why should I use this session?

You can use this session to let the group gain more insight about themselves and build mutual trust among club members. Identifying what motivates them as individuals will create a buy-in for members and also help direct the club's activities to be organised around their passions.

Building trust is an important foundation for forming interpersonal relationships. Self-reflection and the ability to share thoughts, hopes and fears about oneself and the world generates trust within a group. The ability to share creates self-confidence.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Share their interests, aspirations and fears, strengths and weaknesses.
2. Explain the value of individual and group reflection and self-awareness.
3. Explain how, through sharing, they are able to understand themselves and others.
4. Explain the importance of being able to share in interpersonal relationships.

Time required

2 hours

Resources

Drawing sheets/chart papers for each individual, colour pencils/pens, crayons and pencils/pens.

How do I run the session?



1. Mind Jog

The Tempest

- a. Ask the participants to stand in a circle.
- b. Lay out the rules:
 - i. I will make a statement and all those who identify with it will have to exchange places with each other. Try as much as possible to exchange places with those a little further away from you;
 - ii. You cannot push anyone. Only take spots vacated by others;
 - iii. Anyone who fails to find an empty spot will take my place in the centre and run the game.
- c. Call out statements like 'All those who bathed today exchange', 'All those who are wearing the colour black exchange' and so on.
- d. After a while, take up an empty spot and let other participants run the game.

Share: 'Now that we have energised ourselves, let us start by knowing a little about each other since this is the first time we are meeting in such a space.'



2. Personal Connection

- a. Ask the participants to stand in a circle.
 - b. Share with the participants that they will have to complete the sentence (aloud) that you give them, and give reasons (Example: 'if I were a stone, I'd be rolling everywhere because I want to travel').
- Examples of some sentences: If I were a bird, I would...
- If I were to relive a day, it would be...
- If I were to spend a day, it would be with...

Share: This exercise is a step forward in opening up and talking about oneself.



3. Information Exchange

- a. Ask the participants to sit in a comfortable position and close their eyes.
- b. Following the instructions below, take them through a short guided meditation exercise:

(Make sure your voice is calm, clear and pause for 15-30 seconds after every instruction to allow space for reflection).

Take a deep breath and release it slowly.

As I say 'one', breathe in slowly and as I say 'two', breathe out. One...two... one...two...

Concentrate on each breath, and release.

Listen to the sounds around you. Listen to the silence. Imagine you are standing in front of a mirror.

How do you see yourself in the mirror? What are you proud of?

What would you like to change?

What are your fears/concerns about yourself and society?

What do you want to do in life?

What do you dream of?

What is your vision of change for the world?

Open your eyes when you feel you are ready.



4. Information Application

- a. Once all the participants have opened their eyes, and are settled, give chart paper, pencils, and crayons to each of them.
- b. Ask them to depict themselves by either writing or drawing. They can write a poem, a song, a story, or draw a picture to depict themselves and their dreams.
- c. Now, ask them to depict one change they would want to bring inside them, as well as around them, to make that dream come true.
- d. After an hour, ask participants to come and sit in a circle.
- e. Ask how they are feeling after the exercise.
- f. Share your feelings first as it will help build confidence within the group, as they may be shy or hesitant.
- g. Instruct them to treat every speaker with respect and all information as confidential.
- h. Start asking the participants one by one to share what they have written about themselves with the larger group.
- i. Encourage participants to share strengths and weaknesses, and hopes and fears about themselves and the world. If some participants refuse to share or are resistant, then ask others how they feel about sharing. Encourage everyone to step out of her/his comfort zones.
- j. Once everyone has shared, ask them if they learned anything new.



5. Real World Connection

- a. Initiate a discussion using the following questions as a guide:
 - i. How did you feel while sharing about yourselves? Was it easy or difficult? Why, if so?
 - ii. What did you think of the similarities and differences in the group?
 - iii. What do you think is the impact of sharing your feelings and dreams in this group?
 - iv. How does this kind of sharing influence your relationships in the outside world, away from the youth club?
 - v. How do you plan to use the learning from this session in your personal life?

- b. Conclude the session by thanking everyone and sharing: 'Things that are shared with each other will allow us to relate with and know the other. This will help us to bring the group together'.

Notes From the Field



'Who am I' was for many members of the club the first time they got an opportunity to share their feelings and dreams with others and see others listen to what they had to say. For many, it was an emotionally overwhelming experience, bringing them close to each other. It helped in establishing trust among members and in creating a space where young people could openly share their thoughts, feelings, insecurities and apprehensions.

As shared by two members:

'I keep worrying about life and what I will do. I want to fulfil my father's dream of getting a government job. I work as a peon. I don't want anyone to say anything bad about me. I do my work before I am told, so people think I'm good at my work. I feel angry sometimes but usually brush it off. People think I'm a happy-go-lucky person.' Pawan Kumar.

'I am unable to understand what I should write here. I have many thoughts, however where should I begin? If I speak the truth then people will wonder why I say the things I do and then I feel that maybe I'm overacting in my responses. In hindsight, I sometimes regret my responses and the opinions I express. So, before meeting any of my friends I think hard about what I should share with them. However, during our conversations, I forget these things and continue in my old ways. Well, this is all that comes to my mind now!' Pawan Kumar Maurya

3.2.2 Exploring Young People's Learning Styles

Note to the Youth Facilitator:

You need to have read and understood Section 2.4 of this guidebook before beginning on this session.

Take the club members through the learning style inventory (Section 2.4) to help them identify their own learning style. It will help young people evaluate how they are using different modes of learning. A dialogue around individual learning styles will help the group in gauging how to work together. It is a step forward in knowing oneself and understanding people around you.

Time required

2 hours

Resources

Learning style inventory, graph, flip chart, markers, and pen.

How do I run the session?



1. Mind Jog

- a. Invite participants to reflect on a recent skill that they have learnt. Write down what the skill was and how it was learnt.



2. Personal Connection

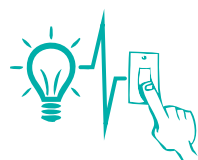
- a. Ask the participants to complete the Learning Styles Inventory and Cycle of Learning (refer to Section 2.4).

Share: What the kite indicates.



3. Information Exchange

- a. Share the four kinds of learning styles:
Active Experimentation refers to doing, testing out ideas, and applying information in new areas. For example, a person who learns to use a mobile by actually using it rather than observing or reading its manual.
Concrete Experience refers to a learning technique which is related to feelings, experiencing and sensing.
Abstract Conceptualisation refers to thinking and analysing, building on previous knowledge, developing theories and new perspectives.
Reflective Observation refers to learning by watching and observing others.
- b. Invite them to go back to their own kite and see if the experience of learning a new skill that they earlier wrote matches with it. Does the kite depict how they usually learn?
- c. Share that for effective learning, all four learning styles need to be incorporated.



4. Information Application

- a. Reflect on the diversity of learning styles within the group. This will help the group members in working together to create a robust learning environment.



5. Real World Connection

- a. Strategise two ways in which members can cater to people with different learning styles in the youth club.

3.2.3 How Do I Fulfil My Dreams?

Why should I use this session?

We all have dreams that push us to new horizons in our lives. Moving towards achieving those dreams becomes our life's goal. In order to achieve those dreams, specific steps are required that involves not just introspection but a continuous process of reflection and action - 'refl-action' (see Section 1.4).

In this session, you share information about the refl-active framework and the steps involved. It is a tool that helps young people articulate what needs to be done to achieve their goals.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Articulate one dream and goal of life.
2. Develop a learning plan for oneself.

Time required

2 hours

Resources

Zero watt bulbs (half the number of participants), flip chart, markers.

How do I run the session?



1. Mind Jog

Break the bulb

- a. Invite the participants to stand in a circle.
- b. Hold the bulb in both your hands so that it lies in your palms.
- c. Ask, if I drop the bulb on the floor keeping my arm parallel to the ground will the bulb break?
Capture a few responses.
- d. Invite participant/s who indicate that the bulb will not break when dropped on the floor, to drop the bulb on the floor.
- e. After one to two trials, if the bulb keeps breaking, then take over.
- f. Drop the bulb keeping the glass portion facing the roof/sky, this will enable you to drop the bulb without breaking the glass.
- g. Ask, what happened? Why did the bulb not break?

- h. Capture some responses. Possible responses are: 'You did not drop it from the right height'; 'You dropped it lightly'; 'The bulb is made up of plastic'.

Share: We believe certain things to be true and accept them as a fact. They may, in fact, be untrue. In this case we have always believed that if a bulb drops from a height, it will break, but it turned out to be not true in this case. There are various other examples. It was believed that the earth was at the centre of the universe and that it was flat (but scientists discovered later it was round). Advertisements of fairness creams which promote fair skin tell you that using them will make you attractive, (but people who are not fair can be attractive too) etc. These are some stories that we truly believe and they govern our behaviour, but are not necessarily true.

The main takeaway is that we should ask the right questions to every story we know or create.



2. Personal Connection

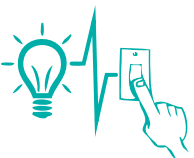
- a. Invite everyone to reflect on a dream or a goal that they want to achieve.



3. Information Exchange

- a. Talk about how a dream is like a story that we tell ourselves.
- b. To make it come true, we have to ask ourselves the right questions that will help us to plan the effort to fulfil our dream.
- c. There are four sets of questions that help in defining a path to achieve the dream of one's goal. This is called the refl-active framework (refer to Section 1.5 to share information).
 - i. Where am I now?
 - ii. Where do I want to go?
 - iii. What is stopping me now?
 - iv. What should I now?

Share: These four questions help us to examine as well as plan what action needs to be undertaken.



4. Information Application

- a. Invite participants to identify one personal dream goal they would like to achieve.
- b. Apply the refl-active framework on it.
- c. After 20 minutes, invite them back in the larger circle. Ask everyone how they are feeling.
- d. Invite them to share what they have written with one person, whoever they feel most comfortable with.





5. Real World Connection:

- a. Create an action plan for yourself on the basis of what you have identified through the refl-active framework that you will work on in the youth club space.

This is an individual member's learning plan.

Stories From the Field



A focus on Self

Self-understanding is the first step in working as a collective. We cannot engage with society without understanding our own selves. It is this self-exploration that helps build a collective youth club space. When the pilot began, many young people were not accustomed to looking at themselves as individuals. Their lives revolved around fulfilling social expectations with little time to reflect on their own needs. Working together with youth workers, both adults and peers, the youth club members were able to look at themselves in a new light.

Reflections

'I have opened up and now I express my views better, I have been able to drop my complexes and develop a team approach to finding solutions to important issues. I can feel the bond between all of us. I understand my personal values and these have become a part of the club's values. Each of us has begun to understand ourselves and the youth club's purpose is based on this understanding.' Sandeep

'I feel a sense of moral responsibility towards people and I feel a growing connect with people. I feel a change in my behaviour and an improvement in my English. With this youth club, I try to improve my self-confidence because it is an opportunity that our society doesn't offer. The youth club has taught me namrata and vinamrata (politeness and humility) in talking to people, listening to them and discussing the issues that affect them. It has also helped me put forward my views clearly and in detail.' Chanderketu

'I used to be afraid of speaking to other people. I have become so talkative now. I feel I can speak to anyone now. I now explain to people in the community what fun it is to be a part of the youth club, I tell them how important it is to talk about our problems and sometimes we also do small things to change some situations that we face.' Satpal

'I have developed a critical approach to reach the bottom of issues, earlier I used to think at the surface level. I have also begun to look at my needs and capabilities.' Hamid

'I have learnt to reflect on myself and my thoughts. Self-reflection has an incredible power to change us. I can now look at myself and see what I want to change.' Pawan

There are very few spaces that are available for young people to talk about themselves without being judged. This in itself is a stepping stone to come together and build trust, so that working together becomes a joyful and meaningful experience. As Sandeep, a youth club member, shares, *'If we work on ourselves, we will automatically work for society. We are a part of society and once we develop ourselves, we will become more capable of working for others.'*

3.3 Understanding My World

The previous section focused on the individual young person and this section is a step towards understanding the world around an individual. It includes activities that help young people identify the connection between self and society and how the two influence each other. The conversations here will focus on social identities and their formation.

3.3.1 Me and My Groups²⁶

Why should I use this session?

A young person's social identity defines who he or she is. What, then, is social identity? Young people are invited to reflect on the groups that they identify themselves with and begin to understand how their experiences are determined not only by their own personal traits and capabilities (will be captured in 3.4.1) but also by their social and group identities.

You need to be clear that a person does not have specific characteristics merely by belonging to a group, such as an ethnic minority, an association etc. Instead, each individual's characteristics are shaped by different things such as their personality, their social experiences, and, their groups. For example, a young person in a low-income urban migrant community will exhibit traits of his or her own personality, appearance, educational achievements, talents, also, those perhaps brought about by being a migrant, a new comer in a city, and so on.

What can I hope to gain out of the session?

At the end of the session, the participants will be able to:

1. Identify their relationship with the social groups they relate to.
2. Negotiate their self-hood in relation to these groups in empowering ways.

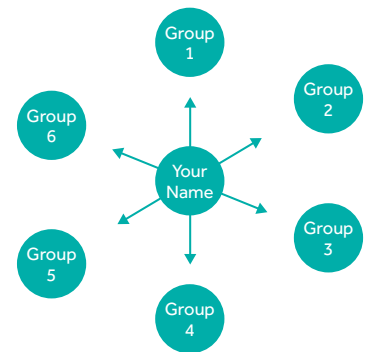
Time required

2 hours

²⁶ This exercise is rewritten based on a tool, the Identity Molecule, in *Understanding Youth: Exploring Identity and its Role in International Youth Work*, (Salto-Youth Cultural Diversity Resource Centre, 2013), p 55.

Resources

A4 sheets of paper with the diagram to the right, marker pens, masking tape or blue tack.



How do I run the session?



1. Mind Jog

- a. Set up chart paper indicating
 - i. formal/informal groups;
 - ii. voluntary/involuntary groups; and
 - iii. dispersed groups so that young people generally define different kinds of groups.
- b. Get the participants to talk about groups within the given categories.
[If you feel it's necessary, you may also provide a few examples: 'I belong in the social groups of women, Indians/Punjabis, feminists, my family, friends, students of my university, Punjabi speakers].'
- c. Types of groups²⁷

Formal groups: Members are defined; students of a particular university/school, employees of an organisation, association.

Informal groups: Defined by its members; friendship groups, sports group, etc.

Voluntary groups: You decide to become a member of a group; a professional association, a football club, etc.

Involuntary groups: When you have no choice in your membership in a group; family, ethnic or religious group. (You can leave some 'involuntary' groups, but this often causes a lot of personal and community stress that you may decide not to do so.)

Dispersed groups: Those who share commonality but are dispersed and do not know each other; feminists, fans of a cricket team, etc.



2. Personal Connection

- a. Provide a sheet of A4 size paper with the following diagram to each young person. (Young people are allowed to add or deduct the number of circles, but invite them to indicate at least four groups).
- b. Each person will write his/her name in the centre circle and indicate social groups they belong to (as they perceive) in the smaller circles.

²⁷ Summary of contents in *Understanding Youth: Exploring identity and its Role in International Youth Work*, pp 66-67.

- c. Then, each person will select two groups from those they have identified and indicate:
 - i. Time they felt proud to belong to these two groups;
 - ii. A time they felt sad or challenged because they belonged to these two groups.



3. Information Exchange

- a. Discuss group identity, and how some groups feel excluded, included, etc.
- b. Invite young people to raise issues connected with group identity.
- c. Use the following questions to guide the discussion. This may be done in groups of five to eight.
 - i. What were the most dominant groups most young people identified with?
 - ii. Have any important groups been left out?
 - iii. Does your belonging in certain groups cause solidarity, or tensions within the group? If so, how?
 - iv. How does your belonging in one social group affect your belonging in another? (For example, if you belong to a certain religious group, how does that affect your identity as a citizen of your country?);
 - v. Are some of these social groups conflicting with each other? (i.e. what does it mean to belong to a certain religious group and also be a feminist?).
- d. Discuss other prominent social groups that young people have noted through their own knowledge or through the media, including the sources of power and/or the disadvantages of these groups.



4. Information Application

- a. Discuss how young people can prevent conflict within and between social groups they belong to.
- b. Discuss the challenges of doing so, and how the challenges can be overcome.



5. Real World Connection

- a. Ask the participants to identify one form of tension between two distinct groups in their community, town or city.
- b. Devise a way that the youth club can engage with the community to reduce this tension.

Notes From the Field

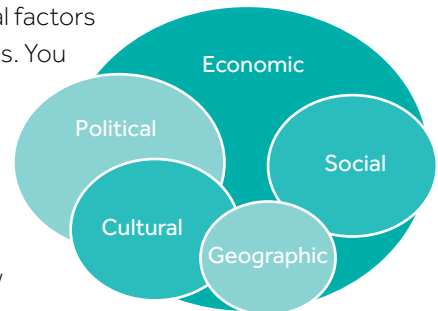


For the youth club members, being part of the migrant community was the distinct group they identified with. Within that group, however, being part of the pilot was an opportunity that separated them from other youth in the same community. They belonged to migrant families that were looked down upon within the city culture. The community also lacked basic amenities and opportunities. Since the pilot was based out of the CYP Asia Centre, coming to the campus was a high motivator for many. And whenever there was conversation of visiting the community, there would be reservation from some as they would feel ashamed of their physical reality. It took time and an indication of trust for the members to feel comfortable and open up to welcome the youth facilitators into their physical space. The boundaries that one creates by being part of a certain group sometimes makes it difficult to appreciate fluidity that may enrich one's identity.

3.3.2 Exploring Marginality in the Community²⁸

Why should I use this session?

Social groups and individuals are marginalised because of several factors such as economic, social, cultural, political and geographic status. You can use this session to supplement the work done in *Me and My Groups* and provide a broader analytical framework for group and personal identity as well as social exclusion. For example, a young person belonging to a certain religious group (cultural), may be marginalised because of his or her religious identity, or a young person can also be marginalised for simply having a view on a subject that is different from the majority view (political) etc.



Marginality is an ever-changing process, and a group's level of marginality can change over time and place. For this reason, it is possible to work with young people not only in analysing how they feel they are marginalised, but also how they feel they can improve their conditions, including through collectives such as youth clubs.

What can I hope to gain out of the session?

At the end of the session, the participants will be able to:

1. Analyse the broader dimensions of how persons and groups can be marginalised.
2. Articulate and strategise on ways of dealing with, or work around, marginality.

Time required

2 hours

Resources

Flip chart or multi-media for presentation, marker pens, chart paper, masking tape or blue tack.

How do I run the session?



1. Mind Jog

- a. Discuss with young people their understanding of the word 'marginality'.
- b. List the ways an individual or group can be marginalised.
- b. List the ways an individual or group can be marginalised.

²⁸ This exercise is adapted based on an exercised called Poverty Mapping derived from Dhruva, the consultancy wing of Concerned for Working Children (CWC), a rights-based organisation working on children and governance, located at Bangalore, India.

- c. Invite them to group these according to economic, social, political, cultural and geographic marginality.



2. Personal Connection

- a. Get young people to arrange themselves in groups of four to eight.
- b. Ask them to identify their own dimensions of marginality (social, cultural, economic, political and geographic) each represented by a circle.
- c. Share that each circle will be as big as the seriousness of the level of marginality. The biggest circle will indicate the most serious kind of marginality, the smallest, the least serious.
- d. Ask them to write down why they feel they are marginalised under the five dimensions.
 - i. How has this marginality come about and how does it affect them personally?
 - ii. How do they feel about being marginalised? How do they react?



3. Information Exchange

- a. Deliver a presentation (a sample presentation is included in **Annex III**) that highlights the key dimensions of marginality explaining social, cultural, economic, political and geographic marginality.
- b. Engage in a discussion on the presentation. What did you learn from it?
- c. Share facts and figures as relevant to social group/area on marginality. (This needs to be researched by the youth worker).
- d. **Share:** How marginality in one dimension (i.e., geographic) affect marginality in another (i.e., social).



4. Information Application

- a. Discuss the link between the presentation and their experiences as signified in the circles exercise.
- b. Engage in a discussion guided by the following questions
 - i. Why they have identified that 'x' as the most serious level of marginality and 'y' the least serious. Does everyone agree? If some disagree, then why?
 - ii. Have young people's sense of marginality changed over time? If so how? And why?

At this point, the youth club members should be able to understand the concept of marginality and recognise its impact within their community.



5. Real World Connection

- a. If they were to impart information about marginality in their community, what should the youth club do?
- b. Use the refl-active framework (Section 1.4) to anticipate what would go into designing the event.

Notes From the Field



Reflections on marginality

'As women, we have a lot of restrictions in our lives. There are many social norms that we have to follow which do not apply to boys. We cannot go out alone. We have to struggle even for basics like education.' Nisha, youth club member.

'I feel economically marginalised. We have a lot of pressure to earn and support our family. It has become very difficult to find work now and we don't have the financial support to continue studying.' Bhanu, youth club member.

They also felt collectively marginalised.

Santosh shares, *'We are all from a migrant community. We are seen as outsiders in Chandigarh and it is hard to fit in. People treat us differently because we are from another state and we are poor. No one treats us with respect because of this reason.'*

3.3.3 Exploring Stereotypes

Why should I use this session?

Stereotyping refers to 'blanket' perceptions. This is when we attribute to certain groups, certain types of behaviour or values which are oversimplified, and often not based on evidence. For example, considering people from a certain ethnicity as 'shrewd' is stereotyping.

'Oversimplification' means that there may be some truth to some observations, but that the complex web of social and economic realities in which these 'truths' are rooted are not acknowledged. For example, the particular ethnic group perceived as 'shrewd' may be 'seen' as such just because they happen to be a group more involved in commercial activities (evidence in numbers) which results in the highlighting of certain attributes ('shrewd') over others (kindness and empathy), which they will also have. Also, persons of other groups involved in commercial activity may also be 'shrewd' even though not 'perceived' as such simply because they are not big in numbers. You may find many such examples in your everyday lives.

We stereotype and we get stereotyped. When we stereotype other groups, we also stereotype ourselves. Stereotyping is often a result of a lack of knowledge of a social group, and, sometimes, of fear (of what is not known). Stereotyping also assumes 'we' are 'normal' and 'good'. For example, saying that a certain social group consists of shrewd, even dishonest, business people assumes that our own social groups always conduct business fairly and honestly.

In this exercise, you will help young people reflect on their own assumptions and stereotypes of individuals identified with certain nationalities, ethnicities, professions etc. This exercise will help create a better understanding among and between youth, youth and adults, men and women, and between different ethnic, religious, caste and class groups and also help understand the ways in which people get discriminated because of stereotyping.

What can I hope to gain out of the session?

At the end of the session, the participants will be able to:

1. Develop reflective thinking skills around the way in which we see social groups and individuals.
2. Design activities to address these trends in themselves and in society through the youth club.

Time required

1 ½ hours

Resources

Post-it notes with labels of stereotyped persons²⁹, flip chart paper, marker pens.

How do I run the session?



1. Mind Jog

- a. Stick prepared labels with the identity of a group or person that generally gets stereotyped on young people's foreheads.
[The participant should **not** know what is written on the label on his or her forehead.]
- b. Ask the participants to walk around the room and interact with each other through gestures. Participants are not allowed to speak.
- c. Invite young people to react to the person in front of them based in the way they would react if the person had the identity of the label on their forehead.
- d. After five minutes of interaction, invite the participants to guess their own identities.
- e. Discuss on the basis of the following reflection questions:
 - i. What did you feel about how you were treated by your peers?
 - ii. Which persons got treated 'well' and which persons 'badly'? Why?
 - iii. What were the assumptions behind the treatment?
 - iv. What are other social groups that you know of that are stereotyped?



2. Personal Connection

- a. Invite participants to share their own experiences of being stereotyped.
- b. How did they feel when they were stereotyped in this way?
- c. Do you also stereotype others? If so, how? And why?
- d. How do you think this makes the stereotyped people feel?



3. Information Exchange

- a. Initiate a dialogue around stereotyping guided by the following questions:
 - i. Who are the most vulnerable groups who are prone to be victims of stereotyping in your communities, and nations, and if possible, the world?
 - ii. How do these affect groups?

²⁹ The exercise in the low-income urban context of India included the following labels: youth club president, toilet cleaner, male drug abuser, female drug abuser, pretty modern woman, child with disability, beggar, lawyer, rape survivor. However, groups have to be defined for each location as seen fit.

Share: stereotyping has a strong influencing power over an individual's behaviour. It is necessary therefore to recognise and articulate how our own behaviour is influenced due to the ways in which we are stereotyped.



4. Information Application

- a. Discuss ways in which you can overcome tendencies to stereotype others.
- b. Also discuss ways in which young people can resist being stereotyped. What do they have to do to make this possible?



5. Real World Connection

- a. Use the refl-action framework (see Section 1.4) to come up with an individual plan to counter one of your stereotypes.
- b. Design one or two actions young people can take in their communities to reduce the impact of stereotyping.

Stories From the Field



Why do they see me this way? Chanderketu's journey

Chanderketu, a youth club member, shared strong feelings during the session titled Stereotypes. *'This activity made me realise something very important. My label was that of a 'Bihari' (a person belonging to the state of Bihar in India). Everyone came to me and talked about all the negative impressions of people from Bihar. They asked me to stop being violent. They told me I do not know how to speak politely. People seem to forget that the same state has produced the largest number of civil servants in the country. I am a Bihari but I am not violent. I know how to speak politely and I do my best not to offend anyone. Why can't people see that? It is important to talk to other people without judging them all the time. Good and bad people exist in all communities and groups.'*

The exercise brought out emotions that Chanderketu had inside him, and the youth club allowed him the space to talk about an identity issue that he had not so far talked about. This was part of the journey undertaken by young people in the youth club of educating themselves on their social and political realities and in initiating a process of change within and in their society.

In the sessions on marginality and stereotyping, a group of young boys and girls came together to look at the different ways in which they felt 'outside'

of society, and ways they felt they were typecast. They realised how these factors also shaped who they are.

The exercises created an intense dialogue and allowed young people to begin looking at their experiences from a social lens. It also brought out how differently young men, as opposed to young women, experienced the world. It was interesting to note that women felt that the most serious forms of marginalisation they faced were social and cultural, such as restrictions on free movement because of social norms and the dangers in society. Men, on the other hand, felt they were mostly marginalised economically, such as being unable to get the jobs they deserved, or being seen as breadwinners by their families at a very young age.

This not only shows that men and women experience reality differently, but also that men and women see their roles as different in society. For example, for young men, not having a job marginalises them more, not because women don't have similar, and often greater, problems in employment, but also because young men are socialized to have greater economic expectations and are also seen as breadwinners in their families.

They also felt stereotyped as members of a migrant community where in a large country like India, they were characterized by what people heard about them, rather than through any evidence.

3.3.4 Understanding My Community

Why should I use this session?

In order to take community action, we need to understand community needs and its members' aspirations and motivations.

Effective community action will benefit different stakeholders and will take into account existing resources, its geographical location as well as the sustainability of the change the action will facilitate.

As a youth facilitator, you can use this session to help group members map their existing and available skills and to leverage this information to plan social and community action projects. Alternatively, you can use session 3.3.5 *Youth-Led Research* to understand the community deeply.

What can I hope to gain out of the session?

At the end of the session, the participants will be able to:

1. Identify individual skills which will help them work with their communities.
2. Identify different stakeholders within the community.
3. Analyse the availability of community resources to build an individual and/or youth club action plan.

Time required

Full day

Resources

Flip chart, markers, ball

How do I run the session?



1. Mind Jog

I am good at...?

- a. Ask people to stand in a circle.
- b. Give one person the ball.
- Share:** 'We are playing a game which is called, 'I am good at...''.
- c. Tell the young people that the ball will be thrown from one person to any other person in the circle. When they catch the ball, they will share with the group, 'I am good at...!'
- d. Do rounds of the game to complete the circle.

Highlight the diversity of skills that each participant is bringing into the group.



2. Personal Connection

- a. Ask everyone to sit comfortably.
- b. Start a guided meditation session (refer to 3.2.1) with a focus on skills and knowledge that one has that can help in connecting with the community.

Invite participants to list down their skills and knowledge and share in the larger group.



3. Information Exchange:

- a. Divide the group into two.
- b. Ask one group to plot on the chart paper, what, according to them, are the available resources within the community.
- c. Ask the other group to plot what, according to them, are the needs of community members. After 20 minutes, invite representatives to share their observations with the larger group.

Share: that the group has mapped the resources and needs according to their understanding, but information from the community needs to come in. It takes time and patience. Members will need to go out for the community mapping that will ultimately help in designing effective community action.



4. Information Application

- a. Share that, now, the young people are going to use the skills identified in personal connection, and information gathered within the group, to conduct a community mapping.
- b. Ask the group to share their views on how to organise a community mapping.

Instruction for community mapping

- c. Ask participants to:
 - i. Define the purpose of a community mapping.
 - ii. Create a list of stakeholders who will achieve the above purpose. For example, elders, shop keepers, young people, girls, etc.
 - iii. Find out the main needs of each of the stakeholders, for example elders might have pension needs, while young women may talk about security and safety.

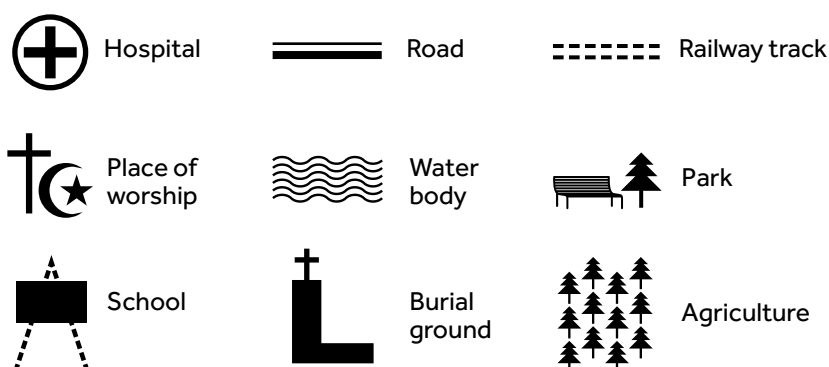
During the community visit

- d. Identify resources in the community.
- e. Explain that 'resources' are buildings, organisations, people, or services available to the community. For example, roads, houses, health facilities, schools, religious buildings or leaders, water wells, public baths, markets, factories, trees, midwives, social workers, teachers, doctors, etc.
- f. Ask participants to prepare an actual map depicting resources, people and available services.

Community mapping

- g. Create a legend for each community resource using symbols.
- h. Plot habitations of different groups in the community such as the wealthy, labourers, different religious groups, original settlers, people who have migrated, etc.

Sample guidelines for Community Mapping



- i. Reassure the participants that things do not have to be drawn exactly - the map is only to get a general idea of what the community looks like.
- j. Display the map.
- k. Divide them into small groups to use the map and share with each other the concerns associated with it.
- l. List one or two predominant concern of the community.
- m. Ask each group to share the concerns with the larger group.



5. Real World Connection

- a. Ask participants to think about possible social action in the community based on the needs of the community identified above.
- b. Once a plan is identified, list down milestones, set timelines, and fix roles and responsibilities correspondingly. In addition, identify possible challenges and alternatives.

Notes From the Field



Community mapping experience of the group

After creating a list of questions to ask the community members, the youth club members went out together to conduct the community mapping. It helped them to get out of their comfort zone and hold conversations with different members of the community. For some, it was also the first time that they were looking at their own community through a different lens. Some of the observations individual members shared after they returned were:

'It was nice to talk to new people. They were very positive.' Satpal

'It was the first time I went through the colony and saw the real situation.'
Deepak Maurya

'I learnt that we shouldn't waste water and throw garbage outside.' Sadanand

'People were nice to us and invited us inside their homes. I didn't expect that.'
Birender

'I lost my hesitation in talking to new people.' Sandeep

'I got to know more people and they were very supportive.' Chanderketu

'They shared their problems in the hope that we would help them.' Deepak

The challenge of community mapping was to break the initial thinking among the members that they already knew the community. The response from the community members was positive, but when they returned, many stereotypes that were functioning at individual level, such as one community block seeing members of the other community block as dirty, irresponsible, etc. emerged. The challenge for the youth facilitator was to break these existing notions within the club. Earlier sessions on marginality and stereotyping has made an initial dent, but members needed time to work together and constantly hold dialogue with each other to see how their behaviour was impacting each other.



3.3.5 Youth-Led Research

Why should I use this session?

Research is evidence. It helps young people convince decision-makers of the urgency or gravity of an issue young people face through quantitative (numbers) and qualitative (descriptive, analytical) information and knowledge.

Research is a means of collecting data and information to create knowledge, and advocate for change based on new information. *Youth-led* research is when young people (supported by adults) take decisions on the topic of research, the objectives of the research, take decision on data collection tools, the way they collect and analyze data, and the way they present data for social change. The research becomes richer this way because each step is rooted in the experiences and perspectives of young people on issues that affect their lives.

Youth-led research also allows young respondents to feel more comfortable with researchers who themselves are young people.

This session will help you take young people through a simplified research process covering the above factors. Youth-led research can be conducted at different times for different purposes such as when understanding community needs initially, or later on, when the youth club is more consolidated, and members feels that they are in a better position to reach out to decision-makers.

The tools below can be used in a youth club process to reach out to decision-makers with a rationale for why change is needed.

You have to have some level of knowledge of research in addition to the simplified inputs below, to support youth-led research. You may also get a youth-friendly researcher to volunteer for the youth club to implement this session.



As a youth facilitator, you will work with young people to develop their skills in the research process below.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Develop their analytical and critical thinking and advocacy skills.
2. Implement personal and social change through evidence-based action.

How do I run the session?



1. Mind Jog

- a. Watch a movie or tell a story where young people or community groups collect information and use research and information to advocate for change³⁰. You can use any film or story of your choice. It will be particularly strong if the youth club members can relate to the story and its context.
- b. Discuss the material. Ask questions such as the ones below, or similar questions relevant to your particular mind jog material.
 - i. Why did the community decide to conduct research?
 - ii. How did they do it? What kind of tools did they use?
 - iii. What were the challenges?
 - iv. What did they achieve?
 - v. How did the researchers change as individuals because of the research?
 - vi. How did the community change because of the research?
 - vii. Any other relevant questions.



2. Personal Connection

- a. Engage with young people on their own experience of information gathering and research.
- b. Have they done something like this before? If so, then where? How? What did they achieve?
- c. If not, what do they feel about undertaking research to affect community change? What are the issues that affect them personally that they would like to research?



3. Information Exchange

- a. Work with young people to enhance their skills in identifying research objectives, preparing research tools, conducting and analysing research based on Tool A, B, and C below, and then advocating for change based on evidence.

³⁰ We used the movie *Our Lanes, Our Lives*, available at the Jagori Foundation, India, with their permission and available on YouTube, on an action research on access to essential services in their community.

A. Identify research needs (with example): Weighted ranking tool³¹

Issue	Need	Urgency	Numbers benefited	Impact	Ease	Total	Ranking
Water	5	5	5	4	3	22	2
Sanitation	5	5	5	5	3	23	1
Drainage	4	4	5	3	3	19	4
Playground	3	2	2	3	4	14	5
Diseases	5	5	3	4	3	20	3

1. Give young people A 4 sheets with the matrix indicated in blue only (the first row).
2. Now, work with young people to identify the five or six most urgent issues in their community. The example portions indicated in green (first column).
3. Next, work with them to score the issue on a scale of 5 (highest priority) to 1 (lowest priority) for the six criteria set in the matrix: Need, urgency, numbers benefited, impact, ease. For example, a playground may be seen as a great need by young people, but they may not consider it urgent. Or, diseases may be seen as urgent, but not impacting as many as those impacted by the lack of water, and so on (example portion indicated in pale green – 2nd to 6th columns).
4. Then, add up the totals in the next column, and the ranking from highest to lowest according to the score on the last column (indicated in purple).
5. Young people may now decide if they would really like to take on the topic that has scored highest in terms of the five criteria. So, they have narrowed down on their research topic.

B. Create research objectives

Explain that research objectives would indicate what you want to achieve by conducting the research, and why. In the example above, where sanitation has been identified, some objectives might be: 1. Understanding numbers of people affected by the lack of quality sanitation (quantitative, or relating to numbers) (**what**) in order to provide relevant sanitation facilities (**why**), 2. Understanding the impact of the lack of sanitation on young people's lives, their education, health, and work (**what**) in order to provide a better quality of life for young people (**why**) (qualitative, or relating to non-numerical data based on spoken information, perceptions etc.). Develop similar research objectives with young people.

³¹ This weighted ranking tool is a version created by Dhruva, the consultancy wing of the Concerned for Working Children, Bangalore, India. CYP Asia thanks Dhruva for permission to reproduce the tool.

C. Develop practical research tools

This pilot worked with three tools: A questionnaire, a transect walk, and community mapping. You may provide young people with a menu of options for research tools you are familiar with, including these, to choose from.

1. Questionnaire

Explain to young people that a questionnaire (see sample questionnaire in **Annex IV**) is a list of questions which can be filled in by a researcher speaking to respondents, or respondents filling it up themselves. You may also look at sample questionnaires before working with young people on this section. In youth-led research, young people will develop the questions with the support and guidance of a facilitator. Some considerations for questionnaire preparation are:

- Prior to administering a questionnaire, the interviewer has to explain the purpose of the research to the respondent, and an introduction to the person who is collecting data so that respondents are comfortable answering questions.
- Questions have to be clear, unambiguous, and should be worded in such a way that it doesn't cause confusion or misunderstandings.
- Questions should have an order – usually from the general to the more specific, and the less sensitive to the more sensitive, etc.
- The questions should not offend anyone.
- Pilot questionnaire to ensure the questions are clear, and to gauge how long it takes to fill the entire questionnaire.
- **Close ended questions** imply an answer such as 'yes', 'no' 'sometimes' etc. and **open ended questions** require more detailed responses. For example: 'Do you go to school?' is a close-ended question as the answer is 'yes' 'no', or perhaps 'sometimes' etc. These answers can be easily quantified. Example: 20 per cent of respondents said they rarely attend school etc. But, 'How do you feel about school?' is a qualitative question where the answer is not a simple 'yes', 'no' etc. but a qualitative communication about feelings about school: 'I do not like going to school because the children bully me about my hair and I feel miserable the whole day. I can't concentrate on my studies,' etc. These need to be analysed qualitatively.

2. Transect walk

A transect walk is an observation and interaction form of research where researchers and community members walk through their community, with researchers observing and talking about critical factors in relation to

the research focus. Researchers have to listen, observe and ask questions throughout the walk to get as much information as possible. In youth-led research, the researchers themselves are often knowledge bearers in their community. Make sure that different groups of community members such as men, women, persons with disability etc. walk with the young people in the transect walk so that each provides information about their own experiences. Write down observations and inputs from the community carefully

3. Community mapping

Community mapping is a visual form of research where researchers demonstrate the issue in relation to a map of the community. For example, if the research issue is sanitation, the map will indicate the area with sanitation facilities, type of sanitation facility available, weaknesses in sanitation facility, etc. which helps researchers understand the setting in relation to the subject at hand. The transect walk can also help prepare this community map.

The Research Steps

a) Collect Data

1. Collect Data

Now that the research tools are decided on, and developed, it is time to collect data. Make sure you obtain the consent of the respondents with a signed consent form agreeing that they are willing to participate in the research. Researchers have to tell their respondents that they have the right to answer questions they want to, or decide to stop providing answers altogether, both rights of respondents in research. Young people need to be aware of all these ethical standards in collecting data in the community. Ensure also that the quality of the data is high, respondents' words are not misinterpreted, and exact words, in cases where necessary, are recorded. Also ensure that there is no bias towards individuals or issues, and that data is presented as objectively as possible.

2. Analyse data and prepare for presentation of data

The data is now collected. How do we then organise and analyse data? As we want to keep this research process simple, we will look at the basic principles in analysing quantitative and qualitative data. Qualitative analysis will require different kinds of qualitative data to be grouped together and summarised for the report. For example, if you take perceptions about lack of sanitation facilities, you could divide respondent inputs into how it affects their personal life, how it affects their interactions with community, how it affects their health, etc. So

these groupings have to be identified, relevant quotes included in groups, and then summarised for the report.

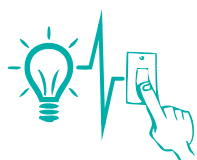
Quantitative analysis is analysing the numbers. i.e., how many people said they did not have access to proper sanitation facilities? What percentage of respondents were they? Which percent said there was an acute lack of sanitation facilities, and which % said the problem was not that big? Were the answers different for men and women? Etc. This can often be done through an excel spread sheet with someone good at excel and numbers.

Next, present the data in a way that is most conducive to reaching decision-makers. A formal report may not be necessary for most cases of community-led research.

Notes From the Field



In the first research that young people conducted on sanitation issues in their community, they made sure they spoke to men, women and youth living with disability during the transect walk. This made the young boys in the club understand the perspectives of other groups on the lack of sanitation and how it affected their lives. They understood how much they can learn from different youth groups such as women and persons with disability. For example, young women told the boys how, because of the lack of sanitation facilities, they faced threats to their safety and security when they went searching for private spaces in place of toilets. This was a new revelation for the boys, who experienced the lack of sanitation in different ways. Also, an entire family living with disability, represented by the young mother, explained how tough it was for them to carry water for sanitation purposes because of the disabilities in their family. If the young researchers had spoken only to men during the research, none of this would have been brought out, and the perspectives on sanitation would have been different.



4. Information Application

Advocate for change

Now, you are ready to advocate for change with the data that you have analysed and put into a simple report. So what, then, is advocacy? This is the ability to influence decision-makers with evidence about the need for change in your community. The advocacy message has to be simple but effective, and data has to be presented clearly, and without ambiguity.

Notes From the Field



For example, in the case of one of two studies the young people conducted on sanitation, the young people were able to convince the municipality of the seriousness of the issue of sanitation through photographs and narrative, and also devise ways of responding to the issue.



5. Real World Connection

Create Change

Advocacy has to be complemented by a joint strategy of action by young people and stakeholders to make actual changes in the community. Pick one practical recommendation and work with relevant authorities to make this real.

Stories From the Field



Root causes and analysis

Chanderketu, a youth club member, shares the members' experience with research: 'We have learnt to look at the root causes behind the issues through research. We have learnt to understand the extent of the issue as well as the real reasons behind it. We have also learnt how to work together with the community and other stakeholders to find solutions to our problems.'

The youth-led research exercises heightened young people's analytical and reflective skills and took the youth club on yet another new direction, and to newer horizons of change. The two research projects young people undertook showed them the power of evidence and the vast possibilities of evidence-based action in changing their lives.

'We all had common issues'

The youth-led research involved working with young people to look at the pertinent issues in their communities in order to develop a deeper understanding about issues and possible solutions.

During the pilot, the youth club conducted two main research projects:

1. Research survey on sanitation issues in Colony No. 5.
2. Research survey on impact of rehabilitation to Dhanas.

Sandeep, a youth club member, shares, '*One of the reasons we felt the need to conduct more research on the issues affecting our community was because earlier we thought we were the only ones who felt that we faced problems.*

For example, I lost my job after we were relocated to Dhanas. We knew other people who were in the same boat. However, when we got people to fill out the survey, we realised exactly how widespread the problem was. Eighty percent of the people surveyed agreed that unemployment was the biggest problem arising out of the relocation. We were able to identify the impact of these problems on the community through research. Earlier, it was all abstract.'

During this process, the youth club also engaged with a number of stakeholders including community leaders and government officials. They used the data collected through the research to advocate with the local authorities for effective resolutions. For example, the youth club shared the data on the impact of relocation with the Municipal Corporation of Chandigarh. The municipal corporation worked to address these issues by engaging the young people in free skill development courses to increase their employability.

How research changed the members

Sandeep, further, adds 'Engaging in research has had a number of benefits not just for the community but also for the youth club, and for me personally. We have gained some recognition in our community now. They understand that we are trying to use our time and energy to do something positive and bring about change. The community members also feel that their voices are being heard and the youth club can help their voices reach the right people. Personally, I have become very comfortable in talking to people and asking the right questions for our work. It is very encouraging and empowering.'

As Sonu, one of the youngest members of the youth club shares, *'I feel we can change something now.'*

3.4 Setting the Agenda

Establishing a youth club requires setting up processes, structures and an agenda so that young people can function effectively and cohesively as a collective. The following sessions look at articulating a vision and objectives for the club, and of setting up processes and structures that help support young people reach those objectives, and work towards the vision. It also looks at initial steps in discussing the values that inform the youth club system and working in the community through these structures.

3.4.1 Formulating a Vision for the Club

Why should I use this session?

A vision is a description of what the club aspires to be, and achieve, usually in the long-term. It is the very final aim of the club. Creating a common vision requires understanding the needs of the community, group members' capabilities, and most of all, considering their individual passions.

This session will help young people set this vision. A common vision will provide direction to the group members and help them organise activities around it.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Articulate individual capabilities and passions.
2. Articulate community needs.
3. Identify the vision and objectives of the group.
4. Develop an action plan for a defined period of time (at least one month).

Time required

2 hours

Resources

A4 size paper, flip chart, markers.

How do I run the session?



1. Mind Jog

Pointing North

- a. Blindfold the participants and ask them to follow your instructions.
- b. Move from your spot.
- c. Give them instructions such as, 'take two steps to the right, then move in a half circle on the same spot....'
- d. The youth facilitator's task is to get participants disoriented.
- e. Keep giving instructions repeatedly until you think the participants are adequately disoriented.
- f. Now that they are disoriented, tell them to point their index finger towards the North.
- g. Then, remove blindfold and tell them to see whether they are actually pointing to the North or not.
- h. Invite the participants to reflect and share:
 - i. What happened during the activity?
 - ii. What helped you to do it successfully? What were the challenges?

Share: that a common vision is critical to establish a cohesive and effective collective of young people. Emphasise that while young people may often get distracted with immediate tasks, that a constant eye that these tasks are leading to the larger purpose is necessary. This is the reason why formulating a vision, and constantly focusing on the vision is essential.

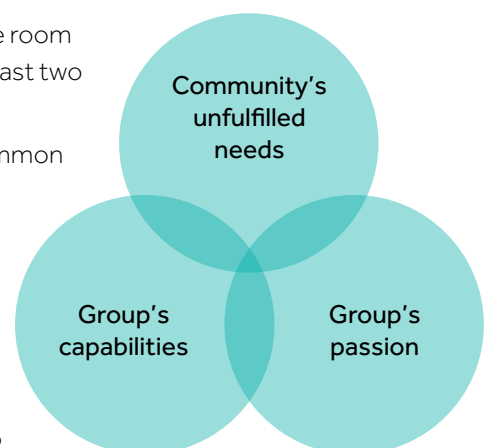


2. Personal Connection

Share the graphic and begin on identifying the elements in it: the group's capabilities, the group's passions, and the group's needs.

The Group's capabilities

- a. Invite participants to individually identify and write down on a piece of paper their top three skills and capabilities and one interesting learning experience.
- b. After five minutes, ask them to move around in the room and try to find a person with whom they share at least two common skills and capabilities.
- c. Then, allow the young people to discuss these common skills with those they have identified.
- d. Then, tell each duo to share their experiences.
- e. After 15 minutes, invite everyone to come back in a circle. Create a list of common skills and capabilities on a flip chart.
- f. Get young people to share what they learnt from each other's experiences. The group will be able to



assess existing common skills and capabilities as well as an individual range of experiences in the youth club.

The Group's passion

- a. Discuss within the group what they are passionate about and try to create a cluster of passions.
- b. Build an agreement on what can be a common passion among members.



3. Information Exchange

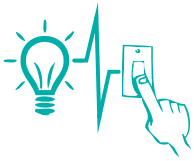
Community needs

- a. Revisit the community needs identified in session 3.3.4 with the members.
- b. Ask them to plot the needs against Maslow's hierarchy of needs (2.1).



Share: It is necessary to focus on fulfilling needs in order to be happy. Also, the community needs to be taken into account if one has to define the purpose of the club.

Invite members to prioritise the top three community needs by getting individuals to vote for their top three needs.



4. Information Application

- a. Bring all three components (needs, passion and capabilities) together to brainstorm on what should be the common purpose of the youth club by synergising the three components.



5. Real World Connection

- a. Ask the participants to go out in the community and talk to three members of the community about the identified purpose of the youth club and get their feedback.

Notes From the Field



In the pilot, what emerged at the initial stage to be the vision of the youth club of Colony No. 5 was:

'To form a club of young people for their own growth and development, those who are not organised as slum people. To show young people a new ways of life, to channelise activities on their own.'

During the first workshop, the members envisioned the club as a space to come together to work for the community. The focus was on social work.

With people coming in and out at regular intervals, this envisioning exercise had to be repeated with young people as it was critical for the youth club to reflect on the needs of the entire group. It was realised that building a cohesive group was the requirement at the initial stage, so the focus turned to team building. This process also allowed building ownership among the members towards the youth club.

During the course of the pilot, the young people understood the importance of 'finding' themselves, among many other ways of broadening the functions of the youth club.

The youth club's revised vision at the end of one year is shaped by this understanding; *'Young people working with other young people, to work on themselves and to work with society.'*

At the end of one year, Sandeep, the president of the youth club had this to share about the youth club; *'The youth club for me has become a group of young people who come together to work for society and in return learn from it. This club is a self-motivated, self-driven group. It has its own challenges but the key learnings from it have entirely transformed the way I think about problems and their solutions.'*

3.4.2 Establishing the Objectives of the Club

Why should I use this session?

Objectives are specific targets that will help young people reach the broader vision that was identified in the previous session. Now, they will set both short and long term objectives. The success of your group's actions will depend on how clear and realistic its objectives are.

In this session, you can help participants understand the importance of objective-setting and making effective plans and strategies to achieve these objectives.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Differentiate between short-term objectives and long-term objectives.
2. List the factors that one needs to consider while setting objectives.

Time required

1 hour 40 minutes

Resources

Flip chart, chalk, three small stones of the same size, cardboard square piece of three inches in size.

Before starting the session, make ten circles on the ground, about each eight inches in diameter and about six inches apart from each other as shown in the diagram below.

Also mark out an area called 'player' as indicated in the diagram about six inches from the square marked '1' where the player will stand in relation to different distances from each of the circles.

The score a player receives for each successful target is the number written on the respective circle. The further the target reached, the higher the score.



In addition, draw the scoring format given below on a flip chart.

Player's name	Round 1		Round 2				
	Distance	No. of stones	Target	Distance of each throw			
				1st	2nd	3rd	Total
1.							
2.							

How do I run the session?



1. Mind Jog

- a. Inform the participants that they will be given the tasks indicated below which they have to perform successfully.
- b. Ask them to do the following tasks:
 - i. Task 1: Form a circle around me;
 - ii. Task 2: Shake hands with the person on your right;
 - iii. Task 3: Have fun;
 - iv. Task 4: Form groups of three.
- c. Discuss whether it was easy to perform each of the tasks, and whether some tasks were easier than others.

This is to establish that there is a range of objectives that we set for ourselves in our lives, some easier than others to achieve.



2. Personal Connection

- a. Ask the participants to think and write on a piece of paper, an objective that they had set in their lives and had achieved.
- b. Inform them they should keep this to themselves and will come back to it later in the session. Ask them to assemble in the designated place where the game has been set up.



3. Information Exchange

- a. Now, participants will go back to the circles on the ground.
- b. Inform the participants that a game will be now played over two rounds.
- c. Give the participants a square cardboard piece and three stones that can be tossed.
- d. Ask the participants to choose a circle on the ground marked one to ten, place the cardboard piece there and throw the rock within the marked square from the point marked 'player'.
- e. Each time a player achieves her/his target, the player will obtain the score indicated in the circle.

Game Play: Round 1

- i. In the first round, the participants choose any target score and attempt to achieve the target in three throws. With each successful throw, the player will obtain the score indicated in that circle.
- ii. Each player chooses their mark and tosses the stone in turns.
- iii. Refer to the scoring format and note down the target and the points achieved.
- iv. After everyone has played, ask a couple of the participants (who have scored a few points and those who have not) the following:
 - How are you feeling? Why?
 - Why did you select your target? What were the factors behind choosing a target?
 - Did the presence of others in the group influence the target? How?
 - What were your thoughts and feelings when you scored a point/did not score?

Game Play: Round 2

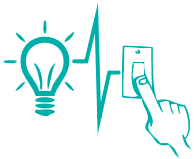
1. Share with the participants that this round will be played differently.
2. Ask each participant to choose an overall target score between 1-20 that they would like to reach.
Eg: 15. Then, tell them to pick only three individual targets (based on the score indicated in each circle) with which they will attempt to reach the overall target. Eg: 3, 5, 7 (= 15).
3. Make sure that the players choose their overall target first, and then see if the sum of the scores obtained by each throw adds up to the overall target.
4. Refer to the scoring format and note the scores accordingly.
5. Note the targets that players choose for each throw and circle successful throws. Note down original target and achieved target even if participants underachieve.
6. After everyone has had their chances, ask the following questions:
 - How are you feeling and why?
 - How was this round different from the earlier one?
 - How did your decision-making differ in the second round? If yes, what were these?
 - How did you choose your overall and individual targets? What were the determining factors? To what extent did the experience of the first round influence you in the second round?

Ask the participants to sit in a circle. You can initiate a discussion on the importance of setting clear and realistic objectives. The following questions will help you:

1. Which of the rounds did you enjoy more?
2. Did the presence of others affect you? How?

3. What were the factors that helped/didn't help when setting targets?
4. What is the importance of setting objectives?

Share: that for every task we set out to achieve, we should set objectives and lay down strategies. Objectives can be of different types; short term (as in the first round) and long- term (as in the second round). Setting objectives does not mean that they will be achieved in the way they were originally planned. There are external factors that influence the achievement of any objective, such as the environment, other people, personal distractions, poor strategies and plans, lack of resources, and so on.



4. Information Application

- a. Ask the participants to reflect on the individual objective they had identified earlier, do they see any connection with how they had achieved their objective.
- b. Initiate a discussion to come up with two to three realistic and time-bound objectives (one long- term and two short-term objectives) based on the purpose established in the previous section.

At the end of this discussion, the members should be able to identify how to make realistic and time bound short term and long term objectives to work in the youth club.



5. Real World Connection

- a. Go back to the community members with the identified long-term and short-term objectives in order to assess whether they have made sound objectives.

3.4.3 Establishing a Structure and Processes

Why should I use this session?

How effectively you work towards achieving objectives and reaching the vision identified in the previous sessions depend on the youth club structures and processes that help you achieve these ends. A structure refers to the basic organisational lines of authority, communication and roles and responsibilities. Structures can exhibit principles such as democracy, shared leadership, etc., or not. Processes refer to the way decisions are made, how evaluation and learning happens, how conflicts are handled in the club, and so on.

As a youth facilitator, you need to embed some structures and processes in the club such as a leadership model, a reporting structure, a schedule indicating frequency and duration of meetings, guidelines for documentation and monitoring and evaluation, and so on. These need to reflect the values and purpose of the group. This session will help the group to establish the initial structure and processes for their club.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Develop a structure for the club.
2. Articulate and establish three main processes within the group.

Time required

2 hours

Resources

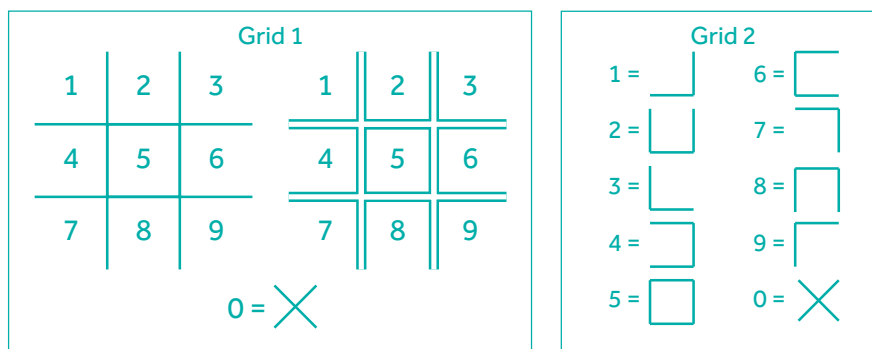
Flip chart, markers, chart papers, two copies of grid one and two.

How do I run the session?



1. Mind Jog

- a. Divide the participants into four groups (A, B, C and D). Ask them to name their groups and share the names with the larger group.
- b. Give **Grid 1** to group A and C and **Grid 2** to B and D below with instructions that they will have a minute to memorise the symbols for the numbers for the task ahead.



- c. After one minute, take back the grids and ask the groups to choose five different representatives for five rounds of the upcoming task.
- d. Once the representatives have been chosen, give them numbers such as 4856, 098328, 7397412, etc. to code them according to the symbols memorised.
- e. Share that each correct coding by the group will be given a point.
- f. After five rounds, share who the winner is and acknowledge and celebrate everyone's attempts. After completion of the task, ask them to come together and sit in one circle.

Discuss using following questions as a guide:

1. How are you feeling?
2. What helped?

Show the two grids.

3. What do you now think helped? Capture three to four responses.

Possible responses: **Grid 1** was easy to understand, we all took responsibility in memorising different symbols, repetition of numbers helped. It was difficult as each one of us were memorising the grid individually.

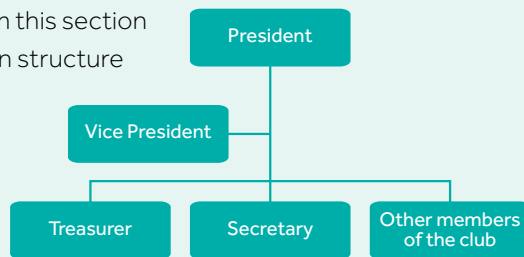
Share that there are some critical things that emerge from this activity. **Grid 1** was easy because it had a *structure* that we are familiar with. There is a *pattern* that we can establish and connect with. In **Grid 2**, there is no pattern that we can identify with. Also, the group members were able to establish a process of consulting with each other and memorising different symbols.

Similarly, in our youth club, a clear structure and process would make it easier for us to achieve our objectives.

Some Tips on Structure and Process

Provide young people tips from this section before they begin a dialogue on structure and process.

Some of the things to keep in mind while setting up the structure and processes in place are:



1. How are club functions managed?
2. How is information processed? and
3. How flexible and responsive is the club?

Structure Options³²

1. Hierarchical structure

- Relatively few at the top to lead.
- Only a few members under each leader.
- Leaders appointed on the basis of merit and expected to be in control of all the activities within the club.
- Style of operation is 'directive'.
- Structure tends to resemble a pyramid.



2. Team structure

- There is an attempt to link formal and informal group relations that influences a member. The emphasis is on interpersonal relations as a determinant of conduct and performance.
- Leaders are more facilitators and group leaders rather than final decision-makers.
- The leaders' main job is objective-setting and evaluating performance.
- Style of operation is 'participatory'.
- Focus is on task, accomplishment of shared objectives.

32 Kellener.D., McLaren.K., and Bission.R. *Grabbing the Tiger: NGOs learning by organisation change*. Canadian Council for International Co-operation, 1996.

Process options

Processes are defined by the purpose and the structure of the club. They take care of the 'how to' and help in effective use of time and resources. There can be processes around many aspect of running a youth club such as conducting a meeting, documentation, evaluation of activities and people, creating a learning environment, decision-making, feedback and handling conflicts.

In order to establish the processes, you would need to take into account who will be involved, and the method and frequency of the process. Example: setting up a feedback process within the club. You will first take into account the structure and vision of the organisation. Let's assume that the structure is 'team structure' as indicated above, and the vision is 'empower young people in life skills'. So, to create a responsive feedback process, you may have a monthly sub-committee feedback process with Committee members and a quarterly feedback process where all members get together and provide relevant feedback to the President. The three critical initial processes are usually 1) the decision-making process, 2) learning and evaluation process, 3) conflict-handling process.

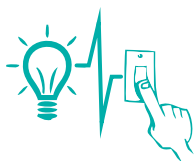
2. Personal Connection

There is no Personal Connection in this exercise.



3. Information Exchange

- a. Divide the participants into two groups, A Structure group and B Process group. Give them one chart paper each with markers.
- b. Ask group A to discuss the advantages and disadvantages of different structures and identify what structures they would like to establish in the youth club. (Discuss structure options in the adjacent box before this activity).
- c. Ask group B to discuss the advantages and disadvantages of different processes keeping in mind the purpose and values identified in the earlier sessions and decide what processes they would like to establish in the youth club. (Discuss process options in the adjacent box before this activity).
- d. After half an hour, invite them to the larger circle and ask the representatives to share their presentation to the other group.
- e. After each presentation, invite questions from the other group.



4. Information Application

Once the presentations are complete:

- a. Ask the group A to specifically focus and establish who the coordinator will be, different roles within the shared leadership group and what committees will be required for the club.
- b. Ask the group B to determine:
 - i. What will the decision making process in the club be?
 - ii. What will the performance evaluation and learning process be?
 - iii. What will the conflict handling process in the club be?



5. Real World Connection

- a. Create a timeline of when the identified structures and processes will be established within the youth club.

3.4.4 Is Violence Justified? Inroads into Identifying Values

Why should I use this session?

This session is an initiation to the discussion of values to be further consolidated in the next session.

Why is a consideration of values important? Decision-making in a group can make or break it. When we decide anything in a group, different people's ideas have to be synergized to get to a consensus. Sometimes, where individual belief systems differ, decisions can clash and, as a result, building a consensus becomes impossible.

For example, if **democracy** comes out as the highest ranked value in the Youth Club, then a decision about what community project to undertake may be taken very differently than if **efficiency** was the most important value for the club.

For this to be understood, the session will be conducted in two parts. In the first, we will focus on facilitating young people to realise how stances and decision making are based on individual/group value/beliefs. For this purpose, we will conduct a session on value ranking using the example of violence. In session 3.4.5, we will try to arrive at three to five top-most value priorities for the youth club.

Note to the Facilitator:

Prior to beginning on this session with young people, it would be useful for you, the youth facilitator, to identify your own position with respect to the violence and conflicts that surround you. Reflect how you define and understand conflict. How have you responded to conflict in your personal or public spheres? Are there times that you feel that violence is the only means of resolving a conflict in a 'personal' or political space? Are there other means of understanding reality where violence need not be a form of conflict resolution after all?

It might also be useful for your preparation to study at least two role-models who are proponents of non-violence and examine how they dealt with conflict. For example you can read about Martin Luther King, Mahatma Gandhi and Nelson Mandela.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Define the importance of values.
2. Examine the process of prioritising values that underlie different stances.

Time required

2 hours

Resources

Flip chart, markers.

How do I run the session?



1. Mind Jog

Read out the statement 'violence is justified for the right cause'.

- a. Instruct the participants to take up a stand on the statement by choosing whether they agree, disagree or are uncertain about the statement.
- b. Share that, for the purpose of the exercise, self-defence cannot be used as a reason for supporting violence.
- c. Share with the group that as young people, they are best placed to decide what they feel and that they need not be worried about being right or wrong.

Ask those who 1. agree, 2. disagree or are 3. uncertain to form three groups. Guide the three groups to take up separate positions in the room, and prepare a presentation each with reasons and examples to support their chosen stance. Allow 15 minutes for the preparation of the presentation.

- d. At the end of the allotted time, ask the groups to take turns to present their case to the other groups.
- e. Once one presentation is completed, open the discussion for questions and clarifications.
- f. You should use this opportunity to note down crucial responses on chart paper or elsewhere.
- g. After the groups have shared their responses, ask the 'uncertain' group to join any of the other two groups. Also share with participants that they can change groups at this point if their stance (agree, disagree) has changed as a result of the presentations and discussion. Try to have every 'uncertain' member reach a conclusion.



2. Personal Connection

- a. Give the two groups chart paper and markers.
- b. Ask them to discuss within their groups and identify the values behind the stance they had taken.
- c. Share with them the values can be defined as broad preferences concerning appropriate actions. It reflects a person's sense of right or wrong or what ought to be, such as every human being deserves dignity, justice for all, and so on.

3. Information Exchange

There is no Information Exchange in this exercise.



4. Information Application

- a. After 15 minutes, invite them into one large circle and ask them to share their values separately as the group that agreed with the statement, and the group that did not agree with the statement.
- b. Ask each group to prioritise the top six values and write it on the flip chart.
- c. Discuss the similarities and differences in the values stated by the two groups.
- d. Share that the same values may be reflected in both groups, but the difference lies in the prioritisation (see example of this in 'Notes from the Field' below).

Share: It is best to discuss individual belief/value systems in the group at the formation stage itself and try to arrive at a common belief system. Which values we prioritise together in the group can become the basis for building consensual decisions and thus ownership.



5. Real World Connection

- a. In order to see how prioritising of the values impact individual decisions, ask the participants to think of a group scenario where a member is creating too much conflict within the group. You have to deal with him as a group. How will the group decide what to do?
- b. Articulate the values that were behind your group decision.

Notes From the Field



Excerpts from the discussion amongst youth club members:

The group speaking in favour of the statement (i.e., that violence is justified) was represented by Sandeep and the group against the statement was represented by Anil.

'We've seen this in history that violence is needed for freedom. There is a limit until people start speaking up. The army is another example. It is necessary to be violent for your country as well.'

'During British times, bonded labour had a violent uprising which led the British to ban the practice of zamindari (land ownership)' Sandeep

'If you win through violence, it will be pointless. It won't last for long. If you win through non- violence, it will be permanent and without discrimination.' Anil

The representatives went back to their groups to discuss counter-arguments. After group discussions, the teams presented their points individually.

'Non-violence can't last for long. Look at Anna Hazare³³ and his movement.'

Hamid (violence)

'Non-violence takes time. You can't become violent on your own people.'

Pawan (non-violence)

'The bill³⁴ was not passed through non-violence. Nothing is happening now. We needed a Bhagat Singh³⁵ to win our freedom as well.' Hamid (violence)

'You are talking about Independence. The biggest factor was Mahatma Gandhi and he won through non-violence.' Pawan (non-violence)

Each group went back to discuss and articulate the values that were behind their stance. Values that emerged in order of priority:

From those justifying violence: freedom, rights, equality, safety and security, self-respect, peace, unity and solidarity.

From those justifying non-violence: morality, love, equality, peace and humanity. The values, therefore, were quite common to both groups.

This session was held in the first set of workshops. The conversation around values got extended to what kind of values they would like to hold in the youth club, and the reasons behind this.

The values that young people finally identified for the Club were self-development, openness, collective decision-making, learning environment, responsibility, ethics, trust, knowing each other, equality, attachment, respect, accepting all, diversity, willingness to learn, and entertainment.

Young people also realised that most of the values they had noted down were not necessarily lived values, that they were still ideals that they aspired to. This exercise however, made them think more about those values. As a result, when they conducted a Tatva analysis (see section 3.5) six months later, the group members were confident that the values they had stated were now for the most part lived values, which was a shift and an indication that the space was evolving into cohesiveness with its established processes and structures.

33 Anna Hazare is a follower of Mahatma Gandhi who called on young people to join the non-violent agitation in the campaign India against Corruption in 2011, in New Delhi, India to get the Citizen's Ombudsman Bill passed by the legislature.

34 Citizen's Ombudsman Bill, prepared by civil society activists India and introduced in the legislature for clearance.

35 An Indian socialist who was a revolutionary in India's struggle for freedom.

3.4.5 What are the Values of My Club?

Why should I use this session?

This session will help young people further consolidate the values of the club and will build on the value clarification in the previous session. The focus of this session are the 5th Space Principles introduced to you in Section 1.2.

You can also visit the 5th Space website for further information that will help you prepare for the session.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Articulate the values they want to live in the youth club.
2. Assess the position of their youth club in relation to 5th Space principles.

Time required

2 hours

Resources

Value dilemma scenarios, flip chart, markers, values identified in the previous session 3.4.4.

How do I run the session?



1. Mind Jog

- a. Ask the participants to reflect back on the polarisation exercise conducted earlier (refer to session 3.4.4) and what was shared in the session.
- b. Remind the participants of the prioritisation process in determining values behind a stance.



2. Personal Connection

- a. Bring back the individual values identified by the participants and share with the larger group.



3. Information Exchange

- a. Share that a series of value dilemmas will be read out to them³⁶. They have to think individually and decide whether they agree or disagree with each statement.

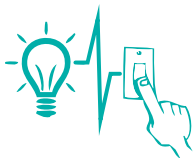
³⁶ You can come up with many more value dilemmas that you think reflect the 5th Space principles.

Some example dilemmas you can use for this session

1. Parents have a right to choose a spouse for their children. (Experience vs Trust)
2. There is a meeting with government officials where you need to present a proposal to obtain funds for an activity planned by the youth club. You have a choice to send either a person who is adept in making presentations, or a person who has spent days in making the proposal. Who will you send for the meeting? (Excellence vs. Ownership)
3. Community elders have approached you as you are the President of the youth club with a proposal for a community intervention which will create a strong buy-in in the community for the youth club. They need to know immediately your decision on whether you will take up their proposal or not. You are not sure of your club members' response. What would you do? Take the decision yourself or build the consensus among the group for the proposal? (Quick response vs. Ownership)

Repeat the following for each dilemma:

1. Once each dilemma has been shared, give the group time to think. After a couple of minutes, ask the group to divide themselves into two sub-groups, and stand on your right and left side.
2. Instruct them to discuss their resolution to the dilemma within the group quickly.
3. Invite one representative from each group to share their reasons.
4. Write down the values that are behind their decision on the flip chart.



4. Information Application

- a. Introduce the concept of the 5th Space and its principles and refer to the values put up on the flip chart.
- b. Keeping the purpose of the youth club in mind, what values would the young people like the Space to reflect?



5. Real World Connection

- a. Articulate expected behaviours under each value that has been identified to be lived in the youth club by the members.

3.4.6 Planning an Intervention in the Community

Why should I use this session?

Youth clubs are spaces for 'Refl-action' (see Section 1.4) where young people learn by working on self and impacting communities. Refl-action refers to a combination of reflection and action.

Small actions within the community can help build a deeper understanding about oneself as well the community that young people live in.

In the previous sessions, the members identified the purpose of the youth club and set up objectives for themselves. They also set up structures and processes that they felt would support reaching those objectives, and identified the values that will underpin their work. In this session, using the refl-active framework, members take a further step ahead to plan activities for a community intervention in relation to the vision and objectives, and with structure, processes and values in mind.

What can I hope to gain out of the session?

By the end of the session, the participants will be able to:

1. Plan and deliver small projects within the community in line with the vision and objectives.
2. Analyse and design an intervention that caters to the need of the community.

Time required

2 hours

Resources

Flip chart, markers.

How do I run the session?



1. Mind Jog

a. Narrate the story

A lady went to a lecture by a famous religious leader and sat in a chair next to an old man. After a few minutes she saw the old man had bent down, his face was between his knees and he would just not sit up straight.

After waiting for five minutes, she noticed he was breathing heavily. She started wondering if he is having a heart attack and asked him if he was ok. The man did not respond to her, and remained bent over and started breathing even more heavily. The lady thought 'the top-most service to

God is to save the lives of people he created' and with that intention she caught him by his shoulders, laid him down on the floor and started to pump his chest with her palms.

Simultaneously, she called for help.

After a minute she realised that the man was looking at her with shock and anger, yelling at her. She realised that she had made a blunder. Apologising she asked, 'Why were you bent down and breathing heavily for so long?'

He replied 'I dropped my spectacles and was trying to find them.'

- b. Ask the participants, 'What does this story tell them?'
- c. Listen to a few responses.

Share: that at times we try to help people without understanding what the problem is and end up doing harm. Therefore, before we jump into action in the community, let us try to build our understanding of their issues so that we are able to plan an effective action and not act like the lady in the story



2. Personal Connection

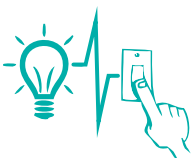
- a. Reiterate the community issues brought back through the exercises indicated in 3.3.4 and 3.3.5.
- b. Revisit the vision, objectives and values finalised in the previous sessions.
- c. In relation to these, invite individuals to share what kind of interventions they would like to bring about in the community.

The purpose is to hold a dialogue and initiate consensus-building on the intervention that the club members can work on together.



3. Information Exchange

- a. Introduce refl-active questions in the context of community:
 - i. Where are we as a community?
 - ii. Where do we want to go?
 - iii. What is stopping us?
 - iv. What do we do next?



4. Information Application

- a. Work on the refl-active questions together in small groups for 45 minutes to come up with what needs to be done in the community.
- b. Also ask them to come up with parameters to prioritise among the different interventions that will emerge in the group.



5. Real World Connection

- a. Using the identified parameters, design an intervention along with establishing the roles and responsibilities of different members.

Notes From the Field



The club members after using the refl-active framework, brainstormed on different possibilities for community action that can be taken up in the club in the next six months to one year keeping their purpose in mind. Some were about individual skill-building and others were about community needs:

1. General knowledge competition

Santosh suggested that the club can organise a General Knowledge competition for the children in the colony. The immediate challenge that was discussed was regarding the target audience and how to control the number of people who would come for the competition and the resources that would be required.

2. Blood donation camp

Santosh also suggested holding a blood donation camp in the colony which was one of the most frequent NYKS club activities across the country.

3. Sanitation drive

Satpal proposed holding a sanitation drive in the community. Another participant pointed out that their efforts would be a waste of time as the colony would be dirty again in a few days. They should look at long term solutions. Another member shared that they could do something about the leaking faucets in the community. This idea was discarded as they felt it would require more funds than they have access to.

4. Story-writing competition/storytelling workshop

Brijesh suggested holding a story-writing competition in the colony. Rubina, a youth facilitator, suggested trying something creative like story-telling through puppets where community issues could be shared. They could learn creative forms of storytelling and then proceed to teach more people in the colony. The members were interested in organising a workshop for puppet-making/ storytelling.

5. Education survey

Sandeep suggested that the club could go door to door and survey the number of children going to school from each home. There are a lot of children in the community who do not attend school and this would give them the opportunity to counsel the parents about various options for education.

The members decided to focus on the sanitation issue in their community. They, along with Puja, another youth facilitator, went into the community to video-document the interaction with the community members around what their concerns were with respect to the sanitation issue, existing sanitation conditions in the community in relation to toilets and the

drainage system. After their visit, the group created a video narrative and took the video to an official of the Municipal Corporation of Chandigarh to seek his intervention into the situation.

In this, the support of youth facilitators from the Commonwealth Youth Programme, Asia Centre was critical as they were able to mediate between the youth club and the government official. This highlighted the importance of networking and collaboration with different civil society groups and development organisations. For some youth club members who were proactively engaged in the process, this enhanced their leadership skills as they were representing their club and engaging with government officials.

Stories From the Field



Events as Learning Spaces

Youth clubs are often dominated by events. Blood donation camps, sports competitions, cultural competitions and so on. The events are fun, and keep a youth club going. But these events are also a point of learning; they take on a new dimension when adults and young people focus on the processes that go into them.

This is something the youth club pilot brought out into the open – the processes behind the events, what it told us about relationships between individuals, about leadership styles, about team work, and different perceptions of how we successfully complete a task, and about how one's self-perceptions help build relationships with others.

This focus helped young people be more reflective about the way events were run and every event became a learning experience.

Relationships get the Task Done

Soon after we began our engagement with the club, the members decided to hold a volleyball competition with a nearby community. The youth leader organised the event with little involvement from the other members. The members did not feel involved in the process and, in fact, lacked a sense of ownership within the club. They recognised these challenges because of the parallel sessions on shared leadership and organisation which helped them analyse the processes better.

Decision-Making is the Key to Ownership

Sandeep, a youth club member, shares how he first understood the need for change in the working of the club,

'I sometimes questioned the way decisions were taken in the club. Many of us were not involved in taking decisions about what we did and how we worked. Our seniors told us what was to be done even if we did not agree with it. I remember our first tatva analysis with youth workers from Pravah. Since decisions were taken only by the leaders, there was a mismatch in the tatva. We wanted all of us to be a part of everything we did and we used the tatva analysis tool to change how we work'.

Processes helps us Achieve, Learn, and be Joyful

In a painting competition conceptualized and organised by Seema, a young girl in the community, the process itself was an eye-opener for the young people. 'I want to do things together with everyone so that I also have an opportunity to meet new people outside my home,' said Seema. This process of creating, organising, conducting and participating in a painting competition, together with other young people, showed a young woman's initiative, her need to get away from domestic spaces, and the possibilities of girls and boys working together. In fact for Seema, organising an event in the community, outside of her home and work spaces, was a remarkably big step.

The painting competition, besides being a fun-filled activity, gained more popularity for the youth club in the community and helped them to build their presence there. More young people joined the club (about 50 young people took part in the competition), including young women. It was also an experience in organising, identifying roles and responsibilities, and seeing that the competition went off well.

These and other activities helped young people reflect on processes that are integral to their everyday work. This, in turn, helped them identify practices of shared leadership, democratic planning, and participation. During the next tatva analysis, the young people decided to incorporate these principles into the processes for the youth club. When the tatva tool was later used to analyse what had changed in the past six months, club members realised that shifts had taken place within the club. The club has now become a space where everyone's voice is heard and considered, thanks to young people's ability to reflect on processes.

'Changing our structure and processes has made our club much better than before. Even though I am now the president of the club, the executive body takes all the decisions collectively. Members have now started seeing the club as their own and take more responsibility. Our aim now is to create a space where everyone can learn to become a leader as well as a follower'. Sandeep

3.5 How Are We Faring as a Youth Club?

3.5.1 Tatva Analysis³⁷

Why should I use this session?

Youth groups need to be understood as a complex living system, which have the ability to act autonomously, regenerate on their own, and constantly evolve.

Recognizing this highly dynamic nature of youth groups will require flexibility, constant learning and an ability to adapt to evolving circumstances.

In the previous sessions, you have established a purpose and objectives for the club, set the values of the group, and defined a structure and processes for the youth club. This session brings it all together. Here, you will work with young people to create one visual form where you map the vision, skills and capacities, values and culture, structure, roles and established processes of the group. You will be able to see how aligned these are and how interconnected they are as one living system. This tool will help you, the facilitator, along with the youth club members, to track their movement as a group through time. It can be used in regular intervals as an organisational development exercise. It will be a form of *monitoring and evaluation*.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Articulate the existing purpose, structures, processes, leadership, values and skills of the members of the youth club in an inter-connected manner.
2. Identify real-world misalignments between the different elements.
3. Identify one misalignment as an area of work for the youth club members.

Time required

2 hours

Resources

Tatva analysis tool template, flip chart, markers and pens.

³⁷ Share credit Pravah and Vyaktitva - Unfolding the true elements of people and organisations.

How do I run the session?



1. Mind Jog

Bomb and Shield

- a. Divide participants into groups of three.
- b. Ask individuals in each group of three to identify one person as the 'target', the second as the target's bomb, and the third as the target's shield. Don't share this decision with others in the group.
- c. When you say 'move', everyone runs around the room, mixing with those of other groups, keeping his/her shield between themselves and the identified bomb.
- d. In two minutes, ask them to stop and remain on the spot. Ask the 'targets' to check if their shields are standing between them and their bombs. If the shields are not protecting them, ask them to enact an explosion and sit down. Eventually a chain of explosions will be established.

Share: how this exercise demonstrates that everyone is interconnected in a **system**.



2. Personal Connection

- a. Invite participants to think of their experience in the youth club in relation to a system.
- b. Ask, what are the two things within the youth club that has helped to make your engagement with the club meaningful?

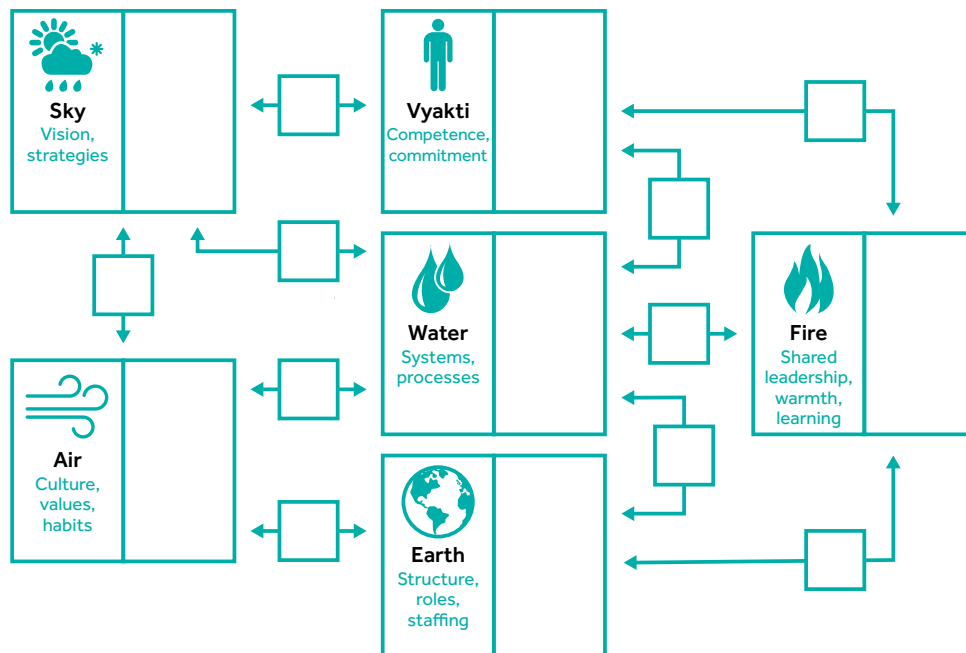
As a youth facilitator, your aim will be to obtain responses from participants that you will then categorise as those belonging to purpose, structure, processes, leadership, values and skills. It will help you connect with what is working within the club for its members.



3. Information Exchange

- a. Draw the Tatva template shown below on a flip chart.
 - b. Take each element individually; share what it means to the group.
- This tool looks at the youth club as a system with five elements: Sky, Earth, Fire, Water, Air, and Vyakti (Individual).
 - Write what currently exists in each element box.
 - In the boxes with arrows write misalignments between specific elements, such as sky and vyakti, vyakti and fire, etc.

Tatva template



Earth (structure and roles)

Earth refers to the 'structure' of the club. How is the structure defined in the club? What is the main committee like? What are the hierarchies in the club? Are there different sub-committees? What are the different positions? What are the different roles and responsibilities of members of the club? Is there clarity among the members of the structure and roles and responsibilities?



Sky (vision)

What is the purpose or the long-term 'dream' of the group, as a group and as individuals? What are the current goals of the members of the group with reference to the club?



Fire (shared leadership)

What is the existing leadership model and form of collaboration operating within the group? Looking at forms of leadership involves reflecting on personal behaviour of leaders that might help or hinder the group functioning as a team. This reflection needs to bring out the value of shared leadership where there is respect, consultation and delegation of authority in the way the group functions, and where there are no 'authoritative' or autocratic leaders.



Air (value and culture)

What is the process of value clarification (reflection on what is the prioritisation process of values) and existing stances (on different issues that young people find relevant to them, such as violence, rights of marginalised groups and so on) of individuals? An enabling dialogue and self-reflection on personal and group values helps the process of creating a successful system. What kind of culture exists within the youth (whether trust and respect is encouraged among members)?



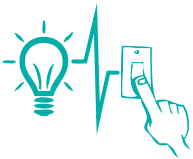
Water (systems and processes)

What are the existing processes established within the youth club, for example are there protocols for meetings and decision-making within the group? How much of self-reflection is practiced within the group on the club's activities, and in inter-personal relationships between club members?



Vyakti (competencies and commitment)

Assessment of the competencies of the individual group members that emerge through mentoring conversations, community projects and self-assessment of the members.



4. Information Application

- a. Invite participants to share what exists within each element.
- b. Identify alignments and misalignments between elements, such as purpose and values, values and processes, purpose and skills of members, etc.
- c. Help participants identify one obvious misalignment that the group can work on collectively.

Articulate that since the youth club is a system, working on one misalignment will have a systemic impact. Ideally, the misalignment chosen should be one that requires minimum effort and leads to a larger impact.



5. Real World Connection

- a. Create an action plan on what changes can be made to align the two identified elements.

Notes From the Field

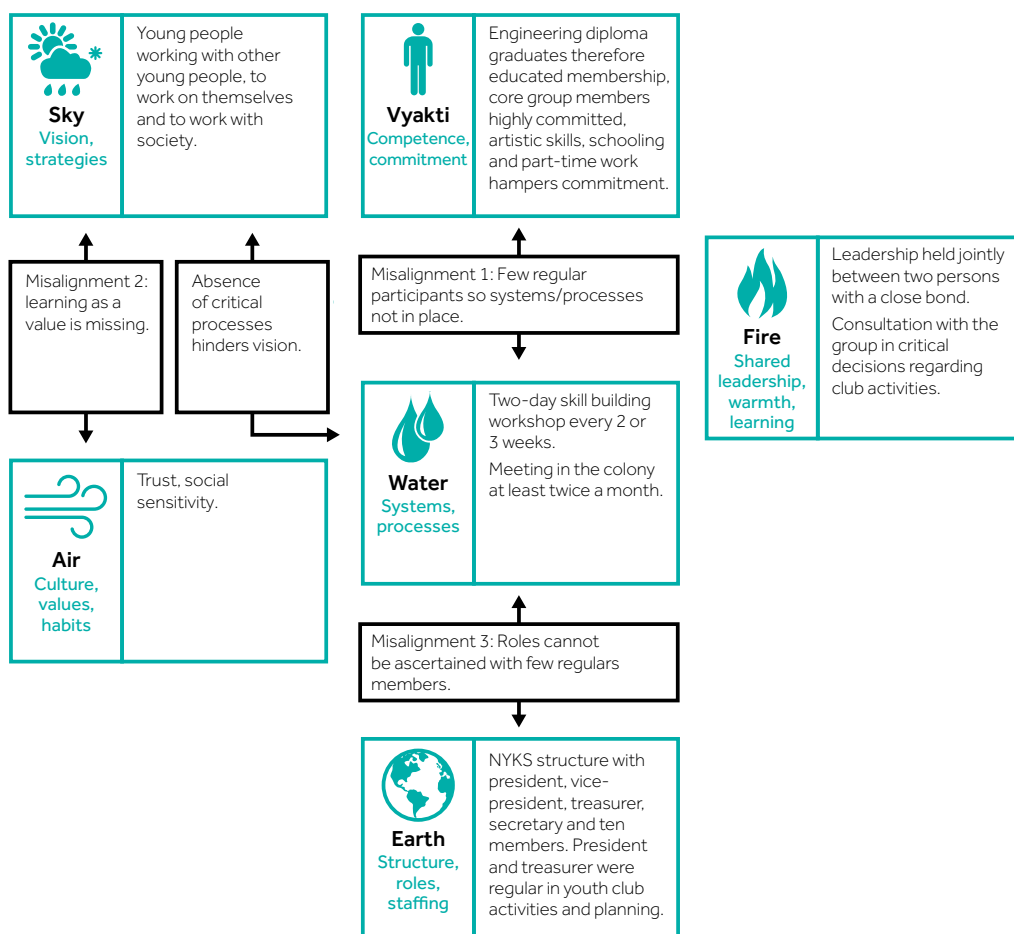
In the pilot, when the conversation around the purpose, structure, processes and values had been completed, the Tatva analysis was conducted to analyse how the youth club was functioning as a whole. The members were asked to fill the boxes adjacent to the different elements according to their assessment of what existed at present. The young people filled in the diagram and identified then gaps between the elements. A couple of misalignments were chosen by the young people to work on and improve. The idea was to revisit the Tatva after six months in order to assess the movement of the club.



3.5.2 Tatva Analysis of Youth Club, Colony No 5 Chandigarh, India

- This tool looks at the youth club as a system with five elements: Sky, Earth, Fire, Water, Air, and Vyakti (Individual).
- Write what currently exists in each element box.
- In the boxes with arrows write misalignments between specific elements, such as sky and vyakti, vyakti and fire, etc.

'Differences' (Source of Energy Potential)



3.6 Taking People Along

Running a successful youth club entails taking different people with different goals and thoughts along, helping each member relate constructively with each other, and building their sense of togetherness. It also means enhancing the skills of members to reach out to, and include, diverse people within the youth club to make it more inclusive. This section contains sessions focusing on different aspects of group dynamics and leadership skills required to work effectively in a group.

3.6.1 Working with Each Other's Gifts

Why should I use this session?

Effective teams know their strengths and weaknesses. To be able to facilitate youth groups, you need to evaluate their strengths and weaknesses and gain insight into how they organise themselves.

This activity can be used as a mind jog for a deeper discussion on team work and team dynamics.

After the activity is completed, you should emphasise that the success of the team depends on the whole team rather than on one individual.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Understand and articulate critical qualities such as appreciating diversity, inclusion, and working in groups.
2. Demonstrate working with individual strengths and weaknesses.

Time required

1 ½ hours

Resources

Two ropes five feet in length for each group, shorter pieces of rope for tying hands for each participant, two cardboard pieces of A3 size for each group, flip chart, markers.

How do I run the session?

1. Mind Jog

There is no Mind Jog in this exercise.



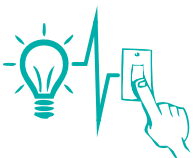
2. Personal Connection

- a. Divide the participants into smaller groups.
- b. Each group should have a maximum of seven to eight members.
- c. Mark out an area of the room that is five feet long. Designate it as the 'toxic river'.
- d. Ask the participants to stand by it, and share with them that the goal is for the group to cross the river in the minimum time.
- e. Assign a form of 'handicap' to each person in the group: blind, mute, one-armed, one-legged and one pair with one of their legs tied together at the ankle. They have to act these parts in the exercise.
- f. Explain: As the river is toxic, no part of the body can come in contact with the river and they can only cross the river with the help of a magic carpet. However, the magic carpet will flow away if a body part is not always in contact with it, and if any body part comes into contact with the river.
- g. Give the group 15 minutes to strategise.
- h. Ask them to state how much time the group would take to cross the river completely.



3. Information Exchange

- a. After the activity has ended, discuss:
 - i. How did they find the activity?
 - ii. What did they learn about each others' strengths and weaknesses?
 - iii. What is the learning from the activity?
- b. Focus on the importance of working in a team and respecting individual difference.



4. Information Application

- a. Bring the whole group back into a circle.
- b. Ask how they felt about the exercise.
- c. What strategies worked, what didn't work? What were the challenges they faced? How did they overcome it?



5. Real World Connection

- a. Ask the participants to draw out connections from the game and any one community activity the group has done together.
- b. Share with the larger group the lessons they can take for themselves.

3.6.2 How do I Respond to Conflict Positively?

In order to build a cohesive group, use the responding style exercise to help youth club members find their own responding styles (See Section 2.3). It is pertinent for the youth facilitator to share with participants that information revealed from the exercise is meant to help identify patterns of response. This information will help members to engage better with each other.

What can I hope to gain out of the session?

At the end of the session, participants will be able to:

1. Demonstrate correct listening behaviour.
2. Apply the ESCA model for listening to their peers.
3. Use effective questioning techniques and skills.

Time required

2 hours

Resources

Learning Quiz, Responding Style Exercise, and pens.

How do I run the session?



1. Mind Jog

Quiz

- a. Share with the participants that you will read the question only once. There will be no repetition. They are requested to write down their answers on a piece of paper and you will come back to it after finishing all the questions.
- b. Respond to the following questions. Refer to **Annex V** for the answers.

Questions:

1. A man builds an ordinary house with four sides, but each side has a southern exposure. A bear comes to the door and rings the doorbell. What colour is the bear?
2. An archaeologist claims that he has dug up a coin that is clearly engraved with the date '46 BC.' Why is he a liar?
3. If you had only one match and entered a cold room that had a kerosene lamp, an oil heater and a wood stove, what would you light first to maintain the most heat?

4. According to international law, if an airplane crashes on the border between two countries, would identified survivors be buried in the country they were travelling to, or the country they were travelling from?
 5. How many birthdays do an average man or woman have?
 6. Is there any law against a man marrying his widow's sister?
 7. If you were to overtake the last runner in a race, where would you be?
 8. If you were to overtake the second runner in a race, where would you be?
 9. If a ladder tied to the side of a ship is two feet above water and the water level is rising at the rate of one foot per hour, how much of the ladder will be still above water after an hour?
- c. Share the questions in complete silence with each question shared only once. There will be a 20-second gap between each question.
 - d. Share the answers when the participants have finished writing.
 - e. Ask who answered more than five questions correctly.
 - f. Ask: 'What do you think the quiz was about?'

[Potential responses will include 'keeping us awake, presence of mind, intelligence, our listening ability' etc.]

Share: that the quiz is meant to establish the listener's dilemma. Explain that listening is not just receiving; it is a two way process. The speaker gauges the understanding of the listener by the latter's response.



2. Personal Connection

Responding Style Exercise and ESCA methodology

- a. Distribute the Responding Style Exercise (Section 2.3) and share that it is a tool that helps us understand the way we respond to others or events.
- b. Explain that there are no right or wrong responses, and that the first responses are vital. Explain the points system and help the participants with the scoring key.
- c. Once everyone has completed the exercise and scoring, write E-empathy, S-searching, C-confront, and A-advising on the board.
- d. Ask for participants for their scores.

Note the score of all the participants on the board in the matrix given below:

Name of member	E	S	C	A

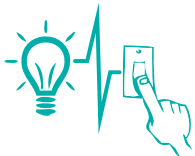
- e. Share what each ESCA stands for. Let participants check their own scores in this new light.

- f. Share that inventories like these are not exact but just denote a trend. There is no ideal score but a higher score in empathy is generally accepted as necessary for an effective listener.



3. Information Exchange

Referring to the presentation in **Annex VI**, share what effective listening behaviours are and what kind of questions help in listening better.



4. Information Application

Role play

- a. Ask the participants to reflect on a genuine problem they are facing today for which they do not have answers.
- b. Divide the participants into groups of three. Each group will have a speaker (A), a listener (B) and an observer (C).
- c. The Speaker (A) will talk about one of his/her genuine problems for seven minutes. The Listener (B) will listen using all the right listening behaviours and use the ESCA model to help A to resolve their problem. The Observer (C) will note where A is behaving appropriately as well as areas of improvement.
- d. After the seven minutes are over, C has a crucial role of giving feedback. C will use the Listening- Responding skills observation sheet (**Annex II**) for feedback.

Explain that the roles will be rotated amongst themselves. Each one will have to play the listener at least once.

Keep reminding the group to stick to the timings.

After the exercise, ask the participants what they felt about the exercise.



5. Real World Connection

- a. Use the Refl-action Framework (Section 1.4) to create an individual action plan.
- b. Ask participants to make a future course of action for areas in which they think they need development.

3.6.3 Building Shared Leadership

Why should I use this session?

Leadership is about inspiring people within a team. Different circumstances demand different kinds of leadership styles.

This session identifies individual leadership styles existing within a group, and how these styles contribute to the dynamics of a group.

The assumption here is that each group member is capable of being a leader. This leads us to the notion of shared leadership. This means that people lead together and co-create spaces. It is about empowering group members to become leaders by encouraging them to take up leadership roles in different scenarios.

What can I hope to gain out of the session?

At the end of the session, the participants will be able to:

1. Identify the three general styles of leadership.
2. Enumerate the advantages/disadvantages of each style.
3. Explain the effects of each style on performing successfully as a group.
4. Introduce the concept of shared leadership.

Time required

2 hours

Resources

Three boxes of pins, three packets of straws, flip chart, markers.

How do I run the session?



1. Mind Jog

Follow the Leader

- a. Invite participants to stand in a circle and ask one volunteer to go out of the room.
- b. Ask the group in the room to select a volunteer. Make her/him the leader.
- c. Now the leader will initiate an action, for example, rolling his/her head, moving his/her arms, etc.
- d. The group will follow the action of the leader, and the leader will continually change his action for the team to follow.
- e. Then, ask the volunteer to come into the room and try to identify the leader as he/she changes his/her action and the others follow.

- f. The group has to make sure that their leader is not caught.
- g. If the leader is caught, then she/he goes out as the 'volunteer.'
- h. There will be three chances to guess.
- i. After one round, when the volunteer is out of the room, share: 'Now there is no single leader, anyone can initiate an action.'
- j. After some attempts of the volunteer, close the game, revealing what was happening: There was no single leader in the group so it was difficult for the volunteer to catch the leader.



2. Personal Connection

Share the scenarios below with participants and invite each to choose from the options given (a, b, c, d) how each of them would most likely behave. Tell them to keep their answers ready for later reference.

- a. You and your friends have to decide one game to play in the evening. When it comes to the selection of the game, you:
 - i. Consult all your friends and choose what the majority says.
 - ii. Let your friends decide among themselves.
 - iii. Take the decision on your own.
 - iv. All of you consult together and then arrive at the decision that everyone feels comfortable with.
- b. You have to name your youth club and there are five names that people have suggested. How will you choose an appropriate name for the youth club? You:
 - i. Ask all the youth club members about their preferences and then give in your options.
 - ii. Leave the decision to other members of the club.
 - iii. Decide without consulting any of the club members.
 - iv. Get group members to talk to each other and arrive at a name together in consensus.



3. Information Exchange

- a. Divide the group into three equal groups and select one leader from each group.
- b. Take the selected leaders out of the room to give individual instructions of how to behave in a given leadership role: autocratic, laissez-faire, and democratic.
- c. Each of the leaders has to make sure that they do not share their roles with the rest of the team. Task: Each group has to make a structure using pins and straws, which will be judged on three criteria viz. strength, beauty and height.

1. Instructions for the autocratic leader

- Your job is to be as much of a dictator as you possibly can. Your group task is to make something out of the material given to you. Decide what you want to make and avoid accepting any suggestions from any group members. Give orders about the planning and construction. The object is to be constructed from your ideas.

2. Instructions for the laissez-faire leader:

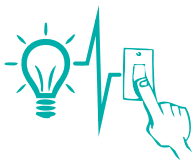
- Your job is to be as much of a laissez-faire (hands-off) leader as you possibly can. Your group task is to make something out of the material given to you. Avoid making any suggestions about how or what is to be done or who is to do it. Let every group member do whatever he wants. The object is to be constructed from their ideas.

3. Instructions for the democratic leader:

- Your job is to be as much of a democratic leader as you possibly can. Your group task is to make something out of the material given to you. When a suggestion is made by you or another group member, consult the group on how many of the group members agree with the idea. Push for some degree of consensus before any idea is acted on. The object is to be the result of the entire group's ideas, including yours.

Instructions to be provided before the task

- d. Identify one person as an observer in each group to note what is happening within the group (optional). You have to follow your leader. You have 15 minutes to finish the task.'
- e. Now tell the respective leaders to work with the group in the way they have been told.
- f. After 15 minutes, display the structures for participants to judge.
- g. Ask everyone, 'Close your eyes and do a secret ballot to judge the structure A, B, and C by raising hands for strength, beauty and height.'
 - i. Emphasise that you can vote only once for each criterion.
 - ii. Complete the voting, and announce the winner.
 - iii. Have a round of applause for everyone.
- h. Ask the participants of each group:
 - i. How did they feel during the activity?
 - ii. What behaviours and traits did the leader display?
(As they are sharing, write the traits of each leader under three separate columns on the board)
 - iii. What was it like following their leader?
 - iv. Did the leadership style affect the quality of the final product?
- i. Ask leaders how they felt leading the group.
- j. Invite all the leaders to read out the instructions that were given to them prior to the activity.



4. Information Application

- a. Be sure to share with the group that the leaders behaved in a certain manner as they were assigned those roles.
- b. Introduce the three leadership styles as indicated in the box and write down on flip chart paper the advantages and disadvantages around the different leadership styles.
- c. Introduce the concept of a **shared leadership style**:
 - i. Empowering individuals by giving them an opportunity to take leadership positions in their areas of expertise;
 - ii. Cultivating a climate in which people feel free to interact and take initiative on assignments;
 - iii. People within a team lead each other – there is horizontal leadership, not vertical leadership.



5. Real World Connection

- a. Invite participants to read out the choices that they made in the questionnaire given at the beginning and identify and reflect on their own style of leadership.
- b. Use the Refl-active Framework (Section 1.5) to identify and articulate what changes they would like to bring about in their leadership styles.

Notes From the Field



When the pilot was initiated, the decision-making role was primarily held by the president. With time, however, the nature of leadership within the club evolved. After the exercise on shared leadership, Sandeep summarised the discussion with the group on what should be the structure within the club,

'Ten core group members should be identified who are a little mature and can devote time to the club. We must also underline how this will be beneficial for the present society we are living in. We want a youth club where the duties are horizontally spread out and there is no President who is pinned down for actions and decisions. We want a club where people are responsible for themselves and an existing president doesn't lead the way. The youth club that we form now must have women in it and should be composed of people who are genuinely interested in the process and can build it from here on.'

The session on leadership was conducted after a series of sessions on self, team building and conversations around issues critical to young people. The group was at the stage where the members were able to engage in a dialogue with each other on the kind of structure they would like to set up in the club.

3.7 Doing it the Right(s) Way

Human rights are a key principle that governs this guidebook. This section has one exercise that helps young people deliberate human rights concepts and discuss how the concept relates to their lives. It also helps them understand how human rights principles can be a basis for action and social change.

3.7.1 Understanding Human Rights³⁸

Why should I use this session?

This session will help young people connect some of their previous learnings to the concept of human rights. Human rights are entitlements that all persons have, no matter what their social class, sex, ethnic origin, religion, skin colour, or any other status, is. They are enshrined in various human rights instruments at global, regional, national and local levels and contain entitlements in relation to access to goods and services, protection and security, participation, non-discrimination and other dimensions.

The Universal Declaration of Human Rights (UDHR) and the United Nations Covenant on the Rights of the Child (UNCRC) form the foundation of the rights and entitlements of young people.

Human rights are **universal**, they apply to everyone. They are **inalienable**, they cannot be taken away from people, unless under certain exceptions, through due legal process. Human rights are also **interdependent** and **indivisible**, if you take away one right, other rights are also affected – just like the jigsaw above is incomplete even if one piece is missing. Rights are also **equal and non-discriminatory** and apply to everyone equally irrespective of difference in race, class, religion, gender and so on.

As much as States and other actors have to act positively to protect human rights, they also have **obligations** not to violate rights. As individuals too, we have obligations to respect the human rights of others.

A rights-based approach to youth work forms the basis of the Commonwealth's concept of professional youth work³⁹.

38 The idea of the Human Rights Jigsaw in this exercise is derived from the Social Inclusion Toolkit, Council of Europe and European Commission, 2003, p. 62.

39 *Professional Youth Work: A Concept and Strategies*, Commonwealth Youth Programme, 2012, p. 20.

Realised human rights are a critical part of a fully realised human being and this discussion will help young people understand their own realities in relation to human rights. It will also help them apply rights-based approaches to their youth club activities.

What can I hope to gain from this session?

Young people will understand the concept of human rights in relation to key human rights instruments, how rights relate to their own lives, and the relevance of this knowledge to youth club action.

Time required

2 hours

Resources

Hard board jigsaw of human shape with each jigsaw piece indicating selected core human rights articles in the UDHR or relevant human rights instrument (see image on the right)⁴⁰.

How do I run the session?



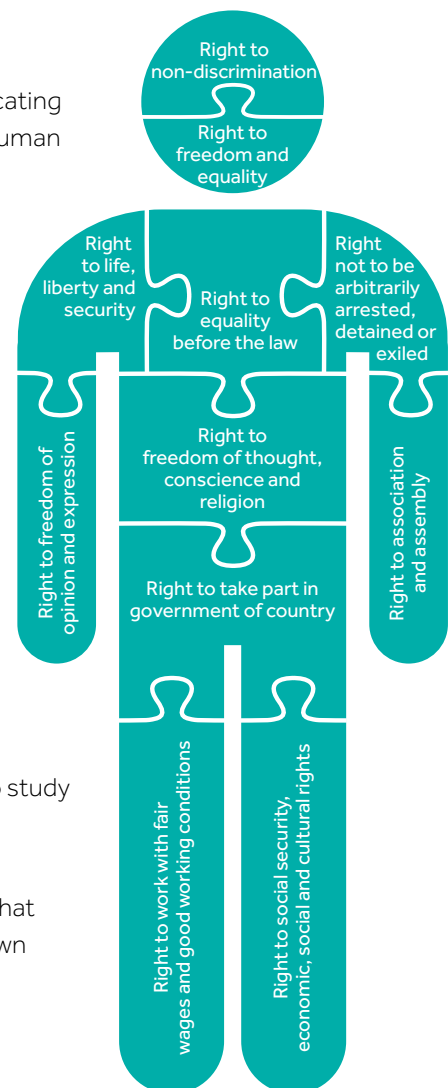
1. Mind Jog

- Invite young people to stand in a circle and use a 'talking stick' that will pass from one person to another.
- Each person with the 'talking stick' has to relate one or two facts they know about human rights in general, and how they know this.



2. Personal Connection

- Hand out the jigsaw pieces⁴¹ of the human body as indicated in the diagram and tell the young people to study the Article indicated in their respective jigsaw piece.
- Ask the participants one by one to read out what is in their jigsaw piece and explain how they understand that specific right, and whether or not it relates to their own life, and if so, how (see **Annex VII** for a description of some key human rights articles).



⁴⁰ Eleven core Articles were selected from the UDHR for the purpose of this guidebook.

⁴¹ In the pilot, the Articles were drawn from the Indian Constitution, as they were considered more immediately relevant to the concerned group of young people.



3. Information Exchange

- a. When all pieces are read, invite the participants to make a whole person out of these articles by putting all the pieces to complete the jigsaw.
- b. Discuss the significance of the completed jigsaw in relation to the indivisibility of rights that to be a fully realised human being, **all** rights have to be fulfilled.
- c. Ask, if one right is violated or is inaccessible for an individual, what would be the effect on the individual's other rights?
- d. Invite examples and discuss the **interdependence** of rights, using explanations given in the note in **Annex VII**.
- e. Discuss the concepts of **universality, inalienability, equality, non-discrimination**, and **rights** as well as **obligations** as explained above, with the young people.
- f. Initiate a discussion on the importance of human rights and what they mean in their community and in the national context.
- g. What other international, regional and local human rights instruments do young people know about?
- h. How do they feel these are relevant to their lives?
- i. Over the long-term, what would be the consequences of the violation of human rights? What about young people's own lives?
- j. What is the relationship between our human rights and our human dignity?



4. Information Application

- a. Discuss with young people how they can apply the learning from the above discussions to understand ways they can act in their own worlds to 1) fulfil their own rights, and 2) be responsible towards fulfilling the rights of others as a youth collective.
- b. How could you apply these learnings in a youth club context?



5. Real World Connection

- a. Select one key rights violation that applies to most of the group and design a one day campaign on this issue in the community.

Stories From the Field



From Human Rights to Action

We worked on human rights education with young people during a critical period in their lives when they were relocated from Colony no. 05 to Dhanas. Multi-storey housing had been built here for this migrant population as part of an urban development strategy. Although this sounds like a good move, it was, for those experiencing it, an extremely challenging time. The new location was further away from the centre of the city than Colony 5, and many young people were facing multiple challenges in retaining jobs, continuing informal livelihoods and transitioning to the new and more remote geographical surroundings. This also meant they had less access to public transport to get to work, and to the centre of the city.

Human Rights Education

The human rights session became very relevant to the young people in this context. We arranged for them to have a dialogue with a Chandigarh-based lawyer, Harish Mehla, on young people's rights in relation to relocation. During these discussions, they shared the findings of their livelihoods research, and Harish took them through a summary of the Fundamental Rights guaranteed by the Constitution of India to every citizen, including the right to life and liberty and rehabilitation rights. Harish also shared some judgements pronounced by the Supreme Court of India guaranteeing the rights of dwellers of low-income housing to the basic human necessities of food, clothing and shelter, particularly in the context of rehabilitation. They also discussed possible ways in which they could ensure that their rights are protected.

Young People Get Consulted

The legal session with the young people resulted in two things. One was that they received information on which to base their action. The second, importantly, was that the lawyer saw the value that young people can bring to the process of advocating for better relocation programmes. Their research in the community had demonstrated that young people were able to gather their own experiences, analyse them, and make use of information to advocate for change. In this way, the lawyer invited them to be part of a civil society group working on redressing the challenges of rehabilitation programmes in the city. The adult group learnt from the experience of the Colony 05 relocation from a young people's perspective and this is helping them formulate and advocate for more community-friendly and youth-friendly relocation processes. This consultation process will continue.

Chanderketu Takes Action

The human rights education helped young people reflect on their rights and take action. They wanted to use this information to inform others, and some young people began acting on their own with the newly-found confidence they had gained from this knowledge.

Chanderketu told us how he is now encouraging his friends who will also soon face relocation themselves, to understand their rights under Article 21 of the Constitution and engage regularly with the Chandigarh Administration to ensure that the transition is community- friendly. Like Chanderketu, many of the youth club members have built an understanding of their rights in the context of their lives.

Chanderketu also used this information to act in his community.

'My house is on the top floor in one of the apartment buildings in Dhanas. Each building has about 50 flats, out of which 15 are on the top floor. The water pipes on the roof were leaking and the water was seeping into all our flats. I filed a complaint with the plumbing manager but absolutely no action was taken for weeks. I finally visited him personally and informed him that I may have to file an application under the Right to Information Act if this inconvenience continued, and was not acted on. The very next day, he sent plumbers to fix the pipes for all the top floor flats.'

This action provided Chanderketu with the confidence of knowing that he was able to change something, even very small, not only for himself, but for other residents through awareness of his and his community's entitlements and responsibilities. He would not have engaged in this action if not for the knowledge he had gained through human rights education.

Stories From the Field



Establishing 'My Own' Space - A Youth Facilitator's Journey

A colleague called wanting to know whether I would be interested in coming on board to work on a project with a Nehru Yuva Kendra Sangathan (NYKS) youth club based in Chandigarh, India. Pravah was approached by the Commonwealth Youth Programme, Asia Centre, because of its leading work in youth development. For us, at Pravah, it was another opportunity to create a 5th Space with the belief that young people need to be at the center of our work.

I remember that all I asked was what was required. Travelling to a new city, working with a group that was in its initial stages and, most challenging, establishing it as a space which could be part of the 5th Space experiments. I was keen to get my hands dirty and thus agreed to take up the opportunity.

First Steps

Three of us from Pravah along with the team from the Commonwealth Youth Programme went for our first interaction with the youth of the community to analyze our audience and design the programme. The premise for this interaction was to learn about the community, listen to them and also share with them the methodology that we proposed to use in the coming months. The group consisted predominantly of young men and a few girls who were reluctant to talk. After some probing, we realised that some of them were members of the youth club on paper and rarely engaged in the club activities except when such interactions with external people was organised through the club.

A Tatva analysis was undertaken to help us understand what the existing reality was, and what was needed to make it a functioning and self-sustaining club. It became apparent in the first meeting itself that it was a one-man operation led by the president who would, usually on the advice of the District Youth Coordinator, NYKS, undertake the activities of the club. His concern was that no one took ownership and he was the one who pushed people to take on responsibility. For me, it was a classic case of 'chicken and the egg.' He would take all the decisions. Other members feeling excluded would not feel involved and therefore did not take on responsibilities. This would burden him further to take decisions on his own.

After much deliberation, it was decided that the club could only move forward if it catered to the needs of the members, and if the purpose of the club was shaped by these needs. If the space is not responsive, then no one would continue. The first workshop was well attended and I suspect it was the president pulling his weight to get the numbers – we needed a quorum for the initial workshop and he made sure that the quorum was met. It was a loose group from whom a strong need emerged around livelihood.

While young people did see the value in investing in self, and embarking on a gradual process from self to society, yet, we noted that the bigger goal for them was obtaining jobs.

With time, as members began the process of refl-action, perceptions gradually changed, and the emerging belief was that unless self is invested in, the connection with society will remain meaningless and getting meaningful jobs will remain a pipe dream. So we took an approach that combined all that we aspired to jointly as youth facilitators and young people. The journey we designed had employability, rather than employment, embedded in as it was a strong need of young people. If young people hone their employability skills, then they are also increasing opportunities of employment. But this is easier said than done. Young people wanted immediate results or at least a clear pathway. Not everyone saw how looking within, building communication ability, developing analytical thinking, planning capacities and group dynamic skills would help them.

Experience of Members Moving In and Out

Even the best-laid plans often come up with hurdles. Every meeting would see new participants. Some regular faces too would show up. In retrospect, one can categorise them into three distinct kinds of participants 1) regular participants, 2) not-so-regular yet engaged participants, and 3) new participants who came in to explore the space because regular members had talked about it.

These three categories were both a source of joy and heartache for me as a youth facilitator. Those who were regular became saviors as I looked up to them to give some continuity to the process. Those who would come in and go were often the markers of the health of the club and its readiness to accept people's movement which was necessary considering the reality of the group whose members needed to work and for whom taking a holiday often to come for a full-day workshop was a stretch on their finances. It taught me empathy and realism. If this was to be their space then I had to let them see it as an accepting space if their intention was genuine. This was not my decision to make. It was theirs. There would always be new faces every time I reached Chandigarh, and gradually this became something to expect and not be wary of. For me, it meant that I had to always be prepared with three plans – one the regular, second, when half the participants were new and third when all participants, barring one or two, were new.

It became a struggle, however, because it meant re-visiting the purpose continuously to create a buy-in for new participants. It also meant constantly being on the design table to cater to the ever-changing needs of the participants. Often this left me with a sense of frustration that while I was spending two weekends traveling here, there was no sense

of movement within the group. While the Chandigarh-based facilitators would engage diligently with the group in the intervals, yet they also struggled with the same issue. After many anxiety-filled weekends, I finally realised that if I needed to create a space that will be taken on by young people then I have to build in flexibility of letting the group emerge. What it required from us was patience, persistence and nurturing.

With time, the regular participants emerged as the leaders of the group giving directions to the new participants and taking on the responsibility of bringing in people. In spite of young people coming in and out, there was a shift within the group. They started talking about themselves, what was expected from them by their family, their struggles and also questioning the notions prevalent around them. It became a trusted space for them.

Also, there was a shift from blaming to claiming. Initially, these were the youth who spoke about what their community lacked and felt ashamed in owning that community. But in some months they began talking about what really was the need of their community and what they had to do to cater to that need. For instance, they identified a sanitary situation in their community and rather than just talking about it they went to their municipal commissioner with their concern. Small actions such as this helped build a connection with their own community. What was overwhelming for me was that some of these conversations happened when I and the facilitating team was not there, among the young people themselves.

I felt that our struggle and persistence as youth facilitators, from both Pravah and the Commonwealth Youth Programme, had borne fruit when Colony No 5 was rehabilitated to Dhanas. Some of the core group members decided to re-establish the youth club and also involve new members as many old members were now located in distant areas. Two of the members approached us saying, 'We have learnt a lot in the last one year. When we initiated a conversation with other young people in the community, we did it the way you had done with us in the first workshop about what our needs are and what do we want from this club.' They also shared that they wanted to run similar sessions which they had been part of during their youth club journey. This strengthened our idea that 5th Spaces can be created anywhere and in any community; it just needs a desire to empower young people to take it on, and of youth facilitators letting go.

Conclusion

In the field of youth work, there exist many manuals which lay down theoretical foundations of youth clubs. However, what is lacking is a guidebook for youth facilitators to translate those manuals into practice. What makes this guidebook distinct is that it has emerged from the seed of an experiment on the ground to establish a 5th Space youth club. The experiences of youth facilitators and youth club members in this journey of creating a space that is co-owned and co-led by young people is embedded in it. The narrative will benefit the youth facilitators across the world in their own realities. You are welcome to use the material in this document as you wish but, if you do, we would appreciate it if you would include the credit: Commonwealth Youth Programme (CYP) (2014), *Co-Creating Youth Spaces: A Practice Based Guide for Youth Facilitators*, Commonwealth Secretariat, London.

ANNEXES

- I Response Style Exercise Answer Sheet (Section 2.3)
- II Listening-Responding Skills Observation Sheet (Section 2.3)
- III Marginality Mapping Presentation (Section 3.3.2)
- IV Sample Youth-Led Research Questionnaire (Section 3.3.5)
- V Listening Quiz Responses (Section 3.6.2)
- VI Active Listening Presentation (Section 3.6.2)
- VII Articles from the Universal Declaration of Human Rights (Section 3.7.2)

Annex I

Response Style Exercise Answer Sheet (Section 2.3)

	E	C	S	A
1.	A=	B=	C=	D=
2.	A=	B=	C=	D=
3.	D=	A=	B=	C=
4.	D=	A=	B=	C=
5.	B=	A=	C=	D=
6.	C=	D=	A=	B=
7.	B=	A=	C=	D=
8.	A=	C=	D=	B=
9.	B=	C=	D=	A=
10.	D=	B=	C=	A=
Total				

Annex II

Listening-Responding Skills Observation Sheet (Section 2.3)

Name of participant _____

Name of observer _____ Date: _____

ESCA Model

Tick the following behaviours displayed by the participant and cross out those that are not displayed.

1. Empathy	2. Searching	3. Confronting	4. (Co) advising
Positive Behaviour	Positive Behaviour	Positive Behaviour	Positive Behaviour
Being in the other's shoes	Asks relevant questions	Confronts without fear or guilt	Works towards a consensus
Paraphrasing to clarify	Begins with open ended questions	Attends to task as well as relationship	Makes a joint action plan
Attentive body language	Asks probing question	Open to suggestions	Develops a win- win context
Rapport building	Connects questions to previous ones	Firm as well as flexible	
Concentration and focus	Converging style rather than diverging	Helps other person to take their responsibility	
Areas of improvement	Areas of improvement	Areas of improvement	Areas of improvement
Interrupts other person	Questions with an agenda	Hurries through confrontation	Dictates a solution
Works from assumption	Close ended questions	Sticks to own point of view	Does not make an action plan
Distracting behaviour		Gets into blaming	No thought to monitor action plan
Busy interpreting			

1. What were some of the things which the participant did well?
2. What were some of the things which the participant could do better?

Annex III

Marginality Mapping Presentation (Section 3.3.2)

How do young people get marginalised?

- Socially
- Culturally
- Economically
- Politically
- Geographically, environmentally.

Social Marginality

- Due to age.
- Young people's lack of access to resources such as information, leisure facilities, acquiring skills etc.
- Young people's lack of access to services - health, education, economic etc.
- Lack of self-esteem due to issues of gender, personality.
- Discrimination due to:
 - gender
 - disability
 - personality etc.

Cultural Marginality

- Non acceptance of, and lack of respect for racial/religious/caste groups.
- Resistance to expressing cultural identity.

Economic Marginality

- Lack of access to livelihood opportunities.
- Debt.
- Lack of access and control over financial and material resources.
- Unequal distribution of financial and material resources.

Political Marginality

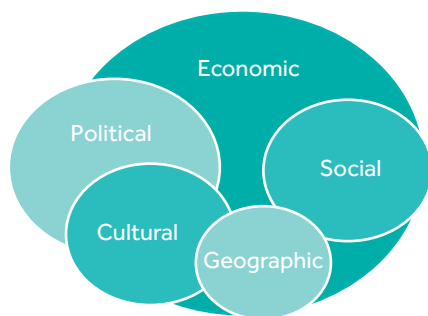
- Spaces in which young people get marginalised:
 - Lack of space for self expression;
 - Lack of decision-making power;

- Adult authority over young people;
- Unequal power relations in the community.
- Lack of access to, and ownership of, information.
- Lack of ability to determine the nature and quality of resources.

Geographic Marginality

- Safety in geographical spaces - going back and forth to school, classes, work.
- Remoteness creating lack of easy access to resources such as water, food.
- Natural disasters and aridity.
- Degraded environments causing landslides, flooding etc.

How marginalised?



Annex IV

Sample Youth Led Research Questionnaire (Section 3.3.5)

Survey on Implications of Relocation to Dhanas from Colony No. 5

Objective: To understand and collect data on the effects of relocation from Colony No. 5 to Dhanas.

Respondent Group: Youth aged 13-35?

Date: December 26, 2013

Questionnaire no.: _____

Questionnaire administered by: _____

Name of respondent (optional): _____

Male: _____ **Female:** _____

Age: _____

Occupation (mention if student): _____

1. What problems are you facing after shifting to Dhanas from Colony No. 5? Can probe for the issues young people think are the most relevant (i.e., education, employment, water, electricity, health).

Problem	Reason and how you are affected as an individual	Proposed solution

2. What are some specific problems in relation to livelihoods (to be probed more, as this is the focus and fill the given matrix)

Problem	Reason	Proposed solution

- i. According to you, what kind of employment options are available in Dhanas?
- ii. Can the community work together to solve some of these issues?
- iii. If yes, which ones would you pick?
- iv. How would you propose to go ahead?
- v. How can the youth club help this process?

Annex V

Listening Quiz Responses (Section 3.6.2)

No.	Right answer
1.	The bear is white. The builder is at the North Pole, and the clever bear is a polar bear.
2.	BC means 'Before Christ'. The culture that stamped the coin in 46 BC would not know of Christ.
3.	First, you should light the match.
4.	You wouldn't bury the survivors, only the dead.
5.	Each man and woman has only one 'birthday'. All the rest are anniversaries of that date.
6.	There's no law against a man marrying his widow's sister - but to have a widow, he must be dead.
7.	You cannot overtake the 'last' runner.
8.	Second.
9.	The ladder will be still 2 feet above water level because with the rise in the water level, the ship will also rise at the same rate.

Annex VI

Active Listening Presentation (Section 3.6.2)

A. Essentials of Active Listening

- i. Concentrate with intensity on what is being said;
- ii. Don't judge - take all information and make an opinion only after receiving the complete message;
- iii. Empathize - get into the speakers' shoes;
- iv. Paraphrase - clarify what you've understood.

B. Effective Listening Behaviours

- i. Make eye contact;
- ii. Assure speaker with affirmative nods and facial expressions;
- iii. Ask questions;
- iv. Repeat/summarise what is been said;
- v. Do not speak too much;
- vi. Do not interrupt;
- vii. Balance between the role of a speaker and listener;
- viii. Avoid distracting actions.

C. Types of Questions

- i. Open/searching questions (what do you think could be the effects of...) vs closed questions (Do you think... will have an effect on ...);
- ii. Open probing/thought provoking Questions (what issues seemed most...) vs closed probing questions (Don't you think...);
- iii. Specific/micro questions (when you gave the piece away what were you think...) vs general/big picture questions (what can you generalise as a learning or what similarities do you find...);
- iv. Intellect probing questions (what do you think...) vs emotional probing questions (how did you feel...);
- v. Confronting/challenging questions (you haven't said anything so far... why don't you say something...) vs facilitating questions (Why don't we go around the group and ask everyone's views...).

D. Other Types of Questions

- i. Discussion Generating Questions;
 - a. What is your opinion?
 - b. Why do you think?
 - c. How does this work?
- ii. Self-Reflection Questions;
 - a. Where have you come across this?
 - b. Can you think where in your past?
 - c. How does it affect you personally?
- iii. Real World Connect Questions;
 - a. In your own experience?
 - b. How does this apply to you?
 - c. Can you give two examples?
 - d. What changes might you consider after?

Annex VII

Articles from the Universal Declaration of Human Rights (Section 3.7.2)

This includes summary of 11 representative articles with explanation and sections that are in bold may be included to form the articles for the human jigsaw.

1. Article 1 - All human beings are born **free and equal** in dignity and rights.
2. Article 2 - **Everyone is entitled to all the rights** and freedoms set forth in this Declaration, **without distinction of any kind**, such as **race, colour, sex, language, religion, political or other opinion**, national or social origin, property, birth, status or the political/jurisdictional status of his country.
3. Article 3 – **Everyone has the right to life, liberty and security** of person.
4. Article 7 – **All are equal before the law** and are entitled without any discrimination to equal protection of the law.
5. Article 9 – **No one shall be subject to arbitrary arrest, detention or exile.**
6. Article 18 – Everyone has the **right to freedom of thought, conscience and religion.**
7. Article 19 – Everyone has the **right to freedom of opinion and expression.**
8. Article 20 – Everyone has a right to **voluntary peaceful assembly and association.**
9. Article 21 – **Everyone has the right to take part in the government of his/her country** directly or through representatives, equal access to public services, and the will of the people shall be the basis of the authority of government.
10. Article 22 - Everyone has **the right to social security**, and is entitled to the **realisation of the economic, social and cultural rights** indispensable for his dignity and the free development of his personality.
11. Article 23 – Everyone has a **right to work**, to free choice of employment, to just and favourable conditions of work and to protection against unemployment, **right to equal pay for equal work, favourable remuneration** worthy of human dignity and supplemented, **if necessary**, by other means of **social protection**, and a right to form and join trade unions.

Let me live within me

I wish life would let me live within me.

I have made mistakes also, let me learn,
learn something within me.

Let me ask myself questions from myself,

Why am I angry from myself?

Let me have some sleep,
some moments relaxed within me.

Many desires I have in my heart,

Let me awaken one dream within me.

Till now, I have just heard what others have
been telling me,

Today, let me bring out my own voice, within me

I wish life would, let me live within me.

Sandeep

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