DAY THREE

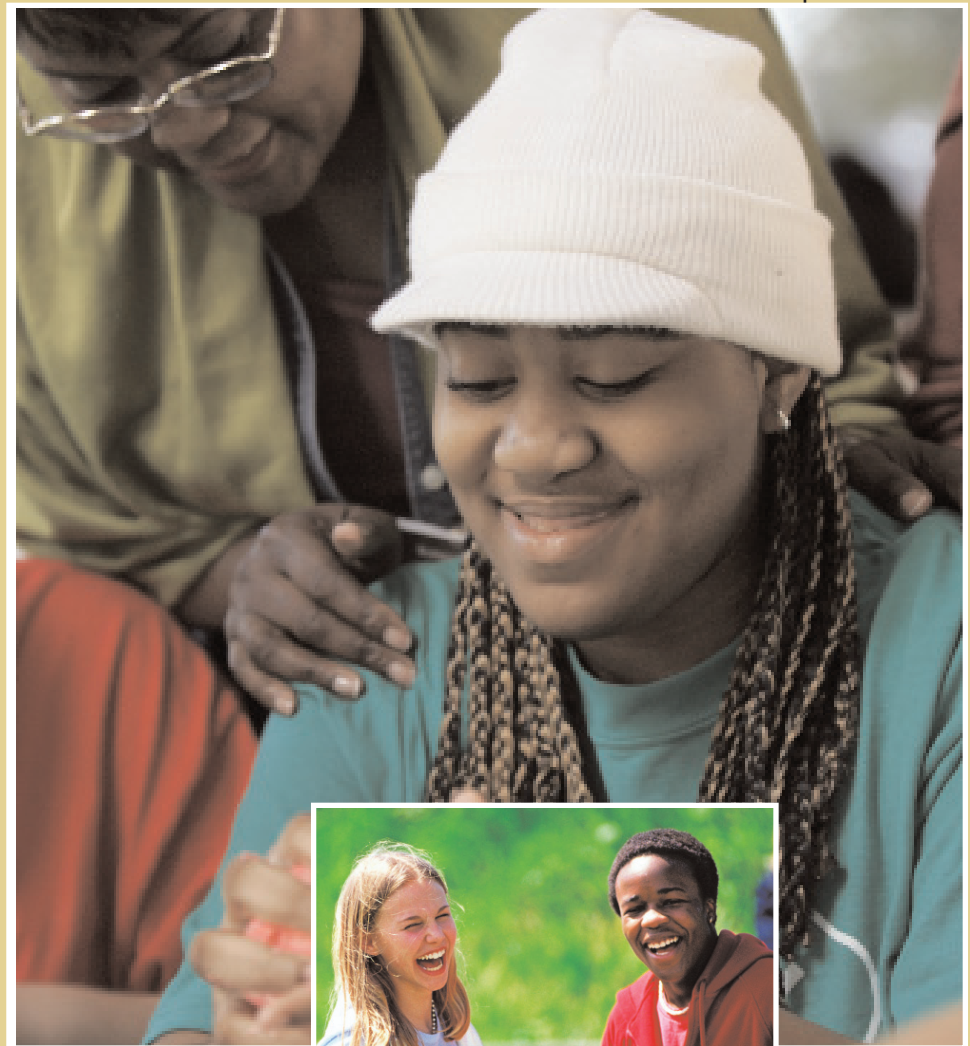## Valuing and Communicating with Youth

DAY THREE
Theme: Valuing and Communicating with Youth

Focus: Strengthening attitudes that reinforce the assets diversity provides to groups/teams.
Understanding and practicing communication skills that build relationships and support groups. Communicating feelings and ideas, respect for differences, and communicating to resolve conflict.

8:00   Group Process Why Is Group Environment Important

8:30   Session VII   Understanding and Valuing Diversity
Objectives:
• To understand what is meant by cultural diversity and cultural competence and recognize the importance of cultural competence in preparing youth for healthy adulthood.

• To target areas of focus for personal growth in cultural competence; recognizing personal cultural perspectives and biases, and understanding diverse cultural practices.

• To be prepared to offer experiences that help youth gain the knowledge and skills needed to achieve cultural competence.

• To adopt practices that support and foster diversity and better meet the needs of patrons and staff.

10:00   BREAK

10:15   Session VII   continued…

12:00   LUNCH

1:00   Session VIII   Communicating One-on-One and in Groups
Objectives:
• To understand how developmental changes influence communication with young adolescents.
• To practice skills that keep communication open.
• To practice skills in listening, and responding for meaning and for feeling.

2:45   BREAK

3:00   Session IX   Understanding Peer Group Support
                                Objectives:
                                • To demonstrate an understanding of the
                                   developmental appropriateness of groups
                                   (cliques and crowds).
                                • To understand how groups are formed.
                                • To demonstrate an understanding of diversity
                                   in peer groups.
                                • To understand the positive and negative influences
                                   of peer groups.

4:30   Reflecting and Applying

5:00   Close for the Day

SESSION VII:

Understanding and Valuing Diversity

• Group process: Why is group environment important?
• Glossary of key terms
• Understanding culture
• Becoming culturally competent
• Societal perspective of cultural diversity in the U.S.

GROUP PROCESS
Why Is Group Environment Important?

The environment in which a group functions is a critical factor in the effectiveness of the group. Group environments consist of both physical space and social/emotional climate.

The physical environment is the space occupied by the group. This space is wherever the group gathers. It can range from outdoor settings to gymnasiums to rooms with tables and chairs. The noise level, temperature, light, eye appeal, and amount of room available for each individual have an impact on the ability of the group to interact and grow together. If the space is noisy, communication is more difficult. If the space is extremely quiet, some youth may feel self-conscious or intimidated. If the space is very hot or very cold, youth may not participate fully. If the space is crowded, unsightly, or hazardous, members will choose to go elsewhere.The challenge to the youth worker is to create a physical environment that offers inviting, comfortable, safe, and healthy space for groups to work together.

Social/emotional environment refers to the way in which group members relate to one another. A positive social/emotional environment for youth is one in which they are supported by the group as they try new skills, explore new concepts, and practice interaction skills. Trust between members is critical to an effective social/emotional environment. Youth need to know that they will not be ridiculed or rejected by others in the group. A climate of trust is present when individuals feel socially and emotionally safe with one another. Creating and maintaining this climate of trust is one of the most important tasks of any group facilitator. It is essential to the growth of the group and to the growth of individuals within the group. Maintaining a trusting environment is an ongoing task in any group. Groups will deal with the issue of trust when they are forming and will revisit the issue as the group grows and develops (Griffith, 2002).

SESSION VII
Glossary of Key Terms

Culture: The framework within which people interpret and respond to the world around them. A shared pattern of learned behavior that is transmitted to others in the group. Culture includes ethnicity, gender, geographical location, social class, age, nationality, race. A city is said to be culturally diverse if its residents include members of different groups.

Cultural Competence: A set of skills that allow individuals to increase their understanding and appreciation of cultural differences and similarities, within, among, and between groups. This requires a willingness and ability to draw on community-based values, traditions, and customs and to work with knowledgeable persons from the community in developing focused interventions, communications, and other supports.

Cultural Diversity: Differences in race, ethnicity, language, nationality, and religion among various groups within a community, organization, or nation.

Cultural Sensitivity: An awareness of the nuances of one's own and other cultures.

Culturally Appropriate: Demonstrating both sensitivity to cultural differences and similarities and effectiveness in using cultural symbols to communicate a message.

Ethnic: Belonging to a common group—often linked by race, nationality, and language—with a common cultural heritage and/or derivation.

Language: The form or pattern of speech, spoken or written, used by residents or descendents of a particular nation or geographical area or by a large body of people. Language can be formal or informal and includes dialect, idiomatic speech, and slang.

Multi-cultural: Designed for or pertaining to two or more distinctive cultures.

Nationality: The country where a person lives and/or one that he or she identifies as a homeland.

Race: A socially defined population that is derived from distinguishable physical characteristics that are genetically transmitted.

Religion: A system of worship, traditions, and belief in a higher power or powers—often called God—that has evolved over time, linking people together in a commonality of reverence and devotion.

SESSION VII
Understanding Culture

Culture is a very elusive concept. The term has a wide range of meaning. There are thousands of definitions of "culture" in the literature of sociology and anthropology. In order to lay a common understanding of discussing culture, an inclusive definition is provided. Culture is a shared pattern of learned behavior that is transmitted to others in the group (Emde, 2006). A cultural group does not only center around race and ethnicity, but is also defined by gender, disability, geographical location, social class, sexual orientation, age, organization, nationality, and more.

Culture is the framework within which people interpret and respond to the world around them. It includes customs, arts, values, skills, modes of living, and communication styles of a group of people who consider themselves members of a certain community.

For the leaders and educators in a multi-cultural society, basic understanding of culture is crucial. Acquired knowledge of "culture" should be applicable and useful to daily work. Metaphors and symbolism give us perspectives to understand "culture" which we can apply in our daily life. This material presents three different metaphors of culture which give you a variety of perspectives to the issues regarding cultural diversity.

"Diversity: the art of thinking
independently together"

~ Malcolm Forbes ~

Metaphor I: Culture is like an iceberg.

You might have heard the analogy of iceberg. What the iceberg metaphor teaches us is visible and invisible elements of culture (Peace Corps, 2002). One definition of culture says, "It is overt and covert coping ways that make people unique." As you see in the drawing below, the visible elements include language, art, music, literature, food, modes of living, clothing, housing, communication styles, and religious practice. Invisible elements include beliefs, assumptions, expectations, perceptions, and values.

Notice that the invisible area under the water is larger than the visible area. Often people see cultural differences only at above-water level. In reality, the major part of cultural differences are at the base of the culture which is covered with water. When two different cultures meet, friction occurs often under the water just as two icebergs bump into each other underwater. The friction between two cultures underwater is not necessarily a negative thing; rather it is a necessary process to have understanding among different cultures.

Often, what tourists experience in a country they visit is the above-water part of the culture: eating food, watching dancing, listening to music, and seeing the historical sites. If these are the only things visitors do in a foreign country, they learn very little about the culture. To have real understanding of other cultures, it is necessary to go underwater and to possibly risk the friction between your iceberg and others. Through such a process, you begin to understand not only a foreign culture, but also what lies deep within the underwater of your own culture.
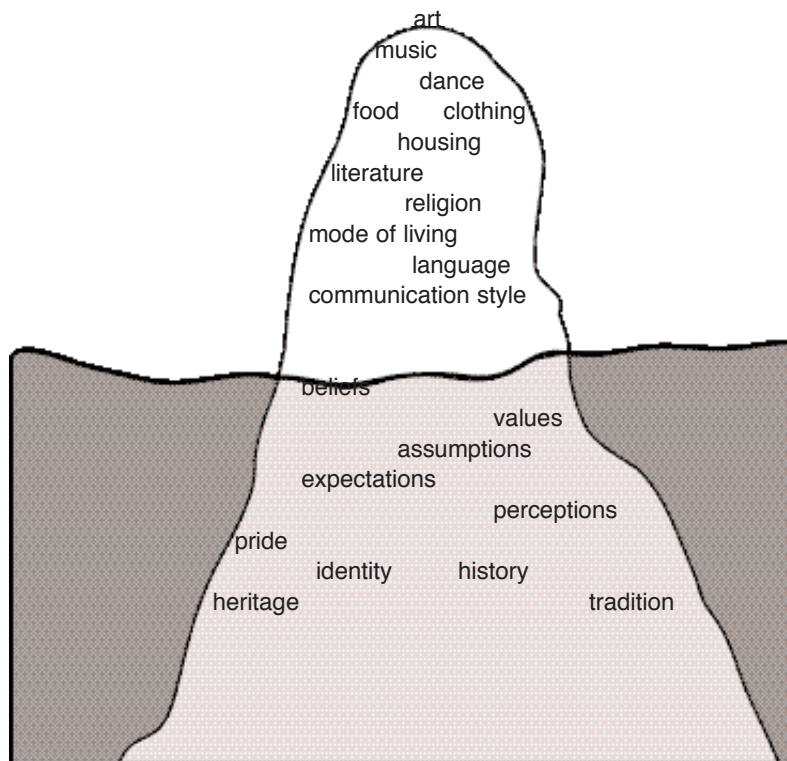
Metaphor 2: Culture is like a tree.

This metaphor helps people understand a culture in a holistic way. Culture is a living and organic entity just like a tree. Fruit, flowers, and leaves of a tree are the visible elements of a culture such as languages, arts, music, food, and lifestyles. Its trunk contains the invisible elements of a culture such as perspectives, perceptions, beliefs, and values. And the roots are the tradition, history, and the spirit of people who have carried the culture from generation to generation. As fruits, flowers, and leaves of a tree cannot live without its trunk which transports nutrition, so it is for a culture. Cultural phenomena such as arts, food, lifestyles, language, communication styles, and so on are nourished by cultural beliefs and values. As a tree cannot stand without strong roots, any cultural expression has to be supported by its traditional and historical background.

It is clear from this analogy that healthy growth of culture cannot happen without respect to roots, tradition, heritage, history, identity, and pride.
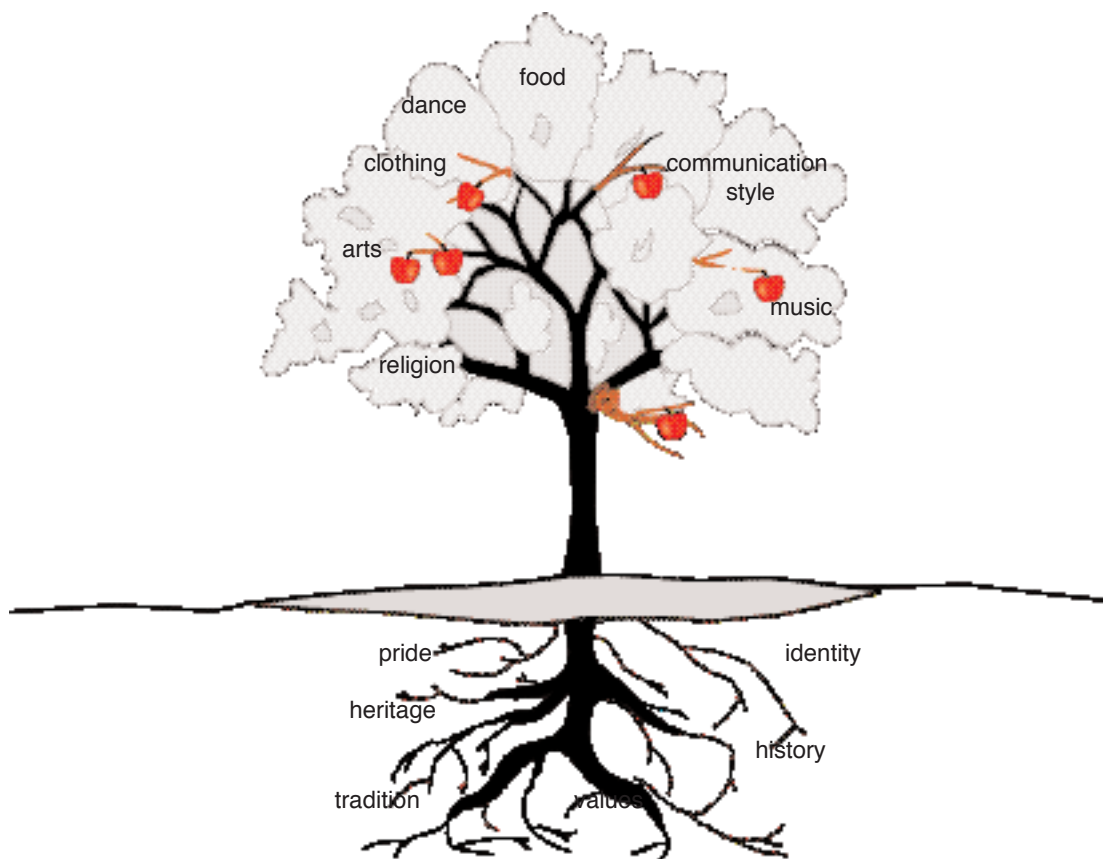
Societal Perspectives of Diversity in the U.S.

For nearly one hundred years people have pictured the United States of America as a "melting pot." This widely used term was originally introduced through a play, written by Israel Zangwill in 1908, who had a remarkable vision of the future of a multiracial society almost a century ago. At the back of the book, Melting-Pot, he wrote:

"The process of American amalgamation is not assimilation or simple surrender to the dominant type, as is popularly supposed, but an all-round-give-and-take by which the final type may be enriched."

However, contrary to what the play writer envisioned by the term, this metaphor has been used by many Americans to refer to the cultural assimilation of people into the dominant American culture. It was assumed that a new and unique culture would emerge as immigrant groups and indigenous people gave up their "old world" values and lifestyles in exchange for the values and lifestyles of a "new world." New immigrants and indigenous people who were combined in one pot were expected to melt into a "new taste," and everyone was supposed to join together in the same culture, language, and lifestyle.

Under this idea of a melting pot society, new immigrants and indigenous people were expected and often forced to give up their own culture and "melt down" to the dominant culture of people who had political and economical power. The following quote from a speech given by Theodore Roosevelt in 1919 is a good example of the belief in the melting pot society.

"If the immigrant who comes here in good faith becomes an American and assimilates himself to us, he shall be treated on an exact equality with everyone else—but this equality is predicated on the man's becoming in every fact an American and nothing but American—any man who says he is an American but something else also, isn't American at all—we have room for but one language here."

This melting pot assimilation society had a number of serious drawbacks (Booth, 1998).

- Human beings can't simply give up their own cultural background. As discussed in a section on "Metaphor of culture as a tree," giving up visible parts of culture such as the language, lifestyles, and religious practices causes damage to a person's self-identity and self-esteem, which are rooted in culture.

- People who promoted this theory believed that their cultural patterns were superior to others, so that it was best for others to assimilate to their culture. Prejudice and ignorance about people and cultures other than one's own often accelerated this ethnocentrism.

- Fairness and equality were determined only from the perspective of the dominant culture.

The results of assimilation have been implicit paternalism, at best, and arbitrary domination, at worst. Although explicit policy for assimilation is no longer a norm, implicit assimilation policies are still in practice.

A new concept emerged as people began to realize that a melting pot society was detrimental to those who were not of the dominant culture. The metaphor of a "tossed salad bowl" or a "mosaic" replaced the melting pot as a model for the pluralistic society (Bachmann, 2006). In the "mosaic" society, no one is pressured to melt into mainstream values or give up their own cultural patterns. It is a society where differences are appreciated and diversity is valued; as when countless different colored stones join together to form a mosaic pattern or when carrots, lettuce, cucumbers, and tomatoes maintain their shapes and taste in a tossed salad bowl. However, there are limits in our understanding of the diversity in our society to this model as well. While each individual piece of the salad or mosaic may retain its uniqueness in this form, once they are joined together the form stays the same; the salad remains a salad and the mosaic remains a mosaic. There is no opportunity for the growth and change that characterize healthy human and societal development. We know that human interactions are not static. As people interact with one another in different situations, time frames, and places, the results of those interactions change. The coming together of people from different cultures at one point in time may form an entirely different picture than the interaction between those same people at another time or place.

L.H. Fuchs (1990) offers a new metaphor for the culture in the U.S. today in his book The American Kaleidoscope: Race, Ethnicity and the Civic Culture. He suggests that the change in cultural patterns as cultures interact with one another can be viewed as a kaleidoscope. The shapes that form the image remain the same, but the image is in constant change due to the interactions of the shapes in multiple configurations. New possibilities emerge at every turn as do the possibilities from interactions between cultural groups.

Today the challenge to each American is to live out this vision in all encounters with those of diverse backgrounds. By conservative estimates, more than 100,000 children are born to interracial couples in the United States every year. According to the Census Bureau report (in 1994), 1,161,000 married couples cross the boundaries of race. That is one out of every 50 marriages. If the mixed racial population continues to grow, we could have in three or four generations a society where the majority of people do not identify with a single racial group, carry more than one cultural heritage, and even speak more than one language. If this group of mixed cultural identities becomes the majority of the population, in 100 years we would see a majority of people who express mixed cultures in their daily lives. We might well find that the real melting pot society which the dramatist Isreal Zangwell envisioned nearly a century ago would emerge.

Metaphor 3: U.S. Culture:
From Melting Pot to Tossed Salad to Kaleidoscope

The melting pot metaphor forced people to give up their own culture and "melt down" into the dominant culture of people who had political and economic power.

The salad bowl metaphor provided a model that encouraged and supported people in maintaining their own cultural identity — where carrots, lettuce, cucumbers, and tomatoes maintain their shapes and taste in a single dish.

The kaleidoscope metaphor takes into account the changes that occur when cultural patterns interact. Shapes do not change but the image they form does. This metaphor best reflects U.S. culture today

PAST	PAST/NOW	NOW/FUTURE

Melting Pot
Kaleidoscope

Tossed Salad Bowl

SOCIAL VALUE

Assimilation   Diversity   Ongoing change thru interaction

Pledge for Inclusiveness

I will embrace the concept that diversity is enriching and broadens our perspectives.

I will actively help all new participants, volunteers, and staff "learn the ropes" and the unwritten rules of the organization as well as the formal structure.

I will embrace fresh and different perspectives brought to the program by youth, parents, volunteers, and co-workers form other cultural backgrounds

I will be careful not to stereotype youth, parents, volunteers, or co-workers and will work to ensure that I do not treat anyone as a "token" in our organization.

I will value the perspectives each person in the organization brings but will not ask anyone to speak for or represent the culture and values of the group he or she might represent.

I will think in terms of "we and us" and not "us and them."

I will recognize the possibility of feeling discomfort with youth, parents, volunteers, or co-workers who appear different from myself and will strive to get to know them on an individual and personal basis.

I will make a commitment to continue my efforts to embrace the value of diversity for the youth in our programs and for the organization beyond this current year and to set up procedures to ensure that my efforts will be carried on in the future.

I will recognize that when I am under pressure I may revert to narrower beliefs, and I will strive to remember at these times to listen and respond openly to input from everyone in the group.

SESSION VII
Becoming Culturally Competent

D iversity within any community presents challenges and opportunities. Most of us interact daily with individuals from rural, suburban, and urban backgrounds, people of different religious faiths, individuals with special needs, individuals from different ethnic groups, etc.

The challenges of diversity in such an environment are many. Some of these challenges involve treating people from these diverse backgrounds as they want to be treated, respecting their opinions even when different from our own, learning to pronounce names different from our own, eating/preparing foods from different cultural backgrounds, respecting traditions with which we are not familiar, and using labels for groups that are different from the ones we learned as young people.

The opportunity diversity gives us involves developing a flexibility that allows us to learn a new way of looking at and understanding the world, a new way to solve ongoing problems, or the capability to look at old problems from a fresh perspective. On an individual level, these experiences force us to personally examine the way in which we do business, how we serve youth, how we form assumptions about youth and their families. From an organizational perspective, diversity presents an opportunity that allows us to share the wealth of knowledge, experiences, and resources each of us brings to the workplace, program setting, and play environment. Effective teams, characterized by diversity, substantiate the old saying that "two heads are better than one."

Each of us contributes to the way diversity is managed. The knowledge, skills, and attitudes we bring with us influence the level of commitment demonstrated by our organization. These individual bits of knowledge, skill, and attitudinal characteristics are the sum of our cultural background.

Despite these potential benefits, diversity in large doses can sometimes be uncomfortable. Some individuals who seek harmony in the workplace believe that the more we speak about diversity, the more difficult it becomes to achieve a harmonious society. One implication of this perspective is that the less diversity is spoken about, the more likely it is to go away. Sometimes this perspective is reinforced by our own cultural knowledge. If we did not have the opportunity as young people to interact with men and women of different ages, different cultures, and different belief systems, then perhaps the filters that cultures create may cause us to see some individuals with a closed mind, or to only focus on stereotypes. In fact, there is a tendency for some of us to ignore the differences that exist between us. Differences are an essential part of who we are. For some of us these differences may make it difficult to see the many ways in which we are alike. We may even see our sameness differently.

On the other hand, from an organizational perspective, when diversity is managed well it leads to creativity, quality, teamwork, and innovation. On an individual level, dealing with diversity from a positive perspective fosters a sense of personal well-being, an internal locus of control, and a sense of empowerment. These are some of the characteristics that enable staff members to build interdependent and synergistic relationships and get the job done.

Adults working in youth programs must believe in the value of each young person. To be consistent with our statements about the importance of parents in the life of a young child, we must develop the ability to work effectively with families from various backgrounds. This will assist us as we focus on making positive connections between home and school. Responding to the different traditions, beliefs and values, eating and dressing patterns of families, parenting practices, etc., is an ongoing process. To respect those patterns different from our own requires an intentional, sustained effort, as well as awareness and sensitivity to each family's culture and values. Learning to respect, appreciate, and focus on the strengths of diverse families and co-workers does not happen overnight. To get the most out of our differences, staff need information and abilities on three levels: awareness, knowledge, and skills.

First they need awareness. It is critical that they recognize differences and are aware of their own assumptions about those differences: "What are my unconscious expectations of African Americans? Latinos? Women?" Beyond awareness of their own subtle expectations or assumptions, there is a need for knowledge about different cultural norms, lifestyles need, and personal preferences of individuals from different groups. Information is needed to answer such questions as: "What are the myths and realities about ageing? Why do some employees speak their native languages at work even when they know English?" Finally, they need skills. Employees need to have the ability to deal with one another in sensitive ways. They must be prepared to respond to questions such as: "How can I resolve a conflict with someone who won't admit anything is wrong? How can I communicate with a co-worker whose English is limited? What can I do when I encounter racist remarks or ethnic slurs?"

A knowledge-based understanding of diversity recognizes that being aware of and appreciating differences reflects good common sense values; that is just "good practice," and reflects a positive step toward competence. Understanding diversity on the skill and attitudinal level requires awareness of one's emotions and, in addition, the intent to use skills and abilities to interact effectively with families and workgroups and to function with a sense of independence, synergy, and creativity. Developing the knowledge, skills, and attitudes required to make our differences a source of strength takes time, effort, study, and commitment.

For diversity training to be effective, a climate of trust must be developed. Issues of prejudice and bias must be discussed forthrightly in an environment that promotes opportunities for individuals to practice new ways of acting and responding to people and events. It is important for adults to begin to feel comfortable discussing diversity issues so that our personal and professional practices will reflect a heightened sensitivity and awareness. In so doing, we provide appropriate role models for young people that will help them learn, grow, and respond in an ever-changing world.

SESSION VIII:

Communicating One-on-One and in Groups

- Communication skills
- How do we hear?
- List of feeling words
- I-messages
- Role-play situations
- Practice guide for I-messages
- Improving communication
- Tips for good communication

SESSION VIII
Communication Skills

Why Is Communication So Important?

The process of verbal interaction plays an important part in maintaining health and well-being. By discussing our experiences with each other, we provide opportunities for understanding situations and responses in our lives. When we share our experiences and feelings sincerely, we come to realize that all of us experience emotions, but that each of us experiences them in our own way. By sharing our experiences and the feelings that accompany them, we can recognize the similarities among human beings as well as our individual differences.

Effective communication exists between two persons when the person to whom a message is sent interprets the message in the same way that the person who sent the message intended it. Failures in communication happen when interpretation differs from intention. There are some specific skills that can be learned which facilitate effective communication. As a receiver, one can learn to listen accurately and to reflect back to the sender what has been heard. As a sender, one can improve skills in sending clear, accurate, and specific messages, and in seeking clarification.

People Communicate Verbally and Nonverbally

Messages are composed of verbal and nonverbal cues. In communication, what is said and how it is said are equally important. The sound of the voice, the facial expression, and the body posture carry strong messages (Rollman & Gaut, 2002).

For example, if you are talking to a person whose face and fists are clenched but who insists she/he is very happy and carefree, you are apt to feel confused. People may try to hide feelings in verbal expressions which are obvious in their nonverbal expressions. For real communication to occur, the verbal and nonverbal expressions must agree. What is said must be consistent with facial expressions, posture, and voice tone if a clear communication is the goal.

SESSION VIII
How Do We Hear?

When we talk, it is because we have an idea or a feeling that we want to share with someone. In order to share it, someone has to hear what we are saying. We call this communication. To communicate, there must be a talker (sender) and a listener (receiver). If both people are talking (sending) at the same time, there is no one to receive the messages both are wanting to send. Therefore, no communication occurs, no one has been able to share ideas or feelings, and everyone feels frustrated.

A group of people multiplies the number of senders and receivers — and the likelihood that more than one person will be talking at the same time. When this happens, we have "interference" between the senders and receivers in the form of noise. Noise is sound that doesn't communicate anything. In this case the talking is noise because it can't be heard or understood.

In order to be able to have good communication in groups of people, only one person can talk at one time. Sometimes, in group discussions, it is easy to forget to wait for a turn. Sometimes we think we will never get our turn to talk.

Using cues to assist groups will help the group establish good listening habits. A ball is a good object to use as a cue. The person holding the ball will have the right to speak and be heard and everyone must listen to what the person has to say. The ball must then be passed to another person who has something to share. Only the person holding the ball may speak and those without the ball must agree to listen.

Remind your group to "pass" the ball. Sharing time is as important as sharing ideas in a conversation.

Abandoned
Accepting
Accused
Adamant
Adequate
Admired
Adventurous
Affected
Affectionate
Afraid
Aggravated
Agitated
Alarmed
Alienated
Amazed
Ambivalent
Amiable
Amused
Angry
Anxious
Apathetic
Appalled
Astonished
Awed
Awkward

Bad
Baffled
Battered
Beaten
Beautiful
Befuddled
Betrayed
Bitter
Brave

Calm
Capable
Carefree
Careless
Caring
Caught
Challenged
Comfortable
Committed
Compassionate
Competent
Concerned
Confident
Confused
Conscientious
Crazy
Crippled
Critical
Curious

Daring
Dead
Debilitated
Defensive
Defiant
Delirious
Depressed
Desperate
Destructive
Disappointed
Discontented
Discouraged
Disgusted
Distant
Distraught
Disturbed
Divided
Doubtful
Dubious
Dumb
Dutiful

Eager
Effective
Embarrassed
Emotional
Empty
Empathic
Encouraged
Energetic
Enraged
Exasperated
Excited
Exhausted

Fascinated
Fearful
Flexible
Floundering
Flustered
Frightened
Frustrated

Gloomy
Good
Great
Grief
Guilty
Gullible

Handicapped
Happy
Harassed
Harried
Hateful
Helpful
Helpless
Hopeless
Hopeful
Horrible

SESSION VIII
List of Feeling Words

Horrified
Hostile

Ignorant
Immature
Inadequate
Incompetent
Indignant
Ineffective
Infuriated
Interested
Intimidated
Involved
Isolated

Lost
Loved
Liked

Melancholy
Mixed emotions
Motivated
Mystified

Natural
Nervous

Odd
Outraged
Overburdened
Overwhelmed
Overworked

Pained
Pensive

Perplexed
Perturbed
Pity
Positive
Powerful
Powerless
Prepared
Protective
Provoked
Puzzled

Rage
Rational
Relaxed
Religious
Remorseful
Resentful
Resistive
Right

Sad
Scared
Self-confident
Sensitive
Shocked
Shunned
Shy
Sick
Startled
Superior
Suspicious

Terse
Terrible
Terrified

Timid
Tired
Tolerant
Traumatized
Turned in
Turned off

Uncaring
Uncomfortable
Understanding
Uneasy
Unfriendly
Unhappy
Unique
Unprepared
Unsettled
Unsure
Unwanted
Uptight
Useless

Vehement
Violent
Vulnerable

Weak
Willing
Wishing
Worthless
Worthy

SESSION VIII
I-Messages

<div align="center">

"When…"
(State the unacceptable behaviors)

"I Feel…"
(Express feeling about the behavior)

"Because…"
(Describe the effect of the behavior)

</div>

SESSION VIII
Role-Play Situations

Situation 1 - Father/Son (sixteen-year-old)

Father and son have an agreement concerning use of the car; when the son uses it he is to replace the gas he used. The son repeatedly returns the car with an empty gas tank. Today the father is late to work, jumps into the car, and finds the tank empty.

Situation 2 - Boss/Employee

The boss expected a certain job to be finished by 3:00 p.m. At 5:00 p.m., the employee still hadn't shown up with the job completed. At 8:00 the next morning, the boss meets with the employee, who does not yet have the job completed.

Situation 3 - Two workers at a staff meeting

Two workers disagree on who will take the responsibility for a particular program. Alan has just said to Connie, "I always have to take all the responsibility around here!"

SESSION VIII
Practice Guide for I-Messages

Your role as observer is to check whether the messages used by role-players are I-messages. Use the following to help you in determining which communications are I-messages.

Does the sender:

- state the unacceptable behavior that is observed?

- express feelings about the behavior?

- describe the effect of the behavior on the sender?

Does the I-message involve:

- blaming?

- judging?

  ## OR

- honesty?

- openness?

- acceptance?

- understanding?

How does the receiver of the I-message appear?

How does the sender of the I-message appear?

Statement <u>Stoppers</u>
Category

Response

Statement	Response
"You must clean your room..." "You will do your..."	Ordering, Directing
"You'd better..." "If you don't ..."	Warning, Threatening
"You ought to..." "It is your responsibility to..."	Moralizing, Preaching
"If I were you..." "Why don't you..." "Let me suggest that you..."	Advising
"The facts are..." "Yes, but..."	Persuading, Lecturing
"You are still too young/new/inexperienced..." "You are bad..." "Your hair is too long..."	Judging, Belittling
"Why did you...?" "Where did you...?"	Questioning, Interrogating
"You are a good boy..." "That's a nice thing..."	Praising, Evaluating
"You're a spoiled brat..." "Crybaby..." "You're just stupid..."	Name-calling, Ridiculing
"What you need is..." "Your problem is..."	Interpreting, Analyzing
"There, there... it will be all right." "That's too bad..."	Reassuring
"We don't talk about that..."	Withdrawing, Distracting

SESSION VIII
Verbal Statements: Stoppers & Openers

Statement <u>Openers</u> Category	Response
"In your shoes..." "I think I understand your viewpoint..."	Empathy
"That's an interesting point..." "Yes... Hmmmmmmmmmmm."	Acceptance
"Let me see if I understand what you're saying." "Sounds as though you feel cheated..."	Reflective/Active Listening
"Tell me more about what happened..."	Door opener

SESSION VIII
Improving Communication

Below you will find twelve ineffective ways to respond to a problem. Change the negative response into a positive response:

1. Ordering, commanding: "I don't care what time Susan has to go home, I'm staying at the party until midnight!"

2. Warning, threatening: "If you do, you'll be sorry!"

3. Preaching, moralizing: "You shouldn't act like that."

4. Advising, telling someone how to solve a problem: "If I were you, I wouldn't do it that way."

5. Lecturing, using logic and facts: "You have to face reality. She has more power than you do."

6. Judging, blaming, criticizing: "Surely you know better than that. What a dumb idea!"

7. Praising, agreeing: "Well, I think your haircut looks great, no matter what you say."

8. Name-calling, ridiculing: "You're behaving like a spoiled brat!"

9. Interpreting, diagnosing: "You don't really mean that. You're just trying to bug me!"

10. Sympathizing, reassuring: "Don't worry, you'll feel better tomorrow."

11. Questioning, interrogating: "Why on earth do you get so angry and make him mad?"

12. Distracting, humoring: "Let's not talk about it. Try to think of something more pleasant."

SESSION VIII
Tips for Good Communication

Guidelines for Accepting Criticism

1. Listen. This means not being ready to defend yourself or counterattack. Breathing deeply will help.

2. Repeat the criticism in your own words to be sure you have it right. This will also give you a minute or two to calm down. Use the I-message format. "I understand that you are _____ (upset, concerned) with me when _____ because _____ ."

3. Ask for an example of what is being criticized.

4. Decide whether it's a fair criticism or not. Is it true? If so, is it something you want to change in order to be fair? If you can't decide on the spot, ask for some time to think about it, and schedule another meeting.

5. If it is fair, don't give excuses for having done it. Think of ways you can change your actions or statements in the future. Or ask, "What would you like me to do differently?"

6. If it is unfair, respond with your own feelings: "I think you misunder-stood." "I think you're expecting more of me than I'm willing to give." Not, "You don't understand what I'm saying" or "You're being unfair."

7. If you are angry or tempted to counterattack, suggest you postpone further discussion until a time when you are more calm.

Better Communication in Stressful Situations

1. Describe your feelings — don't worry about evaluating them.

2. Focus on the behavior that needs to change, not the person.

3. Seek understanding for your point of view.

4. Be specific in identifying what you want.

5. Be sensitive to timing.

6.   Be empathic. Consider the other's needs as well as your own.

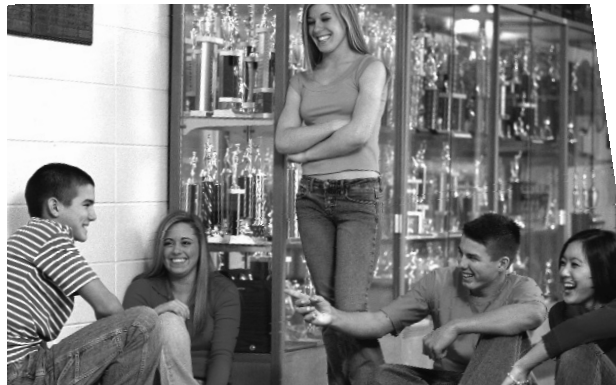7.   Ask if your messages are understood.

What can you do to make a person feel listened to, cared about, taken seriously, and not judged?
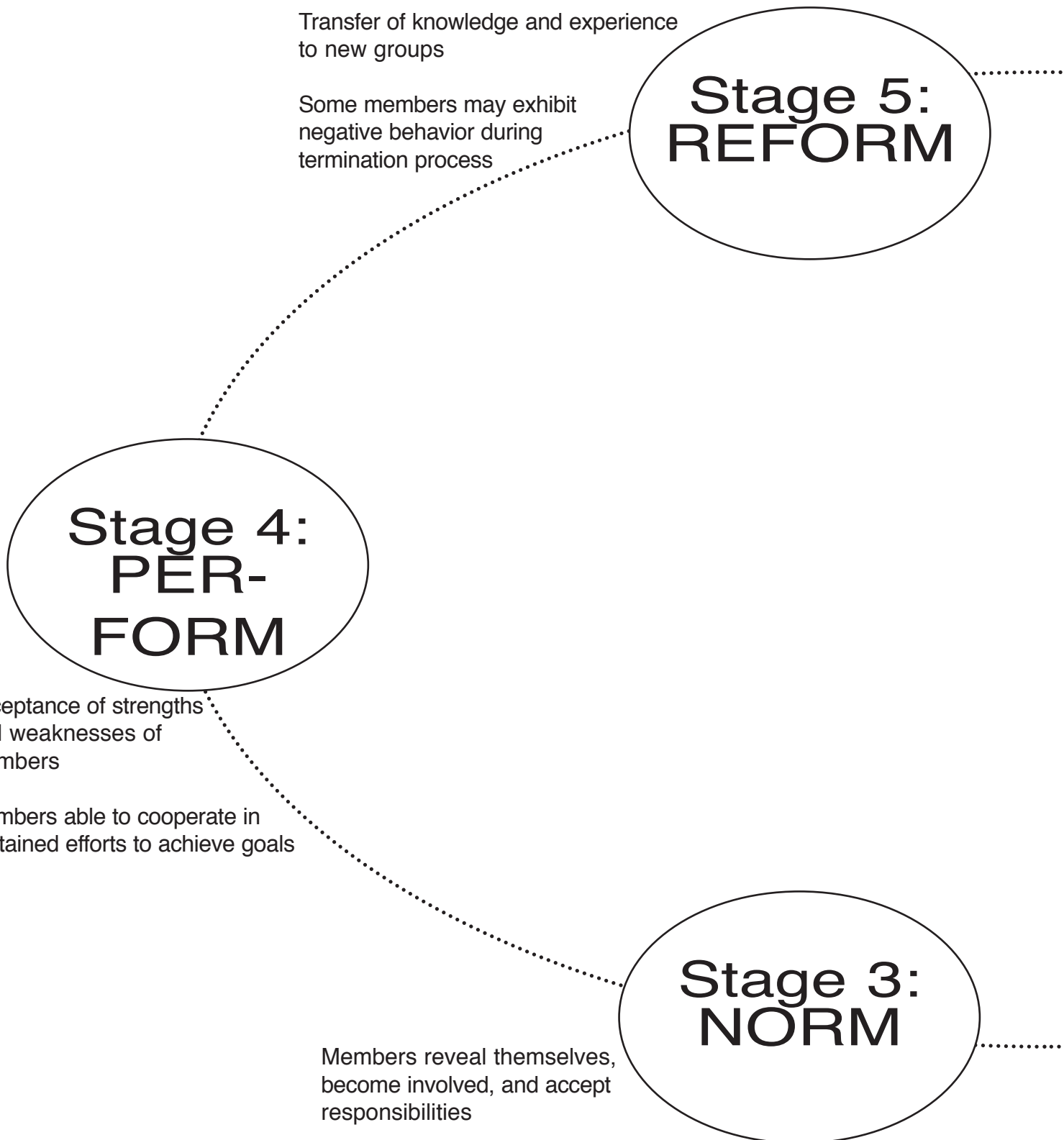
1.   Sit down and pay attention. Stop doing other things. Show the person that he or she is more important than the other things you have to do.

2.   Look the person in the eye. Keep up eye contact. Show him or her with your face, eyes, and gestures that he or she is important right now and you are listening.

3.   Give feedback to show you are paying attention. Nod your head, lean forward, get involved. Respond with things like "I understand" or "I see."

4.   Make the person comfortable. Try to understand where he or she is coming from. Avoid sarcastic or insulting comments, name calling, and offensive language.

5.   Listen before you speak. Don't take over the conversation by saying what you think or what you would do. Don't try to "fill up" the quiet time; just sit quietly while the other person thinks. If your advice is asked, give it. If the person just wants to talk, keep your opinions to yourself. (Sometimes that's hard!)

6.   Share your feelings if it feels right to do it, but hear the person out first. Let him or her know you recognize how he or she feels. You might say, "I feel really sad to hear that" or "Boy, it makes me happy to know that!" You could say, "I can see you're really miserable!" or ask "How do you feel about that?"

7.   Respect the level of importance the message has for the sender. Avoid responses that send the message, "It's no big deal."

SESSION IX:

Understanding Peer Group Support

- Growth cycle of a group
- Facilitator's tasks
- Cliques and crowds
- Changing structure and developmental
   purposes of cliques and crowds
- Peer groups
- Teenagers need to interact with peers and
   acquire a sense of belonging
- Susceptibility
- The role of clubs and groups in the social
   education of young people
- Characteristics of youth groups and club work
- The benefits and limitations of youth groups
   and club work
- The organizational challenges posed by social
   group work

Transfer of knowledge and experience
to new groups

Some members may exhibit
negative behavior during
termination process

Stage 5: REFORM

Stage 4: PER-FORM

Acceptance of strengths
and weaknesses of
members

Members able to cooperate in
sustained efforts to achieve goals

Stage 3: NORM

Members reveal themselves,
become involved, and accept
responsibilities

GROWTH CYCLE OF A GROUP

Stage 1: FORM

Desire for inclusion while simultaneously remaining somewhat aloof

Stage 2: "STORM"

Power struggles among members and with leader

Transfer of knowledge and experience
to new groups

Some members may exhibit
negative behavior during
termination process

Stage 5: REFORM

• Structure
  transfer activities
• Help group evaluate its experience

Stage 4: PER-FORM

• Utilize group resources
• Recognize accomplishment
• Encourage further growth

Acceptance of strengths
and weaknesses of
members

Members able to cooperate in
sustained efforts to achieve goals

• Encourage members to
  assume responsibilities
• Assume responsibilities
  which group members
  cannot handle

Stage 3: NORM

Members reveal themselves,
become involved, and accept
responsibilities

Stage 1: FORM

Desire for inclusion while simultaneously remaining somewhat aloof

• Invite trust
• Answer questions honestly
• Help members get to know one another

• Provide activities which permit mastery and accomplishment
• Encourage trust, respect, and support for others

Stage 2: "STORM"

Power struggles among members and with leader

Cliques

Cliques tend to be comprised of smaller groups of young people (from 2 to 12, averaging around 5 or 6) who are usually the same gender and age (Brown & Klute, 2003).They may be defined by common activities (e.g., the drama group, study group, flag squad) or simply by friendships (e.g., a group of girls who have lunch together every day or a group of boys who have known each other for a long time). The importance of a clique, regardless of what it is based on, is that it provides the main social setting in which young people learn social skills: how to be a good friend to someone else, how to communicate with others effectively, how to be a leader, how to enjoy someone else's company, or even how to break off a friendship that is no longer satisfying. Some cliques are more open to outsiders than others, but almost all cliques are small enough so that the members feel that they know each other well and appreciate each other more than people outside the clique do.

Crowds

Crowds on the other hand tend to be larger, reputational-based collectives of similarly stereotyped individuals who may or may not spend a lot of time together (Brown & Klute, 2003). In many American high schools typical crowds include "jocks," "brains," "nerds," "populars," "druggies," etc. In contrast to cliques, crowds are not settings for adolescents' intimate interactions or friendships, but, instead, serve to locate the adolescent (to himself or to others) within the social structure of the school or setting (Barber et al., 2001). Crowds also tend to form a sort of social hierarchy or map of the school, and different crowds are seen as having different degrees of status or importance. Membership in a crowd is based mainly on stereotype or reputation rather than on actual friendship or social interaction. This is sharply different from a clique. An adolescent does not have to actually have "brains" as friends, or to hang around "brainy" students to be a member of the "brain" crowd. If he dresses like a "brain," acts like a "brain," and takes honors courses, then he is a "brain" as far as his crowd membership goes. The fact that the crowd membership is based on reputation and stereotype can be very difficult for adolescents who may find themselves stuck in a crowd that they don't want to be in or that they don't see themselves a part of.

Why do cliques and crowds form?

Research suggests that cliques and crowds serve a developmental purpose (e.g. Barber et al., 2001).

(1) The formation of cliques and crowds often coincides with the move away from single classrooms in grade school to multiclassroom settings in middle and secondary schools.

(2) It is suggested that clique membership helps young people to negotiate the rush of new peer relationships and settings. It gives familiarity in a potentially chaotic school setting.

(3) Crowds can serve as a categorization which helps one to negotiate relationships with peers who are essentially strangers.

SESSION IX
Model of Adolescent Peer Group Interactions

Model of Adolescent Peer Group Interactions

According to Bouchey and Furman (2003), Connolly, Craig, Goldbert and Pepler (2004), and Furman and Shaffer (1999), peer group interactions can be divided into these stages:

1. Early adolescence. Activities tend to revolve around same-sex cliques. Youth at this age are usually not involved in parties and tend to spend their free time with a small group of friends, playing sports, talking, or just hanging out.

   Transition 1: Mixing. A transitional phase initiating a shift to mixed groups begins as boys and girls develop interest in each other (but before they start dating). For example, boys and girls may go to parties together but the time they spend there actually involves interactions with peers of the same sex. When youngsters are still uncomfortable about dealing with members of the opposite sex, this setting provides an opportunity in which adolescents can learn more about opposite-sex peers without having to be intimate and without having to risk losing face. Remember those junior high dances in which the girls were at one end of the room and the boys were at the other!

   Transition 2: Dating. As group members become interested in dating, part of the group begins to divide into mixed-sex cliques. This shift into dating is usually led by the clique leaders, with other clique members following. For example, a clique of boys whose main activity is riding dirt bikes may discover that one of the guys they look up to has become more interested in going out with girls on Saturday night than hanging out at the racetrack. Over time, they will begin to follow his lead, and their crowd at the track will become smaller and smaller.

2. Middle adolescence. Mixed-sex cliques become more common. In time, the peer group becomes composed entirely of mixed-sex cliques. One clique may form a teen panel—male and female students who know each other from participating in teen panel activities. Another may be composed of four boys and four girls who like to go to movies on the weekends.

   Those youth who aren't interested in dating or mixed-sex activities may chose to leave their group or be left behind by it. They may stop getting invitations or telephone calls about the weekend's activities. Not keeping up with the peer group's transitions from same-sex to mixed-sex activities

is one of the main reasons for peer rejection during adolescence (Dunphy, 1963). Those peers may go on to form their own cliques, however.
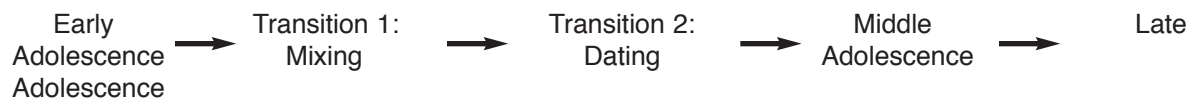
3. Late adolescence. The peer group begins to dissolve. Pairs of dating adolescents begin to split off from the larger group. Couples may go out together from time to time, but the feeling of being part of a crowd has disappeared. This pattern in which the couple becomes the focus of social activity persists into adulthood.

Note that from a developmental perspective, this process parallels adolescent intimacy development. It is important to note that belonging to a clique seems to be most important to early adolescents (i.e., 7th to 9th grades). Studies have shown that group membership becomes less important around the 11th and 12th grades (Brown, Eicher, & Petrie, 1986).

Crowds

Crowds, tend to help with adolescent identity formation. As you know, adolescence is frequently a time for experimenting with different roles and identities. During the early adolescent years, before the adolescent has "found" himself, the crowd provides an important basis for self-definition. By locating himself within the crowd structure of his school, an adolescent wears a badge that says "this is who I am." This occurs at a time when he may not actually know just "who" he is. Therefore, his crowd provides him with a rudimentary sense of who he is.

As the adolescent becomes more secret about his or her identity as an individual, the need for affiliation with a crowd diminishes. By the time the adolescent has reached high school, he/she is likely to feel that remaining part of a crowd stifles his or her sense of identity.

| Early Adolescence Adolescence | → | Transition 1: Mixing | → | Transition 2: Dating | → | Middle Adolescence | → | Late |

SESSION IX
Peer Groups

What type of factors influence the selection of a peer crowd by a young person? According to Brown and Klute (2003), these factors are key:

1. Proximity
2. Similarity—age, sex, race, social class
3. Social skills
4. Interests and attitudes

Adolescents and their friends tend to listen to the same types of music, dress similarly, and enjoy the same types of leisure activities.

Adolescents tend to be thrust into crowds by virtue of their personality, background, interests, and reputation. It's important to note that crowd affiliation isn't always clear cut. It depends on what crowds are available and can change over time.

The notion that young people "try on" identities isn't necessarily common practice with respect to peer group affiliation because:
(1) There are often time constraints on movement among crowds.
(2) Not all crowds are equally receptive to new members.
(3) Peers may resist a student's efforts to change his or her status radically.

For example, druggies who have gone through a rehabilitation program may not win acceptance by other crowds despite apparent changes in attitudes and behavior. They must live down their reputation and suffer the skepticism of peers in other groups, as well as their own crowd, around the permanence of their conversion.

Peer Pressure

Do adolescents develop interests and attitudes because of who their friends are, or is it more the case that people with similar interests and tastes are likely to become friends?

Research suggests that both cases are true (e.g. Barber et al., 2001; Brown & Klute, 2003). Young people tend to chose their friends on the basis of similarities and they also tend to become more similar as a result of their friendships. Adolescents tend to choose like-minded peers and friends and peer groups tend to recruit individuals who already share the group's normative attitudes and behaviors.

How susceptible to peer pressure are young people?

(1) Research has shown rather consistently that susceptibility to peer pressure is higher among early adolescents than younger or older age groups (Sim & Koh, 2003).

(2) Susceptibility has been shown to be negatively correlated with adolescents' confidence in their social skills, such that more confidence is related to lower susceptibility.

(3) Even during early adolescence (the height of peer pressure) the inclination to follow friends is much weaker in antisocial activities than in neutral activities.

(4) Although pressure toward misconduct (drug use, sexual activity, minor delinquency) increased throughout adolescence, it remained substantially lower than pressure in all other areas.

SESSION IX
Teenagers Need to Interact with Peers and Acquire a Sense of Belonging
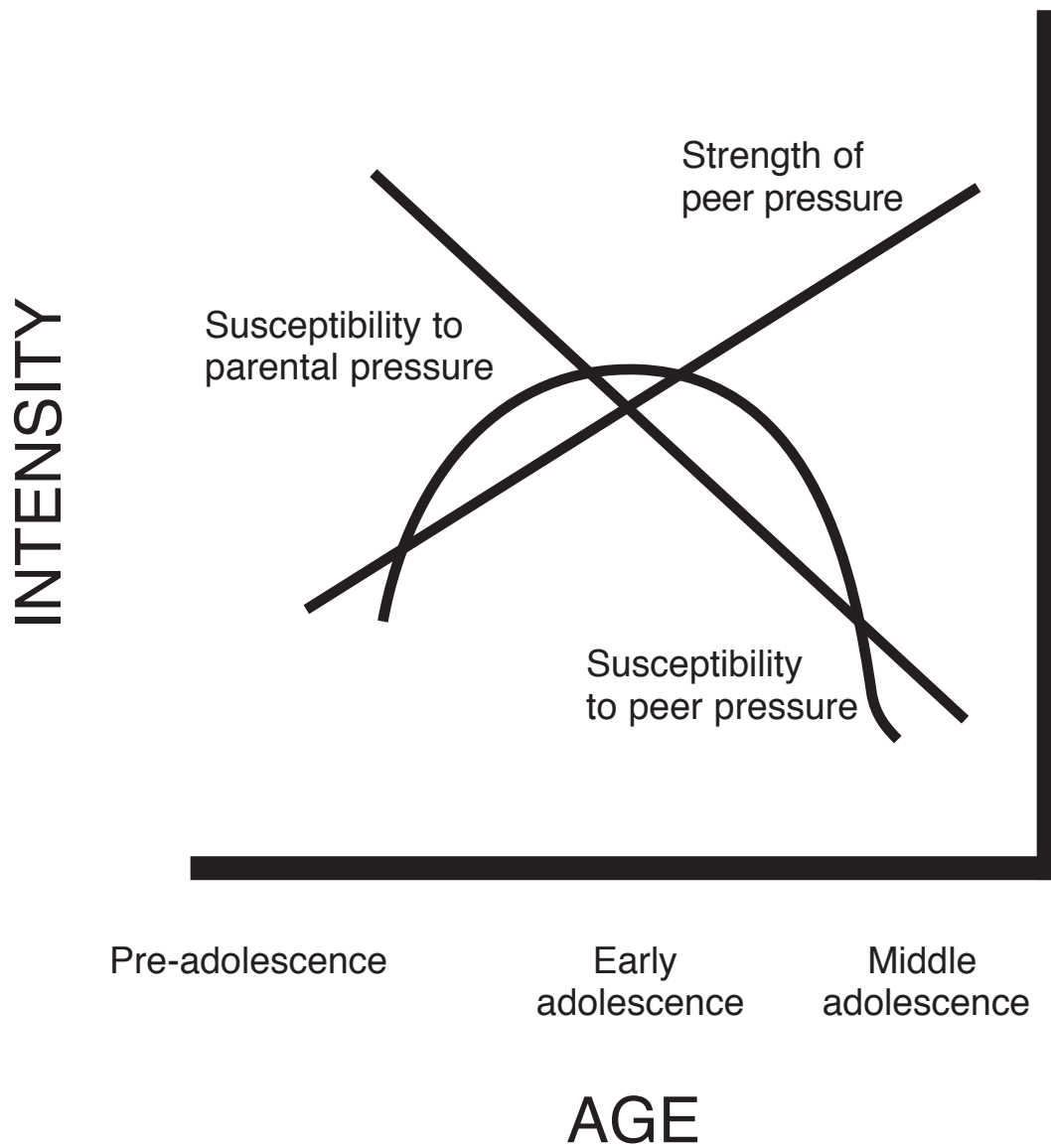
Like adults, teens need to feel they are valued and appreciated by others. Being part of a larger group or circle of friends helps many teens feel they belong and are wanted (Newman & Newman, 2001). In addition, peers can help adolescents try out a variety of roles and identities during the years they are developing their own sense of self. While peer pressure can often be a negative force, it also can be channeled in positive directions. Here are some ways adults can help promote positive relationships among teens:

Provide opportunities for teens to interact. Teenagers are looking for ways to discover more about themselves as well as what's involved in getting along with others. Just as youth yearn to be understood, accepted, and affirmed, they also must learn how to respond to those same needs in others. Being a part of a larger group that has meaning and purpose is an important way for youth to learn who they are in relationship to others. Teachers and other adults who work with young people in classroom and social settings can structure learning and social activities to foster these kinds of opportunities.

Provide opportunities for youth to work together on common goals. Learning the value of teamwork and cooperation is another important ingredient in positive peer interaction. Working together in community service projects, peer helping programs, extracurricular clubs, organizations, and planning committees can teach youth valuable lessons about getting along with other people. In addition to learning how to plan and carry out activities and events, these experiences provide opportunities to negotiate guidelines and rules that apply to their own behavior, and to learn how to resolve conflict and solve problems. Adults who work with youth in these settings need to give them opportunities to plan, organize, and follow through with projects and activities for which they receive recognition.

SESSION IX
Susceptibility

INTENSITY

Strength of peer pressure

Susceptibility to parental pressure

Susceptibility to peer pressure

Pre-adolescence

Early adolescence

Middle adolescence

AGE

SESSION IX
The Role of Clubs and Groups in the Social Education of Young People

T his section reviews what we know about the role of club or membership group work in youth-serving organizations and about the impact of group work on young people and the importance of social education and youth development work as described by Walker, Dunham, and Snyder (1995).

Social Education

Social education is a term used to capture the essential learning that must occur for a child to grow to adulthood prepared to take on the roles and responsibilities associated with active membership in the society. Social education involves the passing of wisdom and knowledge from the older generation to the younger as well as attending to the integration of the past with the challenges of the future. Social education has focused on the development of life skills for work and daily living as well as character building education for the preservation of a democratic society. One could say that the goal of social education is positive youth development, or in reverse, the result of positive youth development is sound social education.

British educator David Marsland (1993) believes that social education is the responsibility of the family and immediate community assisted by agencies and institutions in the larger community. Pittman and Cahill (1992) believe that community youth organizations play a central role in social education, one that complements but does not generally duplicate the work of the schools. Schools most often address the academic and vocational skills — the "credentialed competencies" — while community youth groups address the personal and social skills they call the "uncredentialed competencies." In an interesting turn of words, one can say that schools address what the community wants its children to do whereas socializing institutions address what the community wants them to become.

Social education is associated with voluntary participation. One of the most important aspects of youth organizations and programs for social education is their voluntary design that allows choice for both adults and young people. When young people have options, they can vote with their feet. Young people really don't have the option of participating at home or at school. Practice in making choices and decisions is nonetheless a critical task of positive development for children and young people.

Marsland (1993) further argues that social education is primarily associated with leisure time in the life of young people. Social education plays a central role in preparing young people for work and other adult responsibilities. It teaches skills that have both an instrumental and a pleasurable component. "Social education is therefore oriented exclusively to their leisure time and limits its scope to what young people freely choose to do."

European nations demonstrate a commitment to intentional social education with a high priority on promoting normalized youth development and a strong community commitment to constructive use of leisure and recreational time. Professional youth workers provide leadership for constructive programs, assistance, friendship, education, and the fostering of adult-youth relationships.

In Denmark and France, there is a tradition of providing leisure-time social and recreational centers for normal children.The centers in Copenhagen are very well equipped with high-interest activities, games, recreational events, cultural endeavors, public lectures, and a host of other programs for all age groups. Danish authorities state that these centers play a significant role in lessening both juvenile problems and alienation among the adolescent population. These centers are used mainly after school hours, on weekends, and on holidays. The atmosphere is congenial, informal, and clublike. For many young people the centers are a second home.

This stands in stark contrast to the current American priorities that minimize investment in positive youth development and creative use of leisure and recreational time. Instead, leisure and recreation are often viewed as discretionary pursuits available for purchase to those who can afford them. Human and monetary resources are much more likely to be directed toward problem behavior, appearing as intervention programs, prevention, therapy, and incarceration.

A Community Model for Social Education

Marsland (1993) points to three things that must be in place for purposeful youth development work to flourish: (a) a community commitment to youth articulated as a coherent youth policy, (b) leadership from professional youth workers, and (c) organizations with a capacity to provide active programming, group work, and individual attention in the leisure life of young people. Additionally, an agreed-upon agenda for social action is desirable.

A Community Commitment

A community commitment to the well-being and participation of future generations is ideally articulated as a community's youth policy. Spoken or unspoken, it is a social contract between the young and older members of the community that spells out the mutual roles and responsibilities as both contribute to a vision of the community good. Ideally, a pro-child youth policy commits to building a whole range of community opportunity structures for children and youth that foster their growth and development. In return, young people commit to substantial work, service, and leadership roles in the community. Such a reciprocal framework for youth policy is based on an asset model of youth development, one that is not out to correct deficits but to build strength and opportunity for young people of every race, ethnic and cultural background, socioeconomic status, ability or disability, and sexual orientation.

Professional Youth Worker Leadership

Leadership by professional youth workers represents a commitment to education, training, and community support for caring adults who take leadership for the social education of young people. These essential, dedicated adults have been called wizards (McLaughlin, Irby, and Langman, 1994) because they epitomize the dedication, caring, and magic that characterize successful youth programs. Whether they are

staff at youth agencies, volunteers, or people committed to helping youth from their positions in the community, these adults serve as guides, mentors, advisors, advocates, leaders, counselors, teachers, confidants, and partners to the young people they work with.

Organizational Capacity to Deliver Programs

The organizational capacity must exist to support the active programming, the group work, and the individual attention that make up a well-rounded youth program. The youth organizations that do this kind of work are typically broader in mission, looser in structure, more flexible in programming, more creative in staffing, and less segregated by age and ability than the schools (Pittman, 1992). Their practices and strategies rely on experiential learning methods and reflect the basic physical and social needs of young people for small groups, clear structure, membership, high expectations, multiple opportunities for success, and clear avenues for reward and recognition. They foster interaction between youth of different ages and abilities as well as interaction with adults.

SESSION IX
Characteristics of
Youth Groups and Club Work

According to Walker, Dunham, and Snyder (1995), the concept of a club or membership group or society is an old one, and it is not confined to children and youth. A recent issue of Architectural Digest had a feature article describing the 19th century French Nabis, a group of malcontent graphic artists who forged a semi-secret brotherhood around their fervent commitment to a new mode of artistic expression. Their society had weekly meetings, monthly dinners, and an evolving set of rituals including elaborate nicknames. Their membership was by invitation, and their loyalty to each other and their stylized poster and print art of urban life was strong.

The term "club," as used in this paper, refers to an entity that is youth centered and adult guided; has organizational sponsorship and a stated mission or purpose; and exists independent of the formal, credit-giving structure of the schools. The overarching purpose of clubs for children and adolescents is to create a climate where young people can develop in healthy ways as they learn and practice the roles and responsibilities associated with active membership in society. Within the larger youth development purpose, most clubs or groups have a specific program emphasis ranging from sports to such competencies as dance, camping, handicrafts, entrepreneurship, cultural initiation, leadership, and community service.

Youth groups take different names: club, troop, patrol, league, society, team, den, or pack, to mention just a few. Major national youth organizations in the United States, such as Boy Scouts, Camp Fire, Girl Scouts, 4-H, and the YMCA, developed in the late 19th and early 20th century. Emphasizing strong physical, mental, and spiritual development, they created activities, rituals, names, and organizational units based in American Indian lore, in the military, and in nature. At about the same time ethnic and cultural groups formed to preserve the heritage of new immigrant groups, and the churches formed youth groups to encourage social education grounded in religious teachings.

Clubs are generally associated with small flexible groups such as Cub Scout packs and Girl Scout troops which are formed within the framework of larger sponsoring organizations, but they can also arise from young people themselves and find their space in a community center or school. In their article "Makin' Homes: An Urban Girl Thing," Jennifer Pastor, Jennifer McCornick, and Michelle Fine (1994) describe urban high school girls in New York City coming together to form a group called "Sistahs." Young women of color join together at their Sistah's Womyn's Center to discuss issues of gender and racial/ethnic identity and to express their solidarity against harassment, disrespect, and violence they experience. They enlist supportive women to work with them.

Clubs provide a connection between normal everyday youth and the normal everyday adults who want to make a difference in the lives of young people. Camino

(1992) states, "The value of caring and respectful adults who serve as credible role models in a variety of venues — from "ordinary folks" to more professionally oriented individuals — has been recently highlighted as an important feature of youth programs. For young people in high-risk settings, the value of such adults who are also able to initiate and sustain nurturing and guiding relationships may be crucial.

SESSION IX
The Benefits and Limitations
of Youth Groups and Club Work

C lub or group work offers some real advantages as a vehicle for doing sound, developmental social education around values, character building, leadership, racial and cultural identity development, in-group solidarity, and citizenship. In weighing the benefits and limitations of group or club work as a vehicle for youth development and social education, it is important to recognize that the very aspects of group work that some people identify as strengths are by their very nature potential sources of discouragement, exclusion, and negative experiences for others. Thus it is not possible to make one list of benefits and another of limitations. Instead, based on the work of Kleinfeld and Shinkwin (1982), we will highlight six themes important for youth workers, parents, leaders, and young people to consider because each theme contains within it a range of options for approaching social education and youth development.

Ideology of Leaders and Adults

What is the purpose of the group? Is this purpose understood and supported by the adults involved? How do adults define their roles — as leader, teacher, mentor, guide, consultant, advisor? Is the operational goal of the group fun or achievement? Is the theme cooperation or competition? What spoken or unspoken beliefs influence the direction of the program?

Is the ideology grounded in sound youth development principles or is it anchored in the trappings, badges, mottos, oaths, and rules of the past? Organizations and programs with history generally work to preserve traditions of substance and discard artifacts that have lost meaning for contemporary youth and their families. Kleinfeld and Shinkwin describe a Boy Scout troop in an Alaskan village in which the young people and their leaders decided there would be no membership list, no formal leadership structure, and no badges, insignia, or visible signs to single out scouts from other youth.

Youth-adult partnerships, an absence of hierarchy, and belonging in a diffuse sense marked the cultural attributes the Eskimo people valued and wished to demonstrate in their youth work. Boy Scouts they were, but very different in their practice from traditional Boy Scout troops. Groups must have the freedom to redesign themselves in different cultural, economic, racial, and ethnic contexts so that the ideology of the group reflects the belief systems, hopes, and values of young people and their families. When youth and adults are free to concentrate on the what, why, and how of positive youth development programs, old artifacts may diminish in importance and new ones may be invented in their place.

Degree of Adult Control

Who makes the rules? What boundaries are set by adults? What voice and power do young people have? Important needs for safety and structure must be balanced with needs to experiment, to take risks, to get messy, and to learn from mistakes.

These lessons are easier to deal with in the small group setting of a club or youth group. The small group size also facilitates highly personal interaction between members and provides opportunities for flexible programming designed to meet individual needs. There is a flip side however.

A strong adult leader has enormous capacity to shape, influence, and even direct the activity of a small group, often with an unspoken understanding that the children and parents find this convenient and comfortable. Intrusive adult control robs young people of the opportunity to practice problem solving and decision making. For many young people, adult-dominated youth groups feel a lot like what they experience at school and at home; therefore, they move quickly out to spend their leisure and recreational time in arenas where they can exercise choice, control, and leadership.

Number and Content of Roles Held by Youth

What does it mean to be a member? What are the number and content of the roles held by youth? Do youth have roles of significant responsibility? Do youth do real work? Do young people have room to fail, learn from mistakes, and try again?

The typically small size and on-going nature of youth clubs fosters an environment where young people feel free to have conversations and discuss issues without risk of ridicule, misunderstanding, judgment, or negative labeling. When they have active leadership for planning and conducting group events and meetings, they can establish an agenda that meets their needs. Also when roles are rotated and shared, young people develop a sense of belonging, being useful, being important, and contributing.

The absence of ability grouping and rigid age segregation is a real plus for youth groups associated with nonformal youth organizations. The club setting may be one of the few places where young people take on roles based on their willingness and interest.

Expectations for Performance and Participation

Are goals, standards, and expectations set by adults or negotiated with young people? It is important that clubs and youth groups maintain the flexibility to build in and reflect the norms and values of families, neighborhoods, and significant community institutions. Young people need to be part of scheduling, determining expectations for participation, and establishing standards for performance. Sometimes rules created by adults to encourage participation inadvertently punish young people who, for reasons beyond their control, cannot meet the deadlines or obligations. Rules about attendance, timeliness, dress codes, and parental involvement need to be scrutinized to see if they serve the needs of the adult leadership or the developmental needs of the youth. If specifically intended to promote youth development, have youth been brought into agreement about them?

Initiations and rituals have tremendous bonding power, but they can be personally destructive as well as uplifting. Adult leaders have particular responsibility for initiations and hazing whether they play a formal, legitimized role or informal, secretive role in the group. As always, the goal is healthy youth development and education for responsibility and participation in the community.

Degree of Active Parental Involvement

Are parents and significant adults invited and welcome to take part? Are parents supportive and trusting of the group's purpose and work? Youth groups benefit when parents, guardians, and significant adults in the community trust the sponsoring organization as one that promotes the values they themselves profess and share. When clubs and groups are explicit about what they value and stand for, parents have a genuine opportunity to say, "This group stands for things I value" or "This group is not for my child!" It is a mistake to assume that new audiences without a history in an organization understand the vision, mission, and values it represents.

Amount of Time Spent Together in Group Settings

Do young people come together often enough to benefit from the active programming, adult leadership, and individual attention a quality program offers? Does the group dominate the life and time of the children so that it becomes a pressure or a burden? What is the balance of planned and spontaneous activity? Is the invitation always open to participate? Can a teenage bring along a younger sibling he or she has to babysit for? Are friends welcome?

When Kathy Thurber set out to discover why the programs of the Minneapolis Parks and Recreation Department were underutilized by girls, she discovered that the "you all come" approach didn't work very well for young women in her urban area. Too often fields, spaces, and equipment were reserved in advance by boys' and men's teams, creating a sense that the girls were peripheral. Also, the girls often had major child care responsibilities in their nonschool hours. Participation turned around when girls were explicitly invited for girl programs, when child care was provided, when girls' safety and transportation was considered, and when women were enlisted as leaders. Soon the girls seized an active role in program planning, developed groups that met on overnights and lock-ins, and worked on issues they really cared about — sexuality, violence, and leadership. As they took charge of the times and places they spent together, their involvement grew.

Anne Campbell (1991) put it another way. In The Girls in the Gang, she notes that membership groups offer young women the chance to discover and practice "...the struggles to love without engulfing and to maintain a sense of self while being immersed in the lives of others." The adolescent task of discovering independence works best in tandem with the lessons of interdependence and belonging. A good club offers both.

SESSION IX
The Organizational Challenges
Posed by Social Group Work

There is not a large literature addressing this issue. The authors undertake this discussion based upon their reflections on their readings, their experience working in youth organizations, and their discussions about what they see to be the current challenges facing youth organizations that make use of clubs and youth groups to achieve their goals.

An organization that bases its youth development work on a club or youth group delivery mode struggles with club autonomy versus organizational consistency. The literature suggests that organizational flexibility and group responsiveness to children and families is very important. It is easy (and comforting) to address questions of inconsistency with the creation of rules and rigid structure. This approach is not recommended. It is probably better to put time and energy into clarifying the youth development mission and goals with the local units as well as training adult leaders to understand their work within a larger organizational ideology.

The expressed desire and apparent need of some groups to be "exclusive" challenges our notions of fairness, free access, accessibility, and choice for young people in their youth organizations. More debate and study are needed in this area. The question comes up most often in regard to groups formed to meet developmental needs around issues of gender, race, and culture/ethnicity. Heather J. Nicholson, researcher and evaluator with Girls Incorporated, suggests that youth groups devoted to the singular needs of one gender, race, or ethnic group are justified when there is an affirmative action purpose, that is, when there is an identifiable problem or issue that must be addressed to move forward with equity and equal opportunity. Examples include Operation SMART efforts of Girls Incorporated to bridge the gap in math and science achievement for girls or the growing number of programs targeting African-American males for identity development, self-protection, rites of passage, and community involvement (Ascher,1992).

Leadership groups for Cambodian teens displaced from family and community supports during their immigration would be another example. Camino (1992) notes:

> Regarding the apprehension that separate-ethnic programs
> foster the development of provincially-oriented, "tribalistic,"
> or militant youth who will grow into adults uncommitted
> to the concerns of a common American culture, no evidence
> exists to support these claims. On the contrary, it appears
> that youth who are encouraged to appreciate their own
> culture and who are secure in their own ethnic identities
> are more favorably disposed to positive attitudes toward
> individuals in other groups, and therefore more capable
> of forming solid cross-ethnic alliances and relationships.

If club activity is tailored to the needs of youth and adults in the club, organizational accountability sometimes appears difficult. Again, the key lies in designing programs and describing outcomes in youth development terms. Youth and adult leaders can doc-

ument responsibility and acquisition of disciplined skills, whether the activity centers on raising an animal, participating in a precision drill team, or registering voters.

Under the leadership of professional youth workers, organizations are challenged to recruit, train, and support a corps of caring adult leaders. Parents, the traditional bastion of leadership for mainstream youth organizations, may not be the primary resource. With more parents in the work force, it seems that there is less time for volunteer work with youth. Young adults, college students, adult service groups, church outreach arms, and specialized producer groups are potential sources for volunteers who care about youth. The attraction shifts from building experiences for one's own children to building a strong community of the future by investing in young people today.

Clubs and youth groups fostering social group work are critical resources focused to meet the needs of American's youth for social education and healthy development. Clubs are flexible, informal forums in which children and adolescents have the chance to relax and grow. We must realize that today's young people are being socially educated with or without the assistance of clubs and youth groups. Pittman (1992) states that youth development goes on whether or not adults support it. Precisely for this reason, adults must offer opportunities, supports, and services that help young people find socially positive and constructive ways to meet their needs and to develop and use a broad array of competencies (Camino, 1992).