



*The role
of group action
in street work*

Dynamo International - Street Workers Network

Edwin de Boevé and Philippon Toussaint





*The role
of group action
in street work*

Dynamo International – Street Workers Network

Edwin de Boevé and Philippon Toussaint



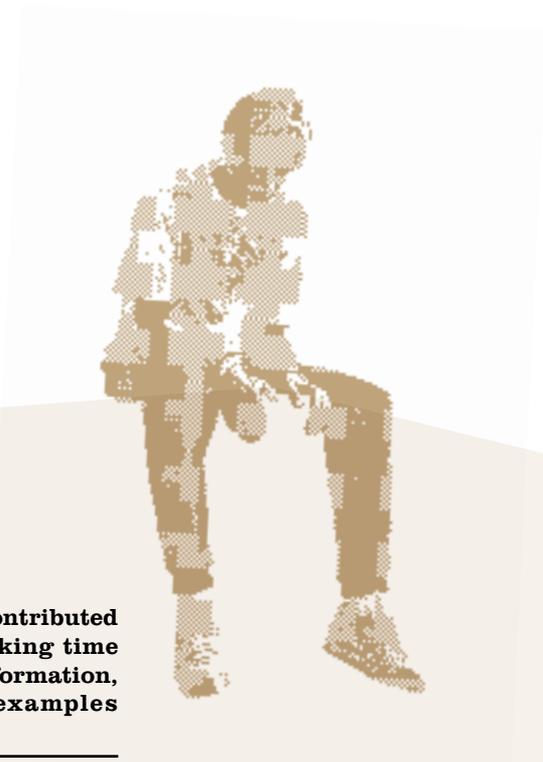
This publication is supported by the European Union Programme for Employment and Social Solidarity–PROGRESS (2007-2013).

This programme is implemented by the European Commission.

It was established to financially support the implementation of the objectives of the European Union in the area of employment, social affairs and equal opportunities and thereby contribute to the achievement of the Europe 2020 Strategy goals in these fields.

The seven-year Programme targets all stakeholders who can help shape the development of appropriate and effective employment and social legislation and policies, across the EU-27, EFTA-EEA and EU candidate and pre-candidate countries.

“The information contained in this publication does not necessarily reflect the position or opinion of the European Commission”.



We would like to thank all those who have contributed to putting this publication together by taking time to discuss and analyse, read or provide information, in particular, through giving specific examples of group action in street work.

- ▷ Original title:
La place de l'action collective dans le travail social de rue.
- ▷ Translate:
Lisa McElroy.
- ▷ Authors:
Edwin de Boevé and Philippon Toussaint.
- ▷ Reading Group:
Olivier Pourbaix, Adelaïde Trousselard, Jean Blairon, Monette Hennart, Jon Etxeberria, Raguini Dupont, Bernard Heckel and Philippe Roux.
- ▷ Edition:
Jon Etxeberria – Asociación Navarra Nuevo Futuro, for Dynamo International Street Workers Network:
22 Rue de l'Étoile 1180 Bruxelles – Belgique.
Tel. 00-32-23784422
E-mail. dynamo-int@travailderue.org
www.travailderue.org
- ▷ Design:
Verano González – Cuarto y Mitad (Euskadi – Spain)
- ▷ Printing:
Gráficas Ulzama (Navarra – Spain)
- ▷ Registration of copyright:
NA 417-2013

Bruxelles 2012

Publication printed on 100% recycled paper.



Table of contents

1.

2.

3.

4.

4.1

4.2

4.3

4.4

4.5

4.6

4.7

4.8

4.9

5.

6.

7.

7.1.

7.1.1

7.1.2

7.1.3

7.2.

8.

8.1

8.2

8.3

8.4

9.

9.1

9.1.1

9.1.2

9.1.3

9.1.4

9.2

9.3

9.4

10.

11.

11.1

11.2

12.





► Preamble	6
► Introduction	8
► Action-research process	10
► Diversity of practices	12
▷ <i>Fields of action</i>	12
▷ <i>Purpose, location and pace of group action</i>	13
▷ <i>Role of methodology</i>	13
▷ <i>Partnerships and networks</i>	14
▷ <i>How group action works</i>	14
▷ <i>Pedagogical aims and educational values</i>	15
▷ <i>Categories of action</i>	15
▷ <i>Obstacles</i>	15
▷ <i>Goals</i>	16
► The International Network of Social Street Workers	18
► Attempted definition	20
► Practice	22
▷ <i>Carrying out group action and activities</i>	22
◦ <i>Spontaneous activities</i>	23
◦ <i>Set activities</i>	25
◦ <i>Projects</i>	26
▷ <i>A few examples of activities that can be held in the street</i>	28
► Methodology	32
▷ <i>Methodological principles</i>	32
▷ <i>The “fundamentals” for organising activities</i>	35
▷ <i>Objectives</i>	38
▷ <i>Objectives and pedagogical aims</i>	39
► Analysis	42
▷ <i>Application approaches</i>	42
◦ <i>Learning to mobilise</i>	43
◦ <i>Self-organisation</i>	43
◦ <i>Participation in community life</i>	44
◦ <i>Coverage, approach, excuse to meet</i>	45
▷ <i>Group action and socialisation</i>	45
▷ <i>Group action and stigma</i>	47
▷ <i>Group action, transition and trust</i>	49
► Conclusion	52
► Appendices	54
▷ <i>Appendix 1: Questionnaire sent to the coordinators of platforms that are members of the International Network of Social Street Workers</i>	54
▷ <i>Appendix 2: List of members of the International Network of Social Street Workers</i>	55
► Bibliography	66

1_

Preamble

1.1_ Seldom do group activities fulfil only one goal

As part of work with street children, group and community-based action has increasingly developed over the past twenty years, both in Vietnam and other countries of South East Asia. The setting up of shelters for young people in dire need of care and guidance requires the joint organisation of a common life as well as group activities in order to improve their living environment. For young people in high risk street situations, group action constitutes a way of opening up a meeting place, for sharing experiences and social integration, through sporting, artistic and cultural activities as well as through socio-professional learning and social empowerment. These activities are held regularly or during major events. Seldom do group activities fulfil only one goal. Learning magic tricks, taking part in a hip hop dance group, working in sewing workshops, producing artwork (painting, sand drawings, etc.). These kinds of group activities pursue not only an educational goal, pleasure and social integration, but also have therapeutic attributes: soothing stress, mental and physical suffering, aggression, improving self confidence and trust in others.

As for group actions carried out in public areas or in the street, this is a specific street work method for coming into contact with young people, in particular those who do not come out of their shells. We don't force anybody to do anything; there is no obligation and no rules. The mere presence of young people in and around the activity is enough. If they are wary, if they watch us, that's normal! If they do not want to be part of the team yet, it doesn't matter! If they do not feel comfortable, give them time. The group must be patient and respect the principles of approach: the group remains available and waits for the right moment when a connection is made between the young person and the street workers. In practice, Vietnamese street workers are not concerned about methodology; they act according to the principles they have acquired through experience, principles which are shared in other countries of the world, as we can see in this publication.

Tran Quoc Duy
Expert from the International Network
of Social Street Workers – Dynamo International





1.2_ The child, subject of law, between protection and participation

The International Convention on the Rights of the Child remains, more than twenty years after its promulgation, the most signed and ratified international treaty in the world. Its articles guarantee a series of rights to each and every child, covering various aspects of their young life: education, health, family, culture, justice. These rights are individual rights and recognise the child as a subject of law. But the Convention also recognises the child as a social subject, guaranteeing specific rights in terms of involvement in society. This is how the right to information, freedom of expression and, in particular, participation, grant children "emancipating" rights alongside others that aim to protect them.

Having worked for many years in youth work and having carried out street social work with young people in difficulties or disconnected from society, I believe I am in a position to attest to the importance of constantly combining these two approaches: protection and participation. Aside from personal problems and challenges, isolation, stigmatisation and discrimination are just a few of the collective types of suffering that can only find an outlet through initiatives that forge links and openings for everybody to participate and become involved. Furthermore, it is by joining together and cooperating that children gradually become empowered, responsible adults. That said, participating is far from being a genetic certainty!

Participation is the beginning of continuous learning, from a very young age, through play. Play, which takes place amongst peers but also with adults, opens up the benefits of cooperation, promotes sharing and provides an opportunity to integrate life's rules. It is therefore much more than just a pastime, play helps children discover the collective aspect of life, first amongst family and friends, and then expanding to various other parts of society. As they gradually grow out of their childhood games, other types of collaboration and participation open up to teenagers at an age when they come up against all kinds of existential issues: sharing in sporting or open-air activities, playing music together, joining cultural, artistic, humanitarian groups, etc. are all key founding experiences. It is a real moral obligation that each young person should be able to enjoy, identify with and value these experiences.

When these group activities are geared towards vulnerable young people, it also helps them to show another side of themselves to the professionals with them. Even though the problem or the suffering they are carrying remains, the skills showcased through these activities help to explain and enlighten them. Self confidence and trust shared with other children and professionals are often the foundations for resolving or reducing per-

sonal difficulties. However, making the most of the potential for group action does not just happen overnight. Yet, it has to be said that this aspect is often neglected in social work training. I am therefore delighted to take part in working on a practical document that has just filled this gap and hope that you find it useful.

Bernard Devos
**General Delegate of the French Community
for the Rights of the Child**

2

Introduction

It was one of those evenings in life when you say afterwards that it was really worthwhile going out. A spontaneous trip to the cinema, several films were being screened, and it did not take long until we were drawn to a director we like. It was to be Ken Loach with a nice surprise: "The Angels' Share". A film you can relate to. The film starts in a Glasgow courthouse, with a series of still shots showing different characters who have committed various offences and have been brought for immediate trial. They all narrowly escape going to prison but get sentences involving community service. It is within the context of this reintegration programme that the plot unfolds, based on the fate of Robbie, a young father-to-be, and his mentor Harry. The latter, mindful of what Robbie and the other convicts are going through, takes the time, aside from the tasks which form part of the reintegration programme, to share his passion with them: whisky. Robbie is quick to share this passion with his mentor and he develops a real gift as a whisky taster. The next part is amusing: it's a final delinquent act that will help Robbie climb the social ladder, by opening up the doors of high society to him.

"The Angels' Share", is the small volume of whisky which evaporates while ageing in casks. This uncontrolled, unknown share, seemingly lost and useless...or is it?

In a context where poverty and violence paint a picture of permanent despair, and there seems to be no way out, this type of meeting is symbolic of what sometimes happens between the street worker and the person they are supporting. The more lasting curse is that sometimes it is precisely the thing we are passionate about that will distance us from it. This passion sometimes produces astounding, unexpected results which will be decisive for the future.

This story of course made us think about our beginnings as street workers in Brussels. The sharing of a common passion: cycling. But also the pleasure gleaned from coming together around a shared activity, whatever that may be.

It also made us think about the moments of doubt that we often experience at the beginning. What do you do when you find yourself alone in a neighbourhood with a ball?

It is not always easy to know what to do with an individual and, in particular, a group of people, once contact has been established in the street. Of course, there are benefits to discussion and sharing but, as a professional, we often feel compelled to suggest something else. Something new, unexpected, and different; something that will put you in a certain position: close, accessible and united but also unique. That little bit extra that often friends, families and peers cannot provide.

Group action in street work: a fascinating and challenging topic.





There is a real tendency amongst observers of social work and governments to confine street work to one-to-one help, coupled in the best case scenario with political action in the form of lobbying.

And yet, in many countries, group action, of different types (group dynamic, group experimentation, structured or spontaneous action, sporting, cultural activities, etc.), plays a significant role in street work.

This aspect of our work has never really been studied despite how significant it is. That is why the International Network of Social Street Workers has undertaken this job, in particular at the behest of its members.

Remember, the basic principles of street work are founded on an *“extra muros approach, with a strong ethical drive formed of respect and tolerance for the most excluded populations.*

For these people, the challenge is to be as easily and simply accessible as possible to children, young people and adults living in precarious conditions and who suffer multiple forms of exclusion.

Through their outreach or integration into the most excluded areas, street workers are the first and last link in the chain of education and social assistance, when all else has failed.

Street work focuses on an innovative outreach-based approach where the public play a predominant role, in any action undertaken, from its beginnings (the request) throughout its development (accompaniment and support). It is this trust-based relationship, built up with the subject, which will help break the silence and enable support to be given to the person.

The underlying idea in street work is not to take a person away from the streets or their surroundings “at all costs”, especially if it consists of compartmentalising them in a new social context where they will feel uncomfortable. Whatever the context, be it a child, a young person or an adult, the work of accompaniment means building self-esteem, developing personal skills, independently from the degree of exclusion, and enabling participation in social life”.^[01]

The methodology of street work is based on 3 types of action:

- ▷ **One-to-one support**, which involves accompanying an individual in various aspects of their life, both on an ad-hoc and long-term basis, whether for "small issues" or more major problems.
- ▷ **Group action**, which involves working with groups of individuals through various activities which encourage meeting, strengthening links, combining a trust-based relationship with socio-educational objectives.

▷ **Community-based action**, which aims to engage with and foster citizen participation, in order to promote the empowerment and development of the community or environment.

These three types of action are often intertwined. This is particularly the case for group action and community-based action which share a global and holistic vision of reality. A future publication will deal with community-based action.

[01] de Boevé, Edwin et Giraldi, Maita, *Guide internationale sur la méthodologie du travail de rue à travers le monde*, Editions LHarmattan, 2010.

3

Action- research process



The Network therefore wanted to gain more input by collecting data from each of its members, notably through a questionnaire^[01] sent to 48 national platforms of street workers active in Africa, Asia, America and Europe.

The questionnaire is to be used, first and foremost, as a tool to help stimulate thought processes. It is therefore open and flexible and is fully part of an "action-research" process as we have already experienced within the Network in the past ten years.

By way of this questionnaire, we were hoping to have both some concrete examples (how?) and rationales (why?). The questionnaire was not used for quantitative purposes, but rather as part of a qualitative approach, the final aim leading to this document, just like the two guides which were published previously.

The idea of launching a large-scale action-research process on group action came from the observation made by our colleagues, street workers who are members of the Network, that there were few answers to a certain number of needs and questions, in particular when it came to addressing certain methodological issues.

It is true that the International Guide to the Methodology of Street Work^[02], which was also produced through an action-research process, already provides a helpful benchmark. But the need to further develop certain aspects of this issue was soon keenly felt.

The following recurring needs emerged:

- ▷ a need to develop the creation of **practical** and **theoretical** tools for street workers (there is little research linking theory to practice);
- ▷ a **lack of recognition and awareness** about street work, in particular when it comes to group action;
- ▷ a **need to increase sharing of practices** between street workers;
- ▷ **misconceptions** and **stigma** attached to the target populations (young people, adults, families living in the street).

This kind of action-research process has a scientific and formative aspect for grassroots workers that are geographically far apart. It is this geographical dispersal that serves as the foundation for the international networking of street workers.

[01] See appendix

[02] de Boevé, Edwin et Giraldi, Maita, *Guide internationale sur la méthodologie du travail de rue à travers le monde*, Editions L'Harmattan, 2010.

To do this, we took inspiration from the **Delphi**^[03] process, which has been the case for most of the Network's collective productions. This approach means that the action-research must be carried out in a participatory manner by people who are well aware of experiences and innovations, or indeed involved in developing them.

In a context where there is a lack of knowledge concerning the subtle mechanisms used in practices originating on the ground, often through working with the target populations, it is thus street workers themselves who will be led to put together data for comparison.

The epistemological assumptions of the research therefore also take inspiration from ethno methodology and the sociology of experience. Ethno methodology, for example, refuses to *"believe that there is a break in continuity between practical knowledge and academic knowledge. The role of the researcher will be to reveal the processes (ethno methods) implemented by the actors, whether they be laymen or professional sociologists, to establish the social order."*^[04]

One caveat is that this kind of process has its limitations. This document primarily provides a look at and insight into a set of practices amongst others. It does not intend to conduct an exhaustive and scientific study of group action. There are many publications and other documents which already exist on the issue and could provide further food for thought.

[03] Linstone, Harold A. and Murray, Turoff (1975) *The Delphi Method, Techniques and applications*, Addison - Wesley Publishing Company; Leirman, Walter (1995) *Mise en place, organisation et méthodologie du projet Eurodelphi*, in *Questions de Formation - Issues in Adult Education*, Vol. VI, No. 11/12, Special issue.

[04] De Luze, Hubert (1997) *L'ethno méthodologie*, Paris: Editions Anthropos. (TN: translator's own version).



4

Diversity of practices

Several brief lessons can be drawn from the answers received from the questionnaire.

4.1_ *Fields of action*

Group activities are part of all types of activity such as sport, culture, solidarity, international exchanges, holiday camps, games, etc. Later we will see that spontaneity is an extremely important part of the methodology and preference is given to informal types of approach. That said, many street workers also structure their working time around recurring, institutionalised activities. These activities then become clear points of reference and lasting meeting places.

Often, young people start the activities, but it may also come from the street worker suggesting an activity in order to share a specific "passion". In some examples, it is a local or national authority, an NGO or a United Nations agency such as UNICEF that organises the activities. These are usually awareness-raising initiatives. But it does happen sometimes that these sponsors "exploit" group action to further their profile and reputation.

FOR SEVERAL YEARS WE HAVE BEEN ORGANISING:

- ▷ sports tournaments for various age groups (football, hockey, ball, badminton, skipping, etc..). This year we even had "Olympic Games" for people on a low income in Bratislava;
- ▷ a summer celebration of the Universal Children's day in the district with shows and concerts for the children;
- ▷ drums and other percussion instruments;
- ▷ games during the day

In Bratislava, there is an organisation working on the issue of subcultures in the skate park. This association has, for example, organised a biker competition called "Jam Concrete Jungle".

Platform of street workers in Slovakia

I develop activities with the help of some of the more regular young people. Then I go with the flow and it works.

Platform of street workers in Belgium



4.2_ Purpose, location and pace of group action

There is a real imbalance across countries when it comes to the financial resources given for organising group activities. For some countries, organising an activity is quite a feat because resources are so scarce. In others, there are plenty of resources. But more often than not, group action is not a priority in terms of investment.

Group action usually takes place in public areas, but can also take place in public places such as sports centres, community centres, etc.

For any grassroots work, issues of feasibility, security and emotional demands often come up. These are factors that need to be assessed beforehand.

Organising an activity in the street may bring risks with it, particularly in more unstable countries. It is essential to be well aware of the area and the population before throwing oneself into the adventure.

The pace varies greatly because for some street workers they may focus on one activity per year whereas for others it may be an activity per day.

In Vietnam, large-scale action must be formal and carried out by organisations because the activities are held in large public spaces, in parks, sport stadiums, etc., whereas small group activities can be informal as they are easy to manage and change at grassroots level. Ideas can come from children, adults or volunteers. The bigger activity is, the more ideas there are, preparations take a lot of time, energy and resources. Up to now, large-scale initiatives have been carried out in partnership with international organisations or NGOs.

Platform of street workers in Vietnam

The street is a protected place, contrary to what people might think.

It has both real and virtual borders. A duel between the State and the criminal underworld. Street workers must find their place in it and become accepted.

Platform of street workers in Martinique

Organisations very seldom use professional equipment because it is expensive and therefore not very accessible and it is practically impossible to get hold of here. They tend to use makeshift equipment (gathering together empty cans or insecticide bottles) or resort to DIY. For example, fifty children spent a month building cars with boxes and waste wood. The children painted the cars using crushed colouring pencils mixed with water.

Platform of street workers in Congo Brazzaville

4.3_ Role of methodology

There is no set formula. Often activities are developed through interaction itself. Some street workers refer to specific, recognised methodologies, but more often than not it is intuition and experience that prevail. In this regard, this often comes a lot more easily to a street worker who has had a lot of experience in the Scouts, sports or culture than to others.

ADVICE

The methodologies vary according to the group and objectives and they are always flexible. The important thing is the group dynamic, planning together, sharing. That said, the activity is also important because it is the tool and must be the common thread. Hence why it is important to develop and finalise it.

Group 1 Project:

We form a group from isolated individuals, who do not belong to any particular group. The project or proposal is the uniting factor.

Group 2 Project:

A random group of young people who know each other already decide to cooperate with the youth worker to carry out an activity.

Here is the methodological outline that we use:

- ▷ We gather together requests, initiatives, and ideas;

- ▷ We draw up a group project outline (with resources, time, things to do), in a very open manner;
- ▷ We put forward this outline to the group (which transcribes their previous requests in project form). We negotiate with the group by taking on board their contributions;
- ▷ We draw up individual socio-educational contracts and each young person confirms their commitment to participate. This allows us to see the expectations and aims of each one, whilst maintaining respect and confidentiality;
- ▷ The group confirms the projects and activities, and the responsibilities are shared out (according to the type of project, its intensity);
- ▷ At the end of the process, a group assessment and an individual assessment are carried out (the socio-educational contract is revised).

For all these activities, we try to incorporate a work aspect (based on the community) in order to "pay" symbolically for the activity. It is important that group activities are not just free "products for consumption" (even though they never pay any fees, they must "work" on the activity).

The visibility of these activities is important, not so much for those who fund them but rather to generate retroactive pedagogy: we must leave behind traces of the experience (photos, pictures, signs, and sounds) so that the young person can subsequently see them, remember the experience and revive it, etc.

.....
Platform of street workers in Spain

4.4_ Partnerships and networks

"Social diversity" is often a desire and goal that street workers strive for. Unfortunately real diversity is rare. It appears difficult to mix people from different social backgrounds, and this is the case in all countries and continents.

However, what often happens is that the street worker builds up a wide network of associations, resource peo-

ple, public institutions and contact points around him. Partnership is therefore a reality in every country.

"Mobile school": this activity is carried out through the joint efforts of two organisations, ARSIS and PRAKSIS. These two organisations share weekly working hours: each one operates in a set area twice a week and they work together once a week in another area.

Platform of street workers in Greece

4.5_ How group action works

Although the "attention-grabbing" and "excuse to meet" aspects may seem to be the priority, it would be wrong to confine group action to these two purposes alone. As mentioned in the preamble: "seldom do group actions fulfil only one goal".

In reality there is a wide range of purposes. An activity can fulfil a number of objectives at the same time, but with varying degrees of priority.

Strengthening ties, trust and learning to respect others are often highlighted. But experiencing community life and solidarity also figure prominently in the educational process led by street workers. Paradoxically, integration, or rather reintegration, of people into society is rarely emphasised, as though this were already a lost cause.

To complete our team, we chose a young girl from the local neighbourhood, who had a BAFA (diploma in youth activities facilitation) and also had experience in organising events.

Very quickly, the fact that this young girl was working with us was seen as a promotion by the neighbourhood inhabitants and it was as though the recognition given to this young girl had a ripple effect on the rest of the population, and on the young adults in particular.

Having this young woman on our team helped us to gain a deeper understanding of the neighbourhood, a closer look at its genealogy, and her more cultural-based perspective helped shed light on certain aspects about the way families operate which had intrigued us up to then.

Platform of street workers in France

4.6_ Pedagogical aims and educational values

The purpose of social assistance is often demonstrated by street workers. Without denying the educational objective, this does not always clearly measure up to what is actually going on at grassroots level. And yet, the pedagogical or educational aims go without saying. To this effect, the titles "street educator" or "street teacher" are sometimes more appropriate than "street worker".

Education is, of course, an intrinsic part of social work.

In general, the aims are individual, social, cognitive, intellectual, and artistic or sports development, founded in a cross-cutting approach upholding human rights.

In the case of some activities, street workers refer to therapeutic purposes.

At first, we carry out group actions as a means of prevention, education or type of psychotherapy. We are working with young people living in street situations in Peru, Bolivia and Columbia and it is essential to: work in a group, whilst showing respect for their individuality, trying to find out their interests in order to reduce risks; inform them of their rights, organisations providing assistance or encourage them to leave this situation behind them. This is all conducted based on the aspects we mentioned: preventive, educational or psychotherapeutic.

Platform of street workers in Bolivia

4.7_ Categories of action

Group action is often presented as a "gateway" to one-to-one support or as a prerequisite for a community initiative. Moreover, street workers work on what we could call "the response to the request or need". In other words, group activities often originate from a request from the young people or from whichever target population they are working with. These concepts should not be confused: if the request is relatively explicit and comes directly from the people support is being given to, the need must be deciphered. This job is in the hands of street workers; the danger here is falling into the trap of a relationship whereby both the street worker and young people use each other as tools to pursue their own ends.

The quality of an interpersonal relationship that is the result of one-to-one support will be a determining factor when it comes to group activities. The opposite is also true: a relationship built as part of a group activ-

ity will inevitably contribute to good quality individual support.

It is therefore inappropriate to put the three categories of action (one-to-one, community-based and group) into a hierarchy as each of them is important and has their own role to play. However, there is also a constant intertwining of these three categories which feed off each other.

This project was carried out in May in Biarritz with 8 young girls out of the 10 planned. We rented mobile homes in a campsite and organised activities such as bowling, acrobbranche,^[01] restaurant, etc. In preparation, the young girls helped out at a snack bar, at a jumble sale in order to raise money for the trip. There were some problems with the preparations because the girls were not always behind the project. We think that they were perhaps a bit apprehensive about leaving their families, homes and neighbourhood. It is also possible that they were inadvertently testing the trust and commitment we had in them.

We met all the families before we set off, to introduce ourselves and possibly initiate working with them. That gave us an indication of what the young girls were going through (parents separating, an ill mother, financial difficulties, concerns from some regarding their teenager's behaviour, relationship with siblings, etc.).

Platform of street workers in France

4.8_ Obstacles

For many donors, group action is not a priority or is by no means a necessity. In some countries, authorities refuse to fund this type of initiative, believing it to be completely useless. In some cases, although this is rarer, group action is even not authorised.

Group action is sometimes completely disregarded or is, at the very least, met with a degree of suspicion.

Often, the general public, as well as some team leaders, give preference to funding urgent needs (health care, food, etc.) rather than equipment for street activities.

Street workers frequently point to a lack of resources which is acutely felt when faced with expectant young people who see nothing concrete materialising.

[01] Translator's Note: *Acrobbranche* is a tree-to-tree adventure course

Competition amongst local organisations is also often mentioned: they compete in order to best meet the donor's request or demonstrate the strongest mobilising capacity.

However, the biggest obstacle lies in the blurring of models and objectives. Many authorities and donors fund group action for security or supervision-related ends. They aim to use group action in order to maintain social peace in the most fragile and crisis-stricken settings.

When it comes to group activities, competition drives organisations to cheat by resorting to external participants in order to make an impression and win trophies, for example. Street children have often accused street workers of taking away the pleasure they gain from playing and having fun, in the interests of satisfying their own egos.

Platform of street workers in Congo Brazzaville

As the manager of a team of street workers, presenting group action to donors is not an easy task.

Platform of street workers in Belgium

Sometimes, member organisations compete for the same donors and always try to do one better than their colleagues in order to be chosen. In these cases, I always try to arbitrate and judge fairly. Members always try to take advantage of what donors provide even if it does not fall within their remit.

Platform of street workers in Gambia

ADVICE

Bringing together young people in one place at one time, on one day is not easy. Most young people are keen, and become involved and then tell me the same day that it is not good. Others who were not interested tell me on the day that they are coming! Basically, there are so many unexpected things that can arise and upset or-

ganisation, methodology or expectations that are too high. That can sometimes lead to uncertainty, or anguish regarding the success of an activity.

The most difficult thing is always to be able to adapt to one's audience; I often have to "make do with the unexpected".

Platform of street workers in Belgium

Non-respect for the development of the group over time. We work according to the codes, cultures or sub-cultures of the target group, their major needs (including urgent ones), their realities, visions, their perception of our actions or activities, and their specific interests. Other local agents that work with them (without coordination) sometimes have a negative influence.

Platform of street workers in Bolivia

4.9 Goals

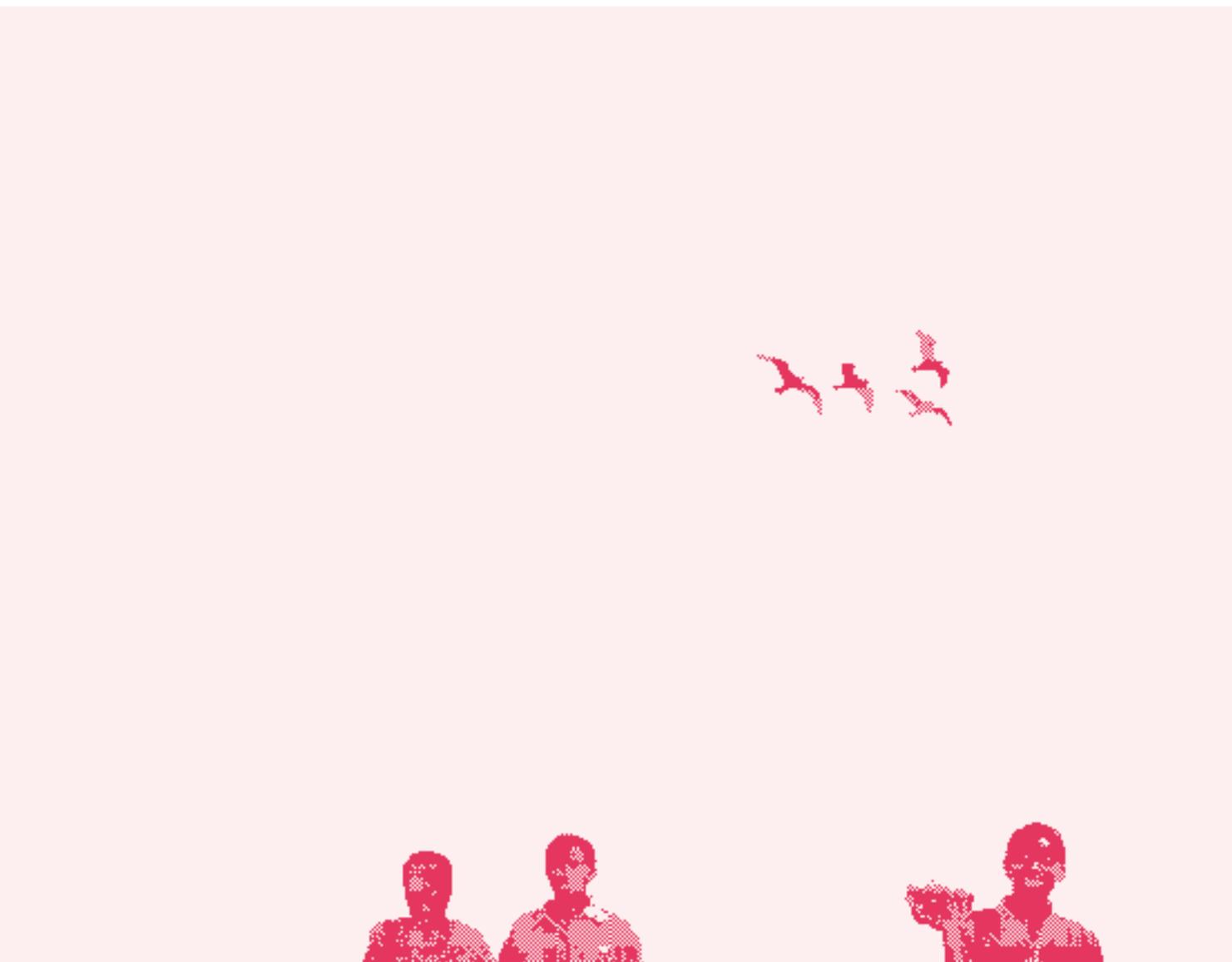
Overall, the goals are related to the ethical principles upheld by street workers, which strive for respect, tolerance and defence of the fundamental rights of the most excluded populations.

From this firm stance stem different types of goals ranging from risk reduction, combating discrimination, exclusion and stigmatisation, promoting gender equality through socialisation, mobilisation and empowerment.

Using culture, sport, education, health and ethnology, amongst others, the street worker builds a holistic and trans-disciplinary technique when dealing with a wide range of multi-faceted individual and group situations.

As part of the national platform of street workers in Vietnam, every year we organise a holiday camp for up to 250 children with about 30 street workers. Group actions strengthen the awareness of the public and government about street children, street workers and the need for street social work.

Platform of street workers in Vietnam



5

The International Network of Social Street Workers



This document has been produced as part of the activities of the **International Network of Social Street Workers** which, as of 2012, includes street workers from 48 countries from all over the world.^[01]

Each country is a platform. It is within each platform that sharing of practices is organised.

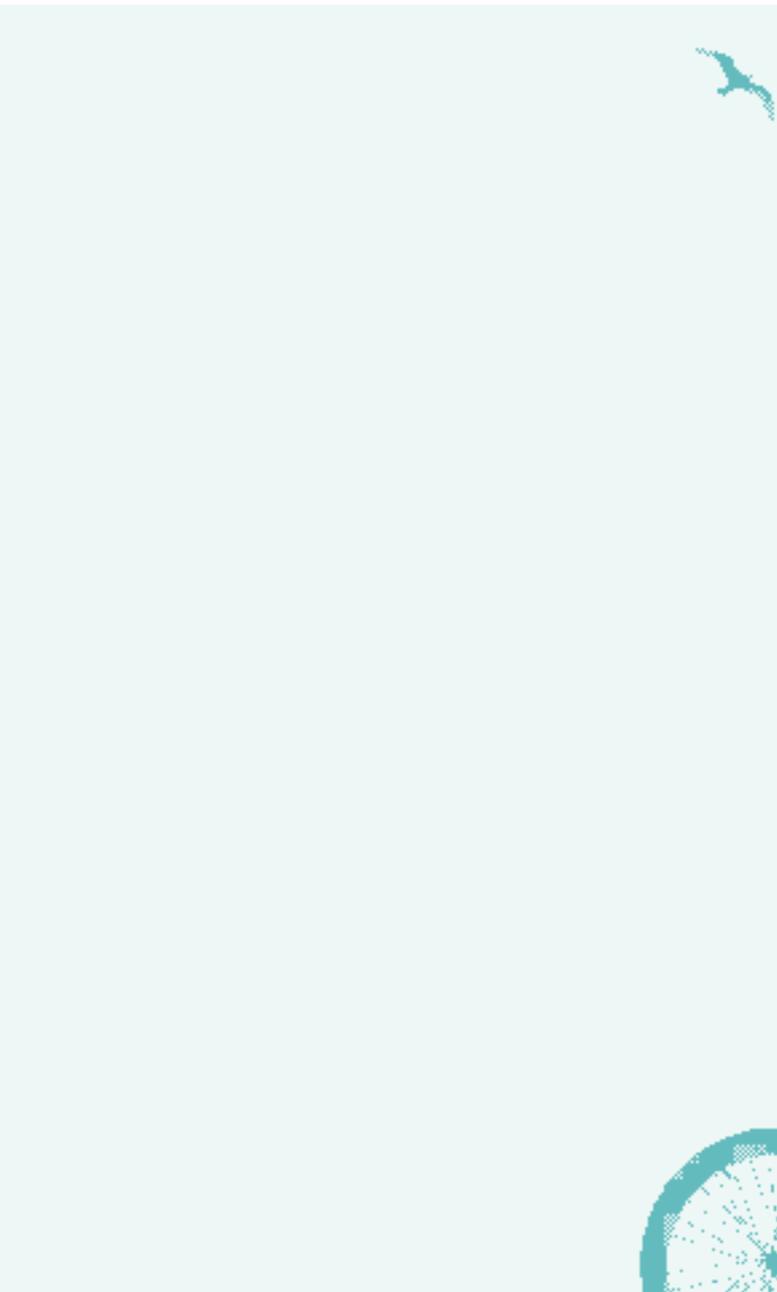
The Network is made up of grassroots workers from both the North and South and has set itself two priority areas of work:

- ▷ Activities which aim to increase the **efficiency** and **quality** of grassroots practices through **training**, **sharing of practices** and creating **pedagogical tools**;
- ▷ An international drive to develop **sustainable structural solutions** to the problems faced by people in street situations all over the world.

To do so, we must build a real strategy of **international solidarity** in the face of discrimination and poverty, firmly cemented in "*the strong and proud assertion of a shared identity*"^[02] which is profoundly felt within the International Network of Social Street Workers.

[01] Website www.travailderue.org. List of members in appendix

[02] Blairon, Jean (2002), "*The assertion of a collective identity*" in Proceedings of the International Forum for Stakeholders on street children and street work.



6

Attempted definition

In general, when it comes to defining the concept of group action, for many *"this term, specific to the sociology of minorities, refers to social and organisational movements, all kinds of initiatives organised and undertaken by a group of individuals in order to achieve common objectives and share the benefits."*^[01]

Within the International Network of Social Street Workers, we gave ourselves a broader definition but which is also more specific to our work on the ground. Here our starting point is the definition set out in the International Guide on the Methodology of Street Work which suggests that *"Group action can be a door opener, a gateway, enduring over time, or as a result of overall action. Sporting or cultural activities for example allow the socio-educational objectives you have set to be achieved. Concretely, street work relies on activities that build shared experiences and increase trust."*^[02]

This definition is not very explicit and gives little explanation of what "group action" really is.

Through grassroots work, a more precise definition, specific to street workers, emerges. As mentioned above, **group action involves guiding groups of individuals through different activities that facilitate meeting, strengthening ties, building trust-based relationships and fulfilling socio-educational objectives.**

This attempted definition does not exclude the possibility of "social movement" as mentioned in various publications. Incidentally, later we will see that some activities led by street workers can also bring about real group mobilisation that drives social change. As it happens, for street workers, **group action** sometimes simply boils down to allowing a group of people (young people, women, children and/or adults) to take part in a group activity that usually has a common educational and/or social and/or political objective.

Although it is true that there is always a common objective when implementing group action, there are often many other objectives, that are sometimes considered secondary, which go hand in hand with the action. We could also mention **group or socio-cultural events** where the extent of the street worker's involvement in organising the activity may vary.

Work involving socio-cultural activities is usually referred to using the generic term "activities". This leads to confusion concerning their role and purpose: for the general public, an activities organiser is more an entertainer than a social worker, and yet it is actually

[01] Universalis Encyclopaedia, <http://www.universalis.fr/encyclopedie/action-collective/> (TN: Translator's own version).

[02] de Boevé, Edwin et Giraldis, Maita, *Guide internationale sur la méthodologie du travail de rue à travers le monde*, Editions L'Harmattan, 2010 ; de Boevé, Edwin et Gosseries, Philippe, *Travail de rue et communication vers les médias: guide de formation*, Editions L'Harmattan, 2005.



6. Attempted definition

one of the branches of social work, along with social assistance and specialised education. This developed from popular education. Organising socio-cultural activities involves working alongside social groups and individuals in their personal development or social development. This is part of improving the local environment, setting up cultural events, organising activities (recreational or educational) and helping to accomplish group projects (integration, combating segregation, initiatives relating to sociability and social links, etc.). It is not the type of activity that defines a socio-cultural initiative, and its specific nature lies in the fact that the participants build relationships between themselves, from which they subsequently reap the benefits: the activity itself, personal development and strengthening their network of sociability.

Furthermore, professional facilitation of socio-cultural activities varies from one country to another. The Germans, just like the Anglo-Saxons, do not consider organising activities with social groups as a specific vocation within social work; "social work with groups" is just a feature of "social work". Professional activities organisers are both youth workers and social workers.

In France, facilitation of socio-cultural activities has broken away from basic recreational events, spurred on by popular education, and social integration policies for young people in difficulty.

Generally speaking, socio-cultural activities facilitators must design, organise and develop educational, cultural and social activities within groups. These professionals may be divided into three large categories:

- ▷ Facilitators specialised in working with a specific audience or technique;
- ▷ Generalists who have both technical and organisational skills;
- ▷ Coordinators who have supervisory responsibilities and are in charge of managing the equipment or programme.

In Africa and Asia, group action usually aims to **raise awareness** amongst people and authorities.

Some researchers^[03] believe that social work with groups of people must meet at least three conditions:

- ▷ The group should become a mutual self-help group;
- ▷ The group should watch for individual and group changes;
- ▷ The group should aim to be independent.

In the Anglo-Saxon approach, it is more common to refer to "street-based youth work". This can be further broken down as follows:

▷ **"Detached youth work"** involves supporting the young person in their plans, directly and in connection with his or her own environment;

▷ **"Outreach work"** also involves supporting the young person in their plans but by encouraging him or her, where necessary, to join existing organisations (youth clubs, sports clubs, theatre groups, etc.);

▷ **"Mobile youth work"** involves adapting and bringing these types of organisations in line with the reality on the streets (bus, mobile cinema, etc.). For example, this takes on full significance in rural areas in particular, where traditional structures are lacking.

The tradition of **popular education** (originally marked by demands from the working class, who wanted to break free from the ruling classes) has varying degrees of influence on the work of street workers, particularly in the countries of Central and South America. However, it is the "Chicago school of thought" that laid the foundation for a "revolution" in urban sociological thinking and social work, of which street work is part. Saul Alinsky is a key contributor to this, notably for his "community organising" method of action. In his book "Rules for Radicals", he sets out the main approaches to community work which often include group action.^[04]

[03] Middleman, Ruth Rand Wood Gale Goldberg (1990) *Skills for Direct Practice in Social Work*, Columbia University Press.

[04] Alinsky, Saul D. (1971) *Rules for Radicals: A Pragmatic Primer for Realistic Radicals*, New York: Random House
<http://www.capsurlindependance.org/wp-content/uploads/2010/06/Manuel-de-lanimateur-social.pdf>
<http://www.capsurlindependance.org/wp-content/uploads/2010/06/Manuel-de-lanimateur-social.pdf>

7

Practice

Continuing this discussion with a chapter on practice is by no means insignificant because it is on day-to-day practice that our analysis is built.

There is a wide range of practices in terms of group action across the world, even though the grassroots workers may not always have all the necessary tools or experience.

There is therefore clearly a need to address these issues in a very practical manner.

7.1 *Carrying out group actions and activities*

We can clearly distinguish three types of group actions and activities:

- ▷ **Spontaneous activities:** are activities on offer in public areas, freely accessible for participants;
- ▷ **Set activities:** named thus to contrast with spontaneous activities. Set activities involve a specific group and the number of participants is known in advance. Unlike spontaneous activities, the duration and running of the set activities are planned by the organiser;
- ▷ **Projects:** with reference to project-based learning, this actually involves a more ambitious process with several stages, each stage being a group activity itself.

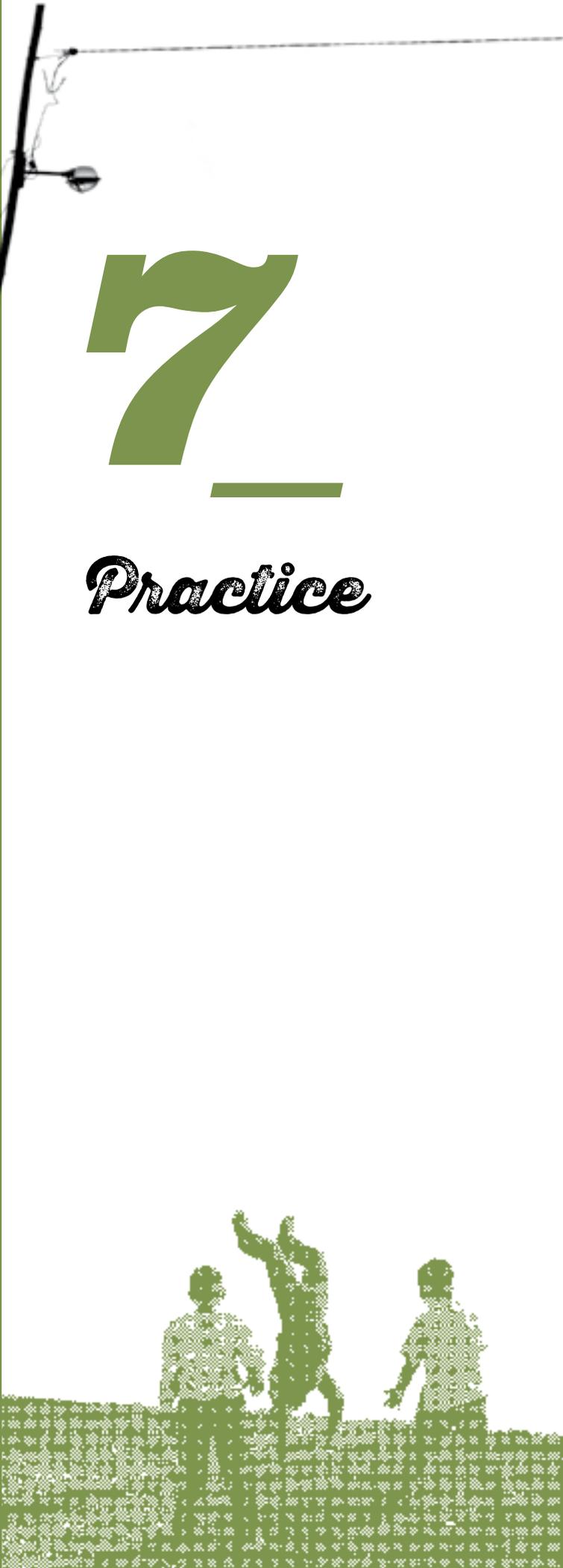
The order in which these three types of activities are listed is rooted in a consistent, scalable approach. The spontaneous activities are the first step a social worker takes in building a relationship with any subject. It is an opportunity for very simple initial contact, with minimum commitment.

If the spontaneous activities go well, providing a source of pleasure for participants (both for the street workers and the target audience) and mutual respect can be felt, the street worker can move on to the second stage: structured activities. Lastly, once a series of structured activities has been successfully carried out and the street worker has gradually involved the beneficiaries in taking on responsibility at all levels, he or she can then try to develop a genuine, large-scale project with them.

STORIES, SONGS AND READING

At a moment when there were only three children around, Camille seized the opportunity to tell them short stories about elephants and mice.

The children were enthralled and about ten minutes later there were about ten children listening to her. During this time many of them liked to come and sit on our laps. Some sucked their



thumbs while listening or would come for a cuddle.

We also took this opportunity to sing some songs. Some children sang songs they had learnt at school to me. It was a time for daydreaming. One afternoon, books were left on the carpet. No child went towards the books. One said, "Why are there books lying on the ground?".

However, when Camille sat down to open a book, many of them drew close to her or sat on her lap to listen to the story. The books that had been brought were not very suitable; they were too complicated for the children.

They prefer a made-up story about elephants rather than a story read from a book. In the future it would be a good idea to carefully choose books so that they are more attractive and allow children to be curious and open the books themselves.

By virtue of stories and songs, stronger bonds were forged with some children. Often the same children would ask to hear the stories again the next day.

This activity only took place on two afternoons and did not last long. It would be worthwhile developing it, perhaps with time spent at the library in order to choose books that we will then read.

That would help to open up the door to reading and the library which (according to the librarian) is seldom used by children.

Platform of street workers in France

By way of illustration, we could take any playful, socio-sports or socio-cultural activity. Take capoeira, for example. This Brazilian dance is typically performed in the street. It spontaneously brings together children, young people and adults. Nonetheless it is also an activity that has gradually become formalised and institutionalised. So street workers could first of all improvise some exercises in a public space and share them with those who show interest. When the street workers feel that there is a group ready to move onto the second stage, they can suggest that the participants get together more regularly, in the same location. They could then help the group to organise itself around this activity, plan for more equipment (instruments, costumes, etc.), find a place where participants can get changed and take a shower, etc. In the end, when the group starts to gradually take shape, the street workers could suggest or, even better, wait for them to come up with the idea of running a more ambitious project, such as

meeting with other capoeira groups, organising a festival or international exchange.

This process may seem obvious and simplistic. Yet, it has to be said that many street workers skip certain steps and are not always patient enough. This lack of patience is, incidentally, usually motivated by the way in which the group itself puts pressure on the street worker in order to get to the most exciting stage, in other words the project. The street worker may hide behind the request of the participants, but, more often than not, he will be disappointed with the result, as will the participants. In this case, what sometimes can happen is that, instead of having a quality relationship founded on trust, the opposite occurs: there is mistrust from the group, a lack of interest in the street worker and, naturally, the street worker feels deeply discouraged.

It is quite common, particularly in European countries, for young people to approach social workers to ask them to develop an "international exchange"-type project or simply a trip abroad. Their request is often not well thought through and mainly motivated by all the attractions this type of activity brings with it: we are going to go far away, to the sun, there will be lots of girls, etc. It is tempting for the social worker to fall into this trap, because if he says "yes" he will immediately be in the young people's good books. But this heady moment for the social worker will soon give way to doubt and then to discord with the group. From the lofty status of "young people's hero" he will fall to the much less enviable status of loser, the type who does not keep his promises.

But the worst case scenario is when the project somehow ends up going ahead despite everything, even though it is not based on a solid relationship between the young people and the workers. There is therefore a high risk that the trip turns into a nightmare for the street worker(s). It is likely that the group of young people will not accept the rules, even though they helped make them, to please the street worker. The likelihood is that these rules will seem too restrictive and binding for them. In that case, a power struggle will emerge between the street worker and the young people. The street worker will find himself in a situation with no positive way out. Often, he must leave the group to do as they wish, with all of the risks that entails, or he will manage to gain the upper hand by "subduing" the young people. In both cases, he will have ruined the relationship with the young people and lost much of his credibility.

7.1.1 Spontaneous activities

This tool is, without a question, particularly well-suited to street social work. This type of activity is an ideal way of making or re-establishing contact with a population group.

ADVICE

On the ground, I used magic tricks as a pretext for coming into contact with young people. I feel that it is an interesting tool. It helps stimulate curiosity because of the mysterious and unbelievable aspect of the tricks, it quickly brings together lots of young people (tricks with visual effects that can be seen from far off), and is an opportunity to share, chat while engaging the public (interactive tricks with audience participation), establishing trust (revealing the trick, using an accomplice, etc.)

Of course, not all magic tricks are suitable for street work. For example, I do not think it would be a good idea to cut a woman up into three pieces on the Place Flagey. I would prefer to use manipulation, based on simple, accessible equipment: coins, cards, rope, matches, bottles, etc. (so-called "close-up" magic tricks).

Platform of street workers in Belgium

When doing rounds of the neighbourhood, or visiting the district, street workers often become involved in the children's games at their request.

What often happens is that, by virtue of their skills in organising activities, the street worker transforms the game, revamps it and replaces it with something else in order to involve other children who have been sidelined up to that point, for example.

In the same way, often workers create an activity in a place at a time they consider to be opportune: this is an excellent way of re-establishing contacts or making new ones.

For spontaneous activities, the idea is to take ownership of the public space, to have a "shared" area that is neither the property of the young person nor the institutions. That means the activities can be tailored according to the layout of public spaces, weather, number of people involved in the activity, etc.

This type of activity makes our presence felt and opens up the door for others to join us.

Platform of street workers in Belgium

Apart from this distinction, it is also a good idea to specify if these activities will be repeated or just held now and again. Here we remind you of a key characteristic of street social work: social assistance is requested by people when needed and is therefore not imposed. Moreover, along with this concern, the street worker will be careful to explain "who he is" and "why he is there". This clarification is essential in order to show his availability in complete candour and full transparency, fundamental principles when setting out on building trust-based relationships.

The street worker offering group action to any audience will take care to introduce himself and explain the following principles:

- ▷ "I am a social worker, I therefore have the time, energy, expertise, ethics to help you individually or as a group if you ask me to";
- ▷ "If you do not have any specific social problems, that's great! We can continue with the group activities, if you like";
- ▷ "If you have problems but you do not want to talk about them, that is your choice and we can also continue with the group activities, if you like".

It goes without saying that the street worker will adapt the way he speaks according to the audience he is addressing.

ADVICE

Let them play

One or several street children spontaneously start playing. They organise and play by themselves, without needing a street worker. The latter, after having made this observation, does not intervene. But, it is still useful to have him nearby to guarantee security or to revive an activity that is starting to wane.

Make them play

The street worker fulfils the role of leader or facilitator of play. He is the one that defines the aim of the game, sets the rules and organises it. However, even in this case, we must not lose sight of the fact that the aim of the street youth worker is not to impose his personal preferences, but to give children the support they need in order to carry out a joint project. The group is going to shape a story for itself based on this group activity.

Give them play

The street youth worker sets aside a time and organises a space, gathers together equipment, suggests situations, etc.

But he does not impose anything. This attitude is based on having confidence in the ability of participants to develop their own activities based on the items provided by the street youth worker. For some games, the objective is also to quickly bring street children to the point where they can organise themselves without a youth worker having to intervene.

Play with

The street youth worker becomes a participant like the others, a partner in the activity. His role develops according to the rules that apply to everybody.

He will of course have to be careful that his presence does not distort how the game works. But he can influence the spirits of the street children, helping them to learn a technique and encouraging the weakest children to take part.

Platform of street workers in Haiti

Here is an example of our work in one suburb, which shows how the youth worker applies pedagogical principles that reflect the radical nature of inclusion and valuing of individuals.

A child comes running up to the youth worker and says:

“Patricia, do you know that Carla^[1] has stolen two of the project’s comics!” “Oh, really? But how can you be so sure?” “I saw her with both books!” I congratulate Natalia for having taken her responsibility for looking after the toys seriously and head off in the direction of Carla’s house. When I got to the gate, I called her: “Carla, hello, are you OK? Are you not coming to play today? We are waiting for you! I hear that you found and looked after two comics that we left lying around after the games last Saturday. That’s good, have you read them?” She answers, “Only a bit.” “Well, would you like to keep them for a little bit longer? When you have finished, you can tell us about the story and afterwards, we

can pass the book on to any others that are interested.” She looked happy and nodded her head, smiling. A few minutes later, on another street of the neighbourhood, Natalia came up to me – the same girl that had told me the important news about the “forgotten” comics -, she ran up to me. I was worried, and asked her, “What’s wrong Natalia?” (I was scared that something serious had happened.) “I forgot to tell you... I also kept one of the project’s hula hoops, so I ran to my house to find it, here it is.” (“Games” Project, relationships)

[1] The names used have been invented and were suggested by a child.

Platform of street workers in Brazil

We were in a bit of a slack period in terms of our spontaneous activities on Place Saint-Denis and personally, I really felt like a change from football which was generally of interest to the boys. An enthusiastic intern suggested that we try skipping.

The young people, who were much more gifted than us, very quickly started forming a queue in order to approach the rope and jump in a group (sometimes 6 to 8 young people at the same time). Everybody, from the very youngest, teenagers, boys, girls and sometimes even the parents (who undoubtedly felt nostalgic) was immediately hooked and regularly asked us to bring out the skipping ropes. What’s more, some young people who were really good at “Double Dutch” (two skipping ropes at the same time), felt valued through the interest shown by passers-by. Basically, long live the skipping rope!

Platform of street workers in Belgium

7.1.2_ Set activities

First of all, we ought to define the markers in question, which set these activities apart from the previous ones, i.e. spontaneous activities.

The markers are as follows:

- ▷ Time markers: unlike spontaneous activities that, as their definition infers, can occur at any time and for which the audience is not necessarily planned, set activities are planned and made public. This can be done

using posters, or directly when zoning or doing the rounds of the neighbourhood, or even by using new communication technologies. Also, this time marker can be planned for an indeterminate period. For example, every Wednesday at such and such a time. The same goes for the location which we mention below and which can also be a regular thing;

▷ Spatial markers: these activities take place in one or several specific and planned place(s). A place and time for meeting are set;

▷ The make-up of the group of participants: some criteria for participation may be set by the organiser (number of participants, age, sex, etc.). The choice for group make-up can also be based on criteria such as to meeting enough people. This falls in line with the principle of gradually building a relationship of trust, as explained elsewhere;

▷ Running the activity: it is obviously easier for the organiser to plan how to run this type of activity. Some aspects are of course fixed: group journey (where relevant) to the place where the activity is to take place, setting up or installation of equipment (where necessary), etc. However, the fact remains that hitches are always possible. The best ways to guard against hitches are as follows: the better we know the group, the more easily we can predict the behaviour of its participants; the greater the command we have of the activity, from a technical point of view, the better we can lead it.

These markers can be held concurrently but can also exist separately. We will have for example activities called "agoras". These are activities that take place regularly in a set place at a set time (at such and such a place, every Wednesday at such and such a time, for example) but which are open to everybody. The point of this kind of activity is notably to allow somebody who already knows the facilitator or the structure for which he works, and who had broken contact, to come back, renew contact with the facilitator and the structure, but also to include other participants.

The mobile unit in Alexandria is made up of a bus with a small clinic, a reception room with chairs, a table, a computer and a television for educational purposes. Foldable plastic tables and chairs are also available in the bus for small activities in a play area that are conducted on the pavement or close to the place where the bus is parked. The children are also given psychological support and enjoy the activities (such as drawing, competitive games, etc.), reading/writing and arithmetic.

Platform of street workers in Egypt

EDUCATIONAL BOXING IN THE STREET

For many years, the Action Jeunesse Pessac street work team has been part of the sporting initiative in the various districts of Pessac (demonstrations, support, support for creation, etc.). These initiatives, in partnership with local sports associations, aim to bring young people together through sport: "educational boxing". Through several demonstrations and/or meetings, this has proved to play a key role and helps to make neighbourhoods more peaceful. Indeed, the set of rules involved help to channel the aggression within each of us. Young people find in it a controlled place for expression, the premise of which promotes firmly rooted social rules. These can be transposed into day-to-day life: respecting rules, youth workers and friends are all important points that help them to develop (life skills, etc.).

These activities are carried out under the watchful eye of a specialist youth worker and sports instructor qualified in English boxing (Brevet d'État 1°, state-certified). The street social work team use an inflatable ring. Several initiatives have been carried out with the schools, Welfare Centres, Youth Centres and Cultural Centres as well as in working-class areas with the participation of the inhabitants. Approximately 200 young people (children and teenagers) were able to benefit from these joint initiations to lessons over the past few months. Since children have gone back to school, we have noticed an increase in enrolment to associations and a strong involvement on the part of young people within their communities and as stakeholders in their own leisure activities.

The aim is to continue to promote educational boxing in the neighbourhoods in order to gather together and transmit fundamental principles (life skills, know-how, empowering others, etc.) for physical, physiological and cultural empowerment of young people. These operations are carried out with the participation of the inhabitants.

Platform of street workers in France

7.1.3_ Projects

This type of activity is the one that requires most expertise, in particular of the other two types of activity. It would likely be unrealistic to think that we could contemplate a project, in other words an initiative that requires several stages over time, with a group of people

if we have not previously had success in running spontaneous activities. A set activity, as a whole, is in fact made up of a series of set activities.

The two most crucial challenges for carrying out group projects are, one, the choice of project (type, timeframe, constituents, etc.) and, second, command of the various stages of development.

Very often, the group of people will try, and rightly so, to influence the facilitator on the choice of project and on the possibility of finishing it as quickly as possible, to the detriment of achieving the various stages. Indeed, quite frequently, a group may propose a "consumption"-type project, which requires minimum involvement and a short timeframe. For example, a group of young people might suggest going on an "all inclusive"-type trip to the seaside next month for free.

It is therefore essential that the project choice be discussed with a group we know well. If we do not know the group well, it is important to specify that the first step of the project, even before making a definitive decision, will be to learn to get to know each other.

Once we know each other and the project choice has been made, we can then move on to other stages that could be based, for example on "project-based learning"^[01].

According to *John Dewey*^[02], the aim of the project method is two fold:

- ▷ To provide an educational content;
- ▷ To follow the principle that actions are organised towards a goal instead of imposing activities on participants when they do not understand the point or the objective. It is by developing a project that they are interested in, that captivates them, that they will have the drive to acquire the necessary knowledge and fulfil the activities and stages required to complete it.

For *Kilpatrick*^[03], there are four main types of project:

- ▷ Production project: the aim is to produce something;
- ▷ Consumption project: the aim is no longer to produce something but to use, to consume something produced for others, to learn to enjoy and appreciate it;
- ▷ Problem: involves solving a problem;
- ▷ Technical improvement project: this involves repairing or rebuilding an item.

[01] Hougardy, Anne; Hubert, Sylviane and Petit, Christel (June 2001) *Pédagogie du projet?* Researchers at CRIFA (Technology Department at the Université de Liège - Belgium).

[02] Dewey, John, American philosopher and teacher.

[03] Kilpatrick, William Heard, American pedagogue. Colleague of J. Dewey, he developed the Project Method.

To London, to London

The young people chimed

So the workers asked

But why do you feel so inclined?

To get out of the Estate

They replied

So a programme they did create

With mutually-agreed rules to which to adhere

And the trip took place

In happiness and good cheer

Moral: A well-negotiated trip leads to a lasting and quality relationship.

Platform of street workers in Belgium

Recurring activities

On the ground, street workers organise an activity per week that is set both in content and in terms of where it takes place. This activity must not change because it is an important point of reference for young people who can, even after a long break, regain contact with the association. It is important to note here that the "old" neighbourhood youths play an active part in the organisation and coordination of the activity.

Neighbourhood activities

Every Wednesday afternoon, Dynamo AMO (a community-based outreach service) organises an activity for the neighbourhood's young people, which takes place either in the district or surrounding area. These activities are sometimes led by the workers but also, more frequently, are suggested by the young people of the area, or even organised and led by some of them. Above and beyond the educational benefits of the activity, here the aim is to give young people a start and teach them how to set out options, negotiate them amongst themselves and with the facilitators, to make the most of their environment and use organisational tools. In short, to ensure that the gradually take ownership of the activity. These activities can be cultural (video, circus techniques), sporty (football, basketball, climbing) or playful (board games, outside games, etc.).

Excursions

These are day trips outside of Brussels organised in the same spirit of ownership by young people that applies to "neighbourhood activities".

The length of the activity provides an opportunity to explore places that are less well-known by the young people, as well as to experience more intense activities such as adventure-sport, for example. These activities take place on Saturday afternoons or during school holidays.

Weekends and stays of several days

On average, once a month, each area organises a 3 to 10-day stay. The young people are always involved in the organisation, and this is according to their average age and seniority in terms of the activities proposed by Dynamo. A group of very young people, not used to this type of activity will be asked to think of menus, types of activities, rules, etc. Meanwhile an "older", more experienced group will practically carry it all out themselves. This can even lead to a large-scale project (adventure-sport for example) abroad. Several international exchange projects have also been organised (e.g. humanitarian trips to Africa, European exchanges in Spain, in Great Britain).

Platform of street workers in Belgium

7.2_ A few examples of activities that can be held in the street

There are of course a wide range of different types of activities that, to a large extent, are carried out on the ground: putting together a football or basketball team, organising a sports tournament, putting together a theatre group, music group, visiting a museum, zoo, organising a holiday camp or excursion. Setting up games in town that involve shop keepers and parents. Designing a wall mural, putting together a radio broadcast, doing an extreme sport, potholing, parachuting, hiking, etc. There is no shortage of examples.

In this section, we also wanted to give a few examples from existing literature.

ADVICE

'Storm'

If you want to facilitate this group warm-up, you will need to have a large number of young people taking part to create a really effective 'storm'. This is a great invitation for them to be as loud as they can!

Aim: to produce the sounds of a storm. It is a good introduction to group work because it will only happen if they work together to create the effect.

You will need: nothing!

How to do it: Invite the young people to form a circle large enough that everyone can see each other. Explain that together you are going to create a 'storm' with sound. Then begin by slowly rubbing both hands together, and motion for the rest of the group to join in. Once the whole group is rubbing hands, begin to click your fingers, encouraging the others to follow. By this point, the young people will have got the idea that they should follow whatever action you do.

As the noise of the finger clicking rises, change the clicking to clapping. Encourage the group to be as loud as possible!

Finally, bring the noise up to a crescendo by stamping feet while continuing clapping. Allow the full effect of the storm to be felt for a minute or so. As the 'storm' rages, slowly stop stamping your feet. As the young people follow, begin to gradually halt the movements in reverse, allowing space for each stage.

Bring the noise back down to hand rubbing only and then slowly end.

.....
Vanessa Rogers (2011) 101 things to do in the street - Games and resources for detached, outreach and street-based youth work, 2nd edition, London: Jessica Kingsley Publishers, p. 25 & 26

ADVICE

Reflective Listening

Aim: to introduce the concept of reflective listening to the group. It encourages the young people to listen carefully to what is being said and to reflect on it rather than cutting in with their own opinions.

You will need: nothing!

How to do it: depending on the number of young people you have in the group, ask them to work in threes or fours. If it is a really small group, it does work in pairs. Discuss confidentiality at this stage and reach an agreement that what is shared in the group stays within the group. This should encourage the participants to feel safe about talking personally.

Specify a topic to discuss within the group: "What people usually think about me when they first meet me is...". You can demonstrate this by giving an example to start them off: "What people think about me when they first meet me is that I have a good sense of humour!" If you think that the group might be nervous, choose something less personal like 'One thing that I really hate/like is...'

Set a ground rule that only one member can talk at a time in the group, and that the others should listen and think about what is being said. Once each person has had their say, discuss the following within the groups.

1. How similar was what your friend said to what you actually thought when you first met each other?
2. Does your self-image correspond to what others think of you?
3. Are there similar themes and issues?

.....
Vanessa Rogers (2011) 101 things to do in the street - Games and resources for detached, outreach and street-based youth work, 2nd edition, London: Jessica Kingsley Publishers, p. 34 & 35

ADVICE

The "Mish"

This introduction to role-play was told to me by a drama therapist who uses it regularly with groups of up to 12 young people. I don't know where the name comes from or what it means but it is as it was told to me!

Aim: To introduce the concept of role-play and acting out situations to young people. It builds confidence because it has a built-in time boundary, it enables even the most reluctant group member to take part.

You will need: nothing!

How to do it: Set the 'scene' that the role-play is going to take place within. If you are working in a park, you could use the 'props' you have around you such as a park bench. If you are on an estate, look for a bus shelter or a seat by the shops. This then becomes your stage area. If you cannot see anything to use, be creative and designate an area that becomes an imaginary shop or a cafe.

Explain to the group that everyone is going to take part in this role-play but that, apart from one person, they only have to go on 'stage' twice each. They can do this as themselves or they may want to create a character. You can increase the number of stage appearances required if you think that the group is really keen on the idea.

The remaining person holds a 'wild card'. Holding this card enables them to go on stage as many times as they like. It is a really good idea to be selective about whom you give this to. Certainly the first time you play, it can help to give the 'wild card' to a young person who is usually quite vocal and confident!

Then make the proviso that only three members of the group can be on stage at any one time, including the 'wild card'.

Select three young people to start. If they are shy, include yourself in this. Explain that they can stay on 'stage' for as long or short a time as they wish. You may need to manage this if someone takes over!

For example, if you have chosen to set your scene in a cafe you may choose to be the cafe worker. The young person who comes in can then order a drink and talk to the next group member who comes in, and the improvisation can go on from there.

When the role-play has been taken as far as it can be the young person then returns to the rest of the group and taps another

member on the shoulder who then goes on the stage. Because no one can go on the stage more than twice (apart from the 'wild card'), the session has a time boundary around it that can be very reassuring for less confident group members. The 'wild card' does not need to be chosen so can cut in at any time as long as there are no more than three people on the stage. This is often used by a group as a technique for supporting quieter members by allowing the 'wild card' to cut in.

Keep going until everybody has had a turn, and then review the process. Encourage the young people to consider how easy or hard it was to have no plot to follow, if it was easier to play a character or be themselves and how it felt to have other group members watching.

Follow-up sessions can then be planned.

.....
Vanessa Rogers (2011) 101 things to do in the street - Games and resources for detached, outreach and street-based youth work, 2nd edition, London: Jessica Kingsley Publishers, 2011, p. 59 & 60

ADVICE

Trust game

This works well with small groups of young people whom you have worked with before. It is a good way to start a session around positive relationships, friendships and building trust.

Aim: to allow members of the group to experience being the 'trusted' and the 'trusting'. It encourages them to consider how their own actions have an impact on others, and how that feels in reverse.

You will need: to have good knowledge of the area so you can identify a space that provides a kind of 'obstacle' course for the young people to navigate; a scarf to use as a blindfold.

How to do it: ask the young people to nominate a volunteer. It can be good to lead

this part if you feel that someone may be pressured into doing it. Explain to them that the point of this activity is to encourage them to trust each other and to take responsibility for their own actions and others' safety. Tell them that, if they feel really uncomfortable at any point in the exercise, they should say, and the group will stop.

Ask the volunteer to step forward to be blindfolded. Make sure the blindfold is working and ask the person to describe how it feels not being able to see. Lead the young person, with eyes still covered, to the area that you have identified for the session. Choose another member of the group to lead the volunteer next. Explain that the role of the rest of the group is to support the young person who has the blindfold on.

Facilitate as the young people negotiate the course that you have chosen. Ask them to reflect on their feelings, particularly if the person leading loses concentration or is careless in giving directions. Then, reverse the process. Alternatively, you could ask the group to work in pairs and go through the exercise, taking it in turns to lead and be led.

Ask the group for feedback when everyone has had a turn. How did it feel to be dependent on someone? Was it better to be led or to lead? Did it make a difference if you were able to choose your partner? How did it feel if your partner gave you bad information?

.....
Vanessa Rogers (2011) 101 things to do in the street - Games and resources for detached, outreach and street-based youth work, 2nd edition, London: Jessica Kingsley Publishers, 2011, p. 69

ADVICE

What I like best and least

The point of this exercise is to open up discussions. It only works with small groups or pairs of young people who already know each other.

Aim: to encourage young people to focus on positive things about themselves and set personal goals to reach targets.

You will need: paper and pens.

How to do it: Ask the young people to think of the three things that they like most about themselves, the three things they like least and the one thing they would like to change if they had a magic wand. Explore these and discuss how achievable goals can be reached. Re-frame the things they like least to show a positive aspect.

An alternative way to do this is to ask the young people to think of and write down the three things they like best about each other. Compare these to what they have written themselves. We have found that quite often what young people do not like about themselves is the thing identified by their friend as an asset! For example, curly hair, or being tall.

Be aware that you are asking the young people to share personal thoughts with you so be sure that no one manipulates the group to isolate an individual. Also stress that what is shared stays within the group and is not to be referred to outside.

.....
Vanessa Rogers (2011) 101 things to do in the street – Games and resources for detached, outreach and street-based youth work, 2nd edition, London: Jessica Kingsley Publishers, 2011, p. 107

ADVICE

Stereotypes

This could be used as an opening session exploring stereotypes and assumptions that are made about people.

Aim: to illustrate to young people that we all make assumptions and pass judgement based on what we see and not what we know.

You will need: a watch; a selection of pictures of people of all ages, nationalities, etc.; a list of the identities of the photos you have!

How to do it: to prepare the game, select some photos of people likely to be unknown to the group you are working with. Try and get a mixture of those who look exactly as you think they should and those you don't! You could include other members of staff or local councillors if you want!

Start the session with an example or discussion around stereotypes. An illustration that most young people seem able to relate to is a story about young people being moved on by the police or complained about by local shopkeepers. This is usually met with indignant cries and moans of how 'everybody' always thinks young people are trouble!

Divide the young people into pairs or small groups. Then hand out a copy of a different photo to each group. Make sure you have cut off and retained the identity!

Ask the group members to look at the picture and consider who they think the person is. Encourage them to envisage a job, family, social life – even which car they drive! This usually takes about 10-15 minutes.

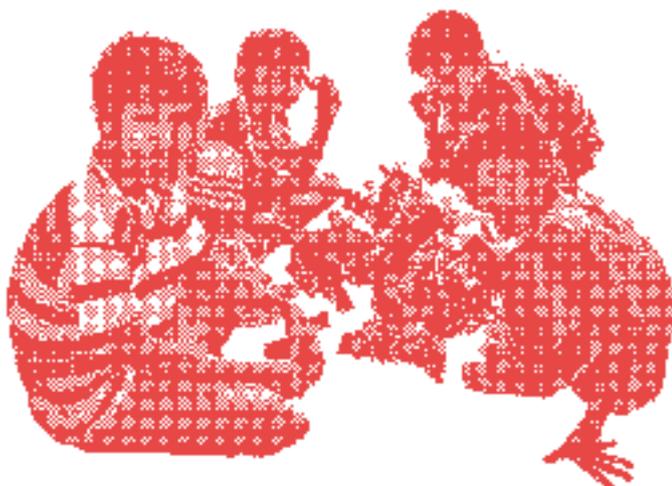
Ask each pair in turn to show their photo and tell the rest of the group who they think it is. Make sure you allow the rest of the group enough time to see the photo before they start talking to make their own assumptions!

Once each group has talked about its photo, you can begin to divulge who the people really are! If you have chosen the photos well, it should really show the young people how they too make assumptions and pigeon-hole people by their appearance.

.....
Vanessa Rogers (2011) 101 things to do in the street – Games and resources for detached, outreach and street-based youth work, 2nd edition, London: Jessica Kingsley Publishers, 2011, p. 135 & 136

8

Methodology



8.1_ Methodological principles

There are many methodological approaches but some principles come up time and time again in practice.

► **Education through action:** lessons are learnt through really living out experiences. This type of learning is even more effective when it goes hand in hand with a reflection on the experience. It is of course possible to learn without action, for example, by memorising, but the science of education reminds us of the importance of linking education to action to ensure that the new knowledge acquired lasts and is made their own.

HEALTH PROMOTION INITIATIVE "JE KIFFE LA NIGHT" (I DIG THE NIGHT)

A health promotion initiative has been set up every Saturday, at the start of the evening (8 p.m.) in front of the station with a ping-pong table, a drum, equipment (glasses that distort vision) to simulate a state of drunkenness and then a small marked course. The experience stimulated a great deal of interest and many people, in particular young people, came to play ping-pong, the drum, chat or try out what it feels like to be drunk.

French-speaking Platform of outdoor youth workers, Switzerland

► **Personal discovery:** you can learn from so many things. Letting yourself be surprised, showing interest in something, observing, testing are all meaningful behaviours that help individuals to develop.

WHAT IS PLAY FOR A CHILD?

For a child, play is a fundamental need.

By playing, children discover themselves because they set up new relationships between people and things. Playing stimulates their corporal, imaginative and creative energy; playing involves facing up to the difficulty of failure; playing involves learning about respect and tolerance; playing is part of growing up. Through play, children will develop their imagination and gradually discover the distance between reality and function. With adult support, through play, they delineate the subtle frontier between the imaginary and reality. Play so as not to be out-



witted by everything! A game which sets rules, limits and teaches human values. Play protects children from life's dramas and helps them, gradually, to ask themselves what they believe to be important, what is essential in life.

Platform of street workers in Haiti

► **Experiences in small groups:** highly valued within the Scouts, experiences in small groups, often out in the open, help people to learn how to live together. Camps organised in the countryside are particularly interesting, especially for groups that are most often disconnected from a natural environment. Nature can be an extraordinary arena for adventure. It offers challenges, difficult or exciting moments, but also calm and peacefulness.

► **The relationship with the organiser, imbued with trust and attentiveness:** the role of the organiser is essential. Whatever the activity, the organiser will be a point of reference and supervise the process. Sometimes it is necessary to suggest a setting that will help individuals to learn by themselves.

It is therefore sometimes important to move from one stage to another according to the extent of participants' involvement in group action;

- **Do for** the group by starting off and organising the activity.
- **Do with** the group, providing support in preparing and organising the activity.
- **Make the group do** the activity which also helps them to learn through trial and error. Often it is essential for the street worker to be there at the most difficult points.

ADVICE

The street workers become a participants like any other, partners in the activity. Their role evolves according to the rules which apply to everybody.

Of course, they must make sure that their presence does not distort the game's progress. Nevertheless they can influence the morale of the street children, helping them to learn a technique and promoting the participation of the weaker children.

Attitude required to coordinate

► **Visual attitude:**

- ▷ **Do not put your hands in your mouth.**
- ▷ **Speak loudly, facing the audience so everybody can see.**
- ▷ **Use the space available when giving a presentation to several people.**
- ▷ **Keep good eye contact throughout the activity.**

► **Aural attitude:**

- ▷ **Be careful what words you use.**
- ▷ **Do not make jokes that people can't understand (irony, mockery, etc.) or inappropriate comments.**
- ▷ **The street worker must always keep their cool.**

► **Three educational attitudes:**

- ▷ **Keep an appropriate distance**
- ▷ **No violence**
- ▷ **No lies**

It is important for the street worker to be dynamic, smiley and motivated in the activities they lead. That helps to build trust with the children and young people and to inject energy into the activities!

Platform of street workers in Haiti

On the ground it is worth distinguishing between *before, during and after* the activity.

Before the activity:

This is the beginning, when the request is put together. It is a time for developing and imagining; it can also be a time for one-to-one assistance or community-based action. Often, one-to-one support starts with a phase of group action or a neighbourhood problem, experienced in the street or elsewhere, leads to a group project. The activity in itself is a particularly interesting tool. At this stage, a number of socio-educational impacts can already be produced, since preparation is a time for setting the scene and dealing with a set of unknowns and unforeseen circumstances. As a consequence, it is a learning opportunity for the young person, individually or in a group.

The street activities that we are developing are based on three main factors:

- ▷ Participants' interests
- ▷ Resources in the nearby environment
- ▷ Objectives of the street youth work project in terms of its transforming capacity or the development of possible collaborations.

Platform of street workers in Spain

The activities are often planned and organised in teams, usually with the young people, which helps foster the feeling of fraternity and helping each other, in a world where the young person in difficulty would usually tend to withdraw into himself. The idea is not to encourage competition, but rather the feeling of working together. This type of preparation also helps the young person to grow through self-assertion, becoming aware of their skills, developing their own personal drive.

During the activity:

The activities therefore make up a concrete stage in the overall process implemented by the street workers, in their normal environment, and which aims to see participants take ownership of the activity.

ADVICE

In our actions, we try to encourage our users and we make sure they are taking part not just as a mere participant, but rather as an active player with specific skills.

Platform of street workers in Belgium

The close contact established during the activities brings the young person, or any other person, considerably closer to the street worker. This contact helps bring about new communication and, as such, enables more effective contact on an individual and/or group level as well as in terms of community-based action, since group action is a key support to overall action.

The activities also provide a gateway that is non-stigmatising, attractive and constructive. Some activities can thus become real hubs for street workers' action, a bit like active "office hours", if you like.

Group action is based on building on the Institution's proposals to develop diagnostics, fora and consultations with the population. To do this, we use didactic techniques, games that promote active participation.

We can also sometimes find initiatives that emerge from the population itself. Most of them are linked to basic human rights such as recovering their identity documents (which allows them to then enjoy other rights such as work and political rights), security, health and education. Leisure and its alternatives are also one of the themes amongst the organisation's initiatives.

There are not many initiatives that engage the population and youth workers in defending the rights of each one of these groups. Similarly, there are not many initiatives involving external parties, such as neighbours, in developing group action.

Platform of street workers in Peru

Group action can come in a wide range of different forms. The social worker must understand his mission and be aware of the socio-educational objectives. He will therefore pay particular attention to anything that could happen around and during the activity.

ADVICE

When you are organising a holiday camp or any other activity taking place over several days, you must regularly organise a debriefing session with all participants, at the beginning or end of the day. A good debrief respects the following rules:

1. Prepare the debriefing in advance

This means that all participants will know what you are talking about. It is important to clearly remind them of the purpose of the debriefing at the start of the meeting.

2. Create a pleasant atmosphere

Relax the atmosphere if necessary. Leave a bit of time at the beginning for everybody to chat and joke about.

3. Put the participants in a circle

So that everybody can see each other directly. This way everybody is on the same level.



4. Let everybody speak

The "talking stick" technique works well: only the person holding the stick can speak.

5. Gather together and note down each person's ideas

A large board can be useful so that the participants can remember what has been said.

6. Create new forms of expression

Photos, mimes, drawings, etc.; there is no shortage of ideas.

7. Short but effective

In general, half an hour is enough for a debriefing. If it is any longer, participants are more likely to become impatient, irritated, or to stop listening.

8. Give things time

There is no point in forcing decisions. Sometimes it is best to sleep on it.

9. Double check the decision(s) and understanding

Before concluding, you must check that everybody has had a chance to speak and make themselves understood.

10. Keep a record

Keep a written record of the discussion and decisions made.

.....
*Extract from Patrouille Pass (2010) Belgium:
The Scouts ASBL (not-for-profit association)*

After the activity:

The after-activity is just as, if not more, important than the activity itself. Success or failure are opportunities to educate, to assess the impacts and viewpoints, to work on new projects, to put a situation down to experience and learn from it.

8.2_ The "fundamentals" for organising activities

This part of the publication aims to pinpoint certain aspects that we believe must be borne in mind before undertaking any kind of group activity. Some facilitators have a rather natural command of these approaches, knowledge or expertise. Others have never really

thought about it or thought about it little. It is particularly to those people that the following information applies.

Group activity organising may seem very complicated and intimidating to somebody who has not done much of it before. There is always an element of risk involved. Will the group react positively and as I expect? Will we come out of this activity having secured the group's confidence or, quite the opposite, completely discredited?

You should be mindful of a few principles that, if we really take them on board, will help to reduce this element of risk.

We should also add that, firstly, what might appear to be "requirements" do not, however, guarantee absolute success and that, secondly, it is more than likely that the list of fundamental principles below is not exhaustive and could certainly be added to and modified as it is true that this kind of area is, on the whole, infinitely more subtle than it might seem.

8.2.1_ Having intuition

This term "intuition" may appear somewhat lax. Intuition is a thing that one knows immediately or considers likely from instinctive feeling rather than conscious reasoning^[01]. Nonetheless, the activities organiser makes significant use of intuition or feeling when choosing an activity.

Through experience as a facilitator, or by referring to what he has experienced or led in the past, he must firmly believe that the activity he is proposing "will work". In other words, it will hold the attention, stimulate interest, and be an intense, positive, pleasant experience for all participants.

This juggling activity intrigued the children. From the outset they said, "oh, new games!" They were curious and immediately rummaged through the equipment bag.

The children were warned that the equipment was fragile and that they had to show respect and make sure all the equipment was left as they had found it. This activity was interesting because it attracted young adults from the neighbourhood who already knew how to juggle a bit (3 young adults came).

They therefore shared their experience and knowledge with the inexperienced children.

[01] Larousse dictionary (Translator referred to the Oxford English Dictionary Online).

The young adults particularly liked the Diabolo, whereas the children were able to learn how to "pass" (two people juggling) with balls and clubs. This activity required concentration and the older children (10 and over), in particular, enjoyed it.

Platform of street workers in France

Many people who are new to events organisation believe, with the best of intentions, that it is a good idea to ask participants what they would like to do. Except for the situation where the facilitator and the audience know each other well, this approach frequently ends up being off-putting or even disappointing. Firstly for the facilitator, who often receives reactions that are far from what he imagined; secondly for the participants, who feel cheated because the organiser seems disappointed with their suggestions.

Indeed, asking questions such as "What would you like to do?" when the people it is addressed to cannot grab onto any point of reference or marker, is highly likely to lead to a reaction that is far from the hopes and expectations of the facilitator. The responses will often be ways of testing if the facilitator has guts (and also, while they are at it, how far his budget will stretch, etc.).

In general, the activities organiser is full of idealistic, or even utopian, hope that his audience will immediately suggest an activity that incorporates generous, creative, mutually-respecting and selfless characteristics, etc. The participants are often expecting activities that procure immediate pleasure, needing little effort and revolving around themselves. In summary, we could say that the choice of activity is put under strain between the facilitator hoping to produce something educational and the participants coming up with a spontaneous request, hoping to "consume" without getting involved.

THE IMAGINARY

What is the importance of imagination?

Imagination can help a child become involved in street games, it is a central thread. This helps a child to develop their imagination, keep it bright and strengthen their motivation and involvement in the games carried out.

Any basic, known game can be adapted and improved.

Platform of street workers in Haiti

The pedagogical challenge is therefore for the street worker to carefully specify his intentions to his audi-

ence and the environment in which he is working. To do this, and, in particular, to avoid a long complex and off-putting speech which risks discouraging participants, there is nothing better than an example. The facilitator arrives in the area saying, "I have an activity for you: here it is". By so doing, he demonstrates what kind of activity he is prepared to carry out. However, his suggestion must always go hand-in-hand with the possibility for participants to come up with other ideas. If the facilitator has suggested an exciting activity from the outset, and has been clear and efficient in expressing his intentions, it is highly likely that the group will in turn suggest activities that are rather close to the original.

The success of this process mainly rides on the effectiveness of the first activity suggested. If it is well coordinated and "works well", it will convince the participants that the facilitator is capable of leading other similar activities.

This brings us back to the ability of the facilitator to suggest, from the outset, an activity that will be right on target.

8.2.2_ Mastery and control

This is one of the fundamental aspects contributing to the success of a group activity or event. Undertaking an activity without mastering the rules is counter-productive, there are risks of things getting out of hand or the participants growing weary.

It is a bit like if a facilitator were to suggest listening to some piano music. He has the piano, the sheet music, the audience and the idea may seem appealing, but if he does not know how to play the piano, it is sure to be a flop! The street worker who tries to create a time of enjoyment with his audience, a "common experience" on which he will be able to build a lasting relationship, cannot allow himself to mess up his first attempt. He will have intuitively felt that the chosen activity is appropriate for winning over his audience, but to be sure it will work he must master all aspects: to have tried and tested how it works, to have adequate equipment if necessary, choose the space according to its suitability for the activity, plan for inclement weather^[01], get the timing right, etc.

All of this may seem obvious. And yet, it has to be said that failure of an activity is often down to the fact that the facilitator does not fully master it. For example, it would be ill-advised to attempt to run an activity when

[01] "Le travailleur social de rue belge qui annule une activité de rue parce qu'il a plu, ferait bien de changer de pays, ou mieux, de métier" (Translator's note: The Belgian street worker who cancels a street activity because of the rain would be better off changing countries, or, better still, jobs) in Course notes "Street Social Work" Philippon Toussaint, Director of Dynamo, a community-based outreach service (AMO) (Belgium).

one has just read the instructions about it. It is essential, if you have not experienced the activity yourself, to test it once with a "test" group, for example, with colleagues, friends or even with a group from the target population but with whom you have a longstanding relationship. If you skip this step, it is because you have a great deal of experience. Novices beware!

8.2.3_ Gradually move from the most simple to the most complex, step by step

The rules of football are straightforward: two teams, two goals, one ball and the ball needs to be put into the other team's goal without touching it with your hands. Alternatively, the rules for this same game of football can seem more complicated: FIFA's official regulations are 138 pages long. If we want to organise a small, spontaneous football game in a public park with a group of young people that we still do not know very well, it will undoubtedly be more effective to opt for "simple" rules than to ask them to read 138 pages. It is, however, important not to give up on making the game gradually more complicated, provided that these additional rules correspond to a group request or to a need linked to a request. For example, if the group says it would like to meet other teams or take part in a tournament.

In fact, the principle of moving from the most simple to the most complicated is key, particularly in building group projects. It too often happens that the facilitator, pushed from behind by participants, skips steps and finds themselves in a difficult situation in which they no longer have a handle on the ins and outs.

The ideal set-up is actually really simple in theory but requires a great deal of discipline; not always easy to adhere to when it comes to applying it in reality:

- ▷ Meet with the group in a public area using a short, spontaneous activity (ten to twenty minutes or less)
- ▷ The next day, or a few days later, **AND IF the activity under item 1 went well**, and the group is enthusiastic and asks for more, suggest a slightly longer, more complicated activity
- ▷ The next day, or a few days later, **AND IF the activity under item 2 went well**, and the group is enthusiastic and asks for more, suggest a slightly longer, more complicated activity
- ▷ Etc. From one activity to another, the facilitator and participants learn to get to know each other, get used to each other, trust each other and become familiar with each person's expectations.

The gradual increase in time spent together is particularly important. We can, for example, spend an enjoyable hour with a group and realise that if we spend twice as long with them things start to deteriorate: inten-

sity drops, signs of boredom, confrontations amongst group members or with facilitator, etc. Basically, there are many signs which suggest that it is best not to go any further in the process described above.

It is possible to work with a group, according to their demands and expectations, to the point of carrying out very ambitious projects that require extensive preparation and which may include long periods of time where we are together 24 hours a day (trips abroad, international meetings, putting on shows or group work, etc.).

8.2.4_ Know your audience

As we saw in the previous stage, the facilitator does not necessarily know his audience before starting his activities. At most, he can guess what their expectations, interests and skills are. These hypotheses are essential for addressing the group with the intuition explained in item 1 of this section. It is, however, important to check these hypotheses as the relationship between the facilitator and group develops. Above all, it is important, if needs be, to be able to challenge these hypotheses and accept that this audience does not necessarily match the one imagined at the outset. It is then important to adapt the activities on offer, whilst encouraging the audience to discover the facilitator's requirements in terms of ethics, for example.

It may happen that we have to deal with people who do not want to share their activities with others, because they belong to a particular ethnic group, for example, or even boys who refuse to be near girls. The facilitator, and the institution he represents, must then explain, enter into dialogue with these individuals to gradually help them to change their attitude, without forcing anything upon them but by pointing out that there are certain attitudes we cannot accept if we are to continue to work with them.

As we can see, knowing one's audience also involves introducing oneself to one's audience. This is not a one-way thing, it is rather a meeting where both the facilitator and the participants are going to learn to get to know each other, without making judgements but also without making any concessions.

If you know your audience well, you can avoid a number of errors and slip-ups; it is a preventative measure.

8.2.5_ Want or desire

"Do not try to make a delicious meal if you do not like the ingredients". This sentence is surely pretty clear. In the context of group activities, it is difficult and counter-productive to suggest activities that go against your own taste. Suggesting a game of football with young people rarely works if the facilitator does not like playing football. First of all because, if you are not interested in this type of activity, it is highly likely that the methods used are not suitable and that the facilitator

does not fully participate. Then, the chances are that the latter does not show any real enthusiasm which is essential to gain the group's following.

Lastly, since the objective is always to create a sustainable and sincere relationship with the participants, the latter are likely not to warm to a facilitator who "pretends" even if it is to try to please them. At a pinch, it may even be better to do the opposite, in other words, the facilitator suggests an activity that he really likes personally and that the audience is not particularly interested in. This lack of interest shown by the participants can therefore be compensated for with great enthusiasm and, most importantly, a strong command of the activity in question. This may seem like a risky challenge, but if the facilitator manages to get the group to enjoy the activity, he will therefore have gained a great deal of credibility and trust from his audience.

8.2.6_ Keep a record

For each group activity carried out, it may be useful and of interest to keep a record. Very often, this record will take the form of a data sheet that will list the items such as the name of the activity, the type of audience for which it is suitable, the ideal number of participants, preparation, implementation, necessary equipment, how much it costs where relevant, etc. One of the most important items relates to comments and observations, in other words the "blank" part where the facilitator can write down any comments that may be useful. All of this will of course be of use to the facilitator himself but also, and not least, to colleagues or other current and future facilitators.

The facilitator must also be able to work from memory. In particular, he must be ready to move onto something else at any point, and sometimes rather unexpectedly (an incident that interrupts the activity planned, a slack period to fill, an unforeseen event, etc.). In these circumstances, a facilitator does not always have the option of planning, and having a complete activity at the ready. He will then rely on relief activities that he remembers. This is also why the data sheets recording each activity are very helpful as it helps the memory and fosters reflection.

8.3_ Objectives

This Vietnamese street worker (...) told me about a natural phenomenon that is happening every year on a beach in a province of Vietnam. Starfish are washed up on the shore en masse. A lady in a neighbouring village goes there to put the starfish back into the sea, one by one. Taken aback, the street worker stopped her and asked

why she was throwing the starfish into the sea, particularly since there were so many of them. The lady answered: for that starfish, it is important. From then on, that comment became my motto.

Platform of street workers in France

In order to determine the objectives for setting up group action, it is first important to place it in the specific methodological context of street social work. Indeed, although group action can, in other contexts, fulfil certain classic objectives such as strengthening a group, educating or even making the participants feel valued, the street worker will very often use group action primarily to enter into contact with a population and establish then strengthen the bond of trust that is essential to continue.

The main objectives of group action for a street worker will very often be:

- ▷ To make contact with his audience and therefore be identified as a street worker – the famous "excuse to meet";
- ▷ To establish a climate of trust which should then be maintained and strengthened.

As we can see, group action can act as a virtual "gateway" into the social worker's world. The latter suggests a group activity to people, whether natural groups or groups of individuals, these people are then free to join in with the activity on offer or not and to enter into a relationship with the worker.

ADVICE

I can approach certain people not to offer them help, but to suggest they take part in a sports activity and, in this way, forge a link.

Platform of street workers in Belgium

The objectives will therefore vary according to one important criterion: the reputation the street worker must establish or has already established. If the worker is approaching a neighbourhood for the first time or is confronted with an audience he does not know yet, the main objective will be to meet people. If, however, the worker is with people that he already knows and who already know him, he will pursue the goal of strengthening the bond of trust between them.

For the past year, I have been running into certain young people in the street which whom it is more difficult to establish a connection. It stops at a mere "hello". I have come to realise that activities are often a very good excuse for approaching them and thus establishing a relationship.

Platform of street workers in Belgium

These objectives will include the particular care taken to specify (or remind) who we are, what we are doing and within what parameters. We are thinking here of the major issue of professional confidentiality which should be explained and re-explained regularly.

Beyond these two key objectives that are very specific to so-called outreach workers, and this includes street workers, it is worth including in each group activity other more classic objectives that we could also call "pedagogical aims". These will be particularly important to ensure consistency and therefore to be taken seriously. Indeed, what would the audience impacted by the action think if it turned out to be inadequate from a socio-educational point of view, or if the activity did not respect certain fundamental values for a social worker such as respect for others, respect for the law and neutrality.

Every year we organise stabilising and strengthening camps, bringing together about 40 children/young people over approximately 20 days. During the camps, sports competitions (football, wrestling) are organised but particular emphasis is placed on activities involving a human investment such as reforestation or cleaning and painting public sites/areas.

Platform of street workers in Senegal

Practically-speaking, and by way of counter-example, let's imagine that a street worker is handing out cigarettes to young people. It is true that the objective to meet young people is highly likely to be fulfilled but what will these young people make of such an attitude? Will the social worker be considered as consistent and therefore a point of reference? It is doubtful.

As we can see, it is therefore essential to have an attitude that is consistent with the job: a social worker is an adult and a professional that upholds values and has top-notch expertise.

Lastly, and largely with regard to group activities that aim to strengthen a bond that already exists between the worker and an audience that already knows him, the

street worker will very often incorporate other, more classic, objectives.

So, principally, for an audience of children or young people, the worker will operate according to educational objectives and the 5 goals most frequently associated with that are:

- ▷ Social development (mutual support, solidarity, etc.)
- ▷ Cultural development (discovery, expression, etc.)
- ▷ Intellectual development (ability to decipher, to concentrate, etc.)
- ▷ Physical development (playing sport, psychomotor skills, etc.)
- ▷ And finally, practical development (problem-solving, day-to-day life, etc.)

"Low Threshold Centres Week". Every year we organise an activity in 80 low-threshold centres. They are open to the general public for a week. Anybody can come and see what they do there. Cultural and sports events are also organised to raise public awareness.

Platform of street workers in the Czech Republic

8.4_ Objectives and pedagogical aims

Group action is therefore an excellent way of achieving relational and educational objectives. It can be honed or focused according to the circumstances, requests of the people concerned or needs observed.

Below we will set out the objectives and aims that are reasonably feasible through group action. They fall into two categories: relational and educational objectives.

Relational objectives:

- ▷ Make contact with your audience
- ▷ Get to know your audience better
- ▷ Strengthen the bond with your audience
- ▷ Facilitate emergence of requests for one-to-one support
- ▷ Create a climate which helps build trust
- ▷ Create or strengthen group cohesion
- ▷ Aim to facilitate emergence of "youth-intermediaries" or people capable of extending the work of the street worker
- ▷ Release excess aggression and build up of internal tension.

Educational objectives:

- ▷ Create and strengthen skills
- ▷ Gain greater maturity, self-confidence, etc.
- ▷ Expand existential, experimental and cognitive fields
- ▷ Explore socio-educational situations based on participation, solidarity, relationships and self-determination
- ▷ Encourage the capacity for advocacy and coming together
- ▷ Contribute to social, cultural, intellectual, physical and practical development
- ▷ Acquire new knowledge and expertise...

Indirect objectives

"Indirect objectives" refer to the impacts the street worker hopes to see, not on the group itself or the people within it, but rather on the group environment and its surroundings. This brings us to the limits between group action and community-based action.

We tend to think that group action bears aspects of community-based action and vice-versa. This is undoubtedly true in terms of the medium and long-term impacts, but these impacts, even if we should be aware of them, are not necessarily intended by the organiser of the activity in question.

Let's take the example of a facilitator organising a group activity which aims to forge links between some young people in the same neighbourhood. To do this he organises, for example, a badminton session in a public area. The method used here includes pedagogical aims such as playing sport, skills development, respect for rules, etc. Overall, the activity will therefore help to strengthen the group thanks to a positive and fun activity which promotes social values. This therefore falls into the socio-educational field which, of course, has more long-term repercussions on the relationships between this group and its surroundings (neighbourhood, parents, society in the broad sense, etc.). Yet this impact, even if the worker is aware of it, was not the primary concern of the worker. This is therefore why we refer to indirect effects or objectives.

The educational approach is often given priority in group action. That is why the following kind of objectives are frequently suggested:

- ▶ **Strengthening the young person's socialisation:** help to broaden the existential, experimental and knowledge field of the young person; encourage the young person to invest in themselves physically; help them mature and become more confident in themselves and others; strengthen self-image; encourage the ability to collaborate; promote the emergence of a person on an individual and group level, capable of being independent and taking control of their own situation, future and their surroundings; stimulate creativity and initiative; take part in social, cultural

life and sport; facilitate communication between the individual and their social and family environment;

- ▶ **Developing the positive leveraging effect of a group of young people:** help to develop a climate of mutual support, solidarity, fraternity and a sense of community and communication; encourage the capacities of mobilisation and coming together in young people; promote solidarity and the emergence of young-intermediaries;

- ▶ **Stimulating involvement in individual or group projects:** give young people the opportunity to replace the spiral of failure in which they find themselves with a real plans for the future, conducive to developing new socio-educational scenarios and points of reference based on participation, solidarity, relationships and the young person taking control; help young people to join existing structures or to foster the creation of new structures; support and assist stand-alone and/or self-managed projects by young people in an educational and liberating approach; promote new frames of reference that could come benchmarks for young people; combine physical and intellectual skills, thoughts and action, build relationships based on sharing and help them look to the future; foster areas for free expression, social experimentation and multicultural exchange towards a new kind of socialisation; gain new knowledge and expertise;

- ▶ **Finding solutions to the problems affecting the daily life of young people and their integration into their environment:** whilst engaging with their social environment, lead, suggest and draw up with young people, group responses to global or individual issues; contribute to the development, empowerment and emancipation of individuals in their societal and family environment; combat exclusion, injustice, xenophobia and intolerance, guard against any situation that could harm the positive dynamics and interactions in the community; promote social cohesion and the role of young people in society in order to stimulate social relations; maintain and promote the social link with estranged members; combat the "ghetto" effect and promote intercultural exchanges by pooling together individual and group qualities.

"SOCIAL MARKETING" TECHNIQUES

Jan Schellekens^[01] has been a Dutch street worker for 30 years and regularly gives presentations (some of them connected with Dynamo International's work) on using the "social marketing"

[01] Jan Schellekens set up a café (<http://www.cafeoudbrabant.nl/>) which was saved from being demolished after a demonstration by the population. This café has practice areas; activities are organised there for young people as well as the not-so-young. <http://www.jeugdenjongerenwerk.nl/>



tool as put forward in the 1970s by Philip Kotler and Gerald Zaltman. The latter realised that the marketing principles used to sell products to consumers could also be used to sell ideas, attitudes and behaviour. Social marketing brings together the principles and techniques which help to promote a cause, idea or social behaviour. Nowadays, it is also a way of managing social change associated to projects and programmes which aim to achieve wider acceptance of an idea or practice. Social marketing is widely used in communication in the fields of health, education, in the social sector, cultural sector, etc. In the Netherlands, street workers had the idea of applying this street social work method to a group of young people, using a range of tricks (tactics) and tools (operational).

In this way, the street worker can put together sheets on which he regularly notes down the neighbourhood, interests and leisure activities of young people. This methodology is found in "customer marketing", which involves gathering together information about customers. He applied the same method to street work: contact, needs analysis, identification of a target group, planning, networking with other key players (police etc.). Jan Schellekens identifies 5 areas for youth development: biological, cognitive, personal, social, sexual. And yet, most young people between the ages of 12 and 16 are in a transitional phase, they are self-absorbed and it is difficult to communicate with them. Through a mapping system, the youth worker uses an evaluation chart to find out what is happening in the young person's life and to understand what the most important areas are for intervention. The charts help to develop information on the "course of intervention": encouraging young people to participate in the neighbourhood, in the various centres, etc. which helps to gauge quality. It is important to make sure they take part and are involved in community life. By combining certain methods, we can achieve results and objectives. The youth worker should also have a support network of institutions so that when he observes a problem, he knows who to contact.

Platform of street workers in the Netherlands

We can identify four areas where group action plays an important role:

- ▷ Events, culture and festivals
- ▷ Prevention and integration
- ▷ Holidays and leisure
- ▷ Formal and informal education of young people and adults

Paper mâché is still a very easy and fun technique for making all kinds of objects: statuettes, masks, monsters, etc. Simply prepare the glue for pasting, soak old newspapers in it and then apply, layer by layer, on to wire mesh or lattice supports. At hardens as it dries. Afterwards, it can all be painted.

Platform of street workers in France

Usually, street workers are called to encourage, promote, organise and coordinate a wide range of activities related to social, cultural, educational and political areas.

The association has reinstated a tradition known as "Twiza": 14 young people in difficulty spent a week working on a volunteer project (planting trees on the streets of Djelfa).

Platform of street workers in Algeria

Street workers may be called upon to:

- ▷ Liaise between their employers and their environment (region, town, district, community, etc.)
- ▷ Design projects in response to needs expressed by these groups
- ▷ Advise working groups on a technical level, promote trust, freedom of expression, value for people, spirit of collaboration and fun of creativity
- ▷ Call on specialists for technical support or to lead specific activities
- ▷ Programme initiatives and activities linked to the objectives the groups have set themselves
- ▷ Direct staff working under them
- ▷ Coordinate groups of volunteers
- ▷ Oversee the material operations of the organisation (administration of equipment, purchases, accounts, etc.)
- ▷ Make use of media and other resources
- ▷ Publicise activities

9

Analysis



9.1_ Application approaches

In theory, group action is different to community-based action because, even though there may be interactions at community level, as we will see later, group action does not necessarily intend to involve all the various stakeholders in the community. And so it happens that some groups of young people, living in other neighbourhoods, streets or villages, work on projects with their street worker without there being any specific link with their usual environment.

Nevertheless, some group actions could very easily have an impact on and implication for the community, which does not make the group-community distinction very clear cut. Group action is, above all, specific due to its socio-educational purpose. That said, there is no group action if it remains inward looking, like when it is only striving towards one occupational goal.

ARISTOPHANES' LYSISTRATA

We took around ten young adults from the Congolese community to see a troupe from Kinshasa (*Théâtre des Intrigants*). The latter had adapted the famous play "Lysistrata" (400 years B.C.) in which Aristophanes had given women a rallying cry: "To end the war, refuse your husbands". The contrast between the audience and this group of young people used to Congolese theatre during which there is often interaction with the actors, and is rather informal, etc., was at first difficult to say the least. As the show continued, the young people, full of the giggles and admiration for the artists, literally changed the atmosphere in the room.

French-speaking Platform of outdoor youth workers in Switzerland

Often, street workers need to distance themselves when a group action crumbles and becomes consumer-centric, insular and achieving nothing but strengthening stigma, isolation and overconsumption.

Group action is meaningless if it does not include a community aspect.

By studying the wide range of practical examples of group action carried out by street workers, we can define 4 types of approach:

- ▷ Learning to mobilise,
- ▷ Self-organisation,
- ▷ Participation in community life,
- ▷ Coverage, approach, excuse to meet.

9.1.1_ Learning to mobilise

Through building relationships, when we see what resonates with the young people, we suggest doing certain activities. For example, for young people who are in difficulties, during a solidarity-based event, we suggested they come with us to the “Village Citoyen” (a type of community forum). There, we took part in a debate on the right to housing and afterwards the young people created slogans and placards in order to take part in a demonstration.

Platform of street workers in Belgium

Taking part in a debate or demonstration is an example of learning to mobilise and rally together around a common cause. Here we are getting closer to popular education.

“No one teaches another, nor is anyone self-taught. People teach each other, mediated by the world”^[01]. Paulo Freire left his mark on pedagogy in the second half of the 20th century. He portrayed education as a process of awareness-raising and liberation. Literacy must go hand-in-hand with working methods and support that help these learners find their voice and become politically aware. His flagship book is, without a doubt, *Pedagogy of the Oppressed* which sets out his ideas in terms of promoting literacy, educating adults and the political aspect of education.^[02]

The facilitator is only there to organise and foster group awareness of their own emancipation. His job is both a political struggle and one of self-effacement when it comes to group decision-making in order to allow the people concerned to express themselves. Institutionalising activities, particularly when tailored to specific groups, loses sight of this ethical stance of the facilitator. A recreational organisation could quickly do things for and decide for others. At best, it reduces the user to a mere consumer; at worse, somebody to be cared for, particularly when working with vulnerable people.

In a district of Montréal, access to public areas was significantly restricted due to a regulation prohibiting people to be in the parks after 9 p.m. With assistance from a street worker, the young people decided to get together to go and complain to the town council.

Platform of street workers in Quebec

[01] Paulo Freire (1970) *Pedagogy of the Oppressed* (Pedagogia do Oprimido).

[02] http://www.cnt-f.org/ft/IMG/pdf/pedagogie_des_opprimes.pdf

Collective or group action helps an individual to renew solidarity, better define their role, share their problems in order to deal with them better, find a place for expression, sharing, creativity, feeling valued and regaining self-esteem.

We carry out group actions in the fields of sport and culture, often during particular events such as the celebrations for the day of the African child or on anniversaries of the Convention on the Rights of the Child, for example.

Platform of street workers in Congo Brazzaville

9.1.2_ Self-organisation

The following stage must make it possible for learning about mobilisation to sometimes lead to the creation of new projects. People also organise themselves for a wide range of activities, e.g.: football team, camps, etc.

Collective or group action involves setting up activities, remobilisation groups or other places for communication through which the social worker, by virtue of his command of group intervention techniques, will help the individual to become empowered.

Group action is based on cultural or sports activities organising techniques which are part of a process working towards the socio-educational objectives of socialisation and empowerment that may lead to the birth of a new project, such as the creation of a centre or youth centre and support for individuals in developing and empowering their project.

ADVICE

The young-intermediaries play a leading role in the district. They are designers, organisers, leaders for a range of activities and they inform the social worker of any request for help from other young people. Sometimes they even lend an initial listening ear themselves.

They are given special consideration and training enabling them to fulfil their tasks, in the awareness that, through their investment, they truly become alternative points of reference for the younger people. In their respective areas, each street worker tends to set up a team of young-

intermediaries who are key partners for daily action.

This concept of young-intermediaries is just as feasible in the street as in an extra-curricular setting.

Platform of street workers in Belgium

At 6 p.m., the group called "My friends and I" meets at the initiative of two young-intermediaries in a park in Ho Chi Minh city to discuss the risks of catching sexually-transmitted diseases and what treatment would be required. Around ten teenagers in street situations, four of which have a criminal record, are in attendance. Some are already part of the group whereas three others are attending this type of meeting for the first time, having heard about it through word of mouth. The meeting had hardly begun when a girl and a boy suddenly appear to join them but remain standing outside of the circle. When the youth workers invite them to introduce themselves and join the group, the young girl replied brazenly: "We don't have a name, aren't members of anything. We just want to stay here and listen to you". And so they watched the meeting and then quietly slipped away at the end. This illustration highlights one of the basic principles of our work: accept the young people that join us regardless of how they join the group or how they behave. We respect what they tell us in confidence, where they choose to stand, what they say and how long they want to stay without putting pressure on them.

It is important to bear in mind that, in order to guarantee their attendance, we obtained a commitment from the police that they would not intervene during the meeting, even if there were notorious delinquents amongst the participants.

Platform of street workers in Vietnam

9.1.3_ Participation in community life

This kind of participation does not necessarily mean commitment. It is about living out a group experience, with others, sometimes simply to learn from and with others.

Group action can be a door opener, a gateway, enduring over time, or as a result of overall action. Through

these activities, an estranged young person can find or rediscover somebody to talk to and who still wants to suggest activities for him, in other words, help develop plans with him. These plans will forge new social bonds that are untarnished by old scars and through which a new relationship will be established. This relationship should help the young person to look at their problems in a different light and give them new meaning.

This new meaning then becomes the way for him to take a step back from a situation in the past and refocus their painful past experience in the less-painful "here and now. Less painful in that it once again becomes possible for the young person to look to the future as a more self-sufficient and prepared individual. Better prepared for a life without violence, not resorting to crime, avoiding committing repeat offences, running away or dropping out, and instead regaining confidence. Confidence in themselves and in others.

The activities, in particular adventure sports, are often gruelling and dangerous. They bring with them a real energy release which otherwise would result in uneasiness, aggression or some other negative form. For the young person it provides an interesting alternative, which can prove valuable, if not indispensable. The choice of these activities and having to travel to do them are of significant importance.

But more importantly, if it is done well, group action provides the perfect opportunity for frank conversations and discussions, during the activity or in the break between two activities: the young person talks about himself, his worries, and questions. These moments lead to particularly productive group discussions.

The aim is to take a young person to social meeting points so that they can become aware of their environment and can make the most of it on their own (suddenly deciding to go to the youth centre without being accompanied by youth workers, taking part in a cultural event without us having to ask them, etc.).

Platform of street workers in Belgium

ADVICE

It is important to build a relationship based on trust with the street leaders because they have an influence on other children. Through these leaders, children get involved in activities. Some of them have helped us reach out to street children and



helped to tell them about the services available, which shows that the youth workers have been accepted and are respected by the street leaders.

Platform of street workers in Egypt

9.1.4 Coverage, approach, excuse to meet

Here, the methodological principle of "double bait" really comes into play.

"Double bait consists of acting in several stages, considered independently, which highlight the more informal dimensions, rather than the formal aspects of the action.

Firstly, intervention by means of activities and meetings in the street seems not to have great content and to be unimportant. In fact, talking about everything and nothing or taking part in a game or sport with no specific aim may seem superfluous.

However, in the second stage when the problematic situation becomes apparent, the quality of the first stage will prove decisive in overcoming the difficulty. This approach demands real anticipation to be efficient at the right moment. In fact, this notion of double bait shows that the time spent in "doing nothing together" at a meeting in the street for example where we "shared an activity together" such as a football match, gives the chance to weave a world of shared experiences and a trust-based relationship is formed, on which we can later draw when a situation requires the help of a street worker, whether it be individually, in a group or in the community.

It is basically a question of working on the conditions which will later make the street workers' job more efficient, when the link created will make it possible to draw support from the situation, to come up with an action plan which is strongly anchored and adapted to the needs, hopes and culture of the people concerned."^[01]

A year ago, when I started, we thought that group action would be a starting point for meeting with the youth and people living in the villages.

I met with people, young people with whom I very quickly established a bond. That led on to

[01] de Boevé, Edwin and Giraldi, Maita (2008) *International Guide on the Methodology of Street Work throughout the world*, Editions L'Harmattan.

more informal meetings, conversations, and being confided in; this quickly gave way to requests for one-to-one meetings.

Platform of street workers in Belgium

9.2 Group action and socialisation

Getting away from the many and complex realities of day-to-day life, braving the unknown, the uncontrollable, sharing in unusual events, surpassing oneself, being afraid, building and sometimes bringing down, talking and listening to each other, truly listening, feeling the atmosphere, the situation, etc.: in one way or another, all of these events make sense to all participants. This meaning is also one way of looking at the bond that draws us close to one another and to our environment.

ADVICE

"Story telling": Positive stories have a beneficial effect on children, leading to a change in behaviour and attitude and teaching them about morals, value and dignity. It can also teach children about personal hygiene, cleanliness and discipline.

Platform of street workers in Egypt

The street worker will foster these kinds of experiences based on or through creating spaces for learning. Both through activities and social support, he will be anxious to bring out an educational layer that helps move from experience to meaning. It is this journey that we call **socialisation**. Some activities, such as adventure sports, have more educational impact than others. But, whatever the activity, the street worker will pay particular attention to the important and key role that the young person is playing in the activities being conducted. This is how, in some grassroots situations, young people can become "young-intermediaries", by taking ownership of action and managing, organising and preparing it with their peers.

Others use different cultural or artistic methods to convey their views and talents (video, photos, poems, etc.). Others will become involved in focus, advocacy or even pressure groups.

It is not only about targeting or getting a certain group of citizens involved. It is about taking up the tools and

creating the conditions to foster a new kind of socialisation, which is meaningful for the young person (and for others).

“LET’S ADDRESS THE ISSUE OF DEATH THROUGH THE GAME OF MARBLES”

We use the traditional Mexican festival, "the Day of the Dead", to address the issue of death as a way of identifying the lethal risks linked to living in the streets. This involves using the rituals and cultural expressions of this festival with street groups to brainstorm together about how to prevent death on the streets.

Platform of street workers in Mexico

In reality it is about facilitating the experience of socialisation through means shared by the young people and the adults supporting them. To do this, there is one element that is essential for any grassroots worker: trust.

From the young person towards the adult or the adult towards the young person, trust is built and developed through the gestures each one makes. Of course, this takes time and it is not an easy task. Once again, the experiences young people go through with the social worker will be decisive for the future.

In the context of adventure sports, whether it bedangling from a rope one hundred metres off the ground, or indeed one hundred metres below the earth's surface, adults and young people face the same problems and fears. It is by working together that they will overcome the obstacle. Through trust and this important role taken on by the young person, a more equal relationship develops, there is a better balance of power and each individual has to face up to their responsibilities to devise (and not endure) a way of living together.

The young person thus becomes a driving force for socialisation, just like the social worker. This specific approach is one of the fundamental characteristics of street social work.

Having taken on board the requests and expectations of inhabitants by way of partners, I suggested a meeting with the young people concerned. (...) This is how we came up with the idea of a "renovation and painting" project, spread out over two one-week periods. Eight young people were involved in this initiative which they succeeded in completing. At the same time, the youngest children were involved in order to put forward some ideas on redevelopment. Based on visits to parks where they took photos of places

they liked, they were able to put forward their suggestions to the inhabitants who drew inspiration from them in order to make their choice.

Various areas were targeted with these young people:

- ▷ The notion of involvement
- ▷ Developing and valuing know-how and life skills
- ▷ The feeling of social value and appreciation from the local inhabitants
- ▷ The matter of remuneration for work.

Platform of street workers in France

For some street workers, the aim of the activity itself is none other than to promote the development of programmes (neighbourhood partnership, etc.) or spaces (activities) through which people talk and create a social bond, helping them to regain control over their life experiences and foster a fresh sense of community. The key thing is to show professionalism and adopt an ethical approach to the specific aspects of socialisation, without highlighting any specific dogma, moral or standard.

It is not a matter of handing down and imposing a rule as the only point of reference; it is not about imitating, submitting or referring to one single concept of the relationship. A new type of socialisation must be developed based on the complexities of people's lives.

We also work within schools:

Art project on the topic of violence against young people, using plastic sheets and involving several groups of pre-adolescents. This project, with support from a graphic designer, led to the production of seven art pieces on different themes. This exhibition enabled us to meet within schools in order to address, with pupils and teachers, issues which are often brushed under the carpet. We are much quicker to talk about youth violence than violence directed at young people.

The exhibition was also put up in neighbourhoods for festivals, demonstrations, etc.

Group action in a school environment is not easy because of the resistance that is very often felt from management.

Platform of street workers in France

Re-establishing the young person as an actor in the process of socialisation does not mean an outright rejection for laws, standards and society values. That would be unrealistic and even dangerous. The work of the street worker creates room for a type of "retranslation" and mediation between the young person and their framework of rules and standards. Reminding people of rules and regulations is a common part of our practice. To this end, during the different activities, the young person builds his or her own set of rules, with sharing of tasks, and a list of the rights and duties of each individual. However, these regulations are only efficient if they are accepted and understood by all participants. Everything hinges on the role the young person will adopt in the socialisation process. Will he or won't he have the ability to influence the process in progress?

9.3_ Group action and stigma

In fact, *"Groups at high societal vulnerability will have even less access to the opportunities available on the private market; this will lead to an even greater loss in the range of benefits to society. Current security discourse does not consider this group from the viewpoint of their needs for assistance and support, but rather in terms of the dangers they pose to more integrated populations. As a consequence, not only do they take even less advantage of what society has to offer, but they are also subjected to increasing controls."*^[01]

We know only too well when we work in the street that, *"those subjected intensively to violent situations from an early age (that vary greatly in nature) are in turn highly likely to become violent, either towards themselves (various drug addictions, suicides, etc.) or towards others."*^[02] The challenge faced by street workers caring for and supporting young people in difficulty aims to halt this *"theory of reproduction"*^[03] and to *"strive to ensure that this probability does not become their destiny"*.^[04]

[01] Lode Walgrave, Emeritus Professor, Katholieke Universiteit Leuven (Belgium), cited by de Boevé, Edwin (February 2011), *"Jeunes et engagement citoyen"* (Young people and citizen involvement), Espace de Libertés (magazine du Centre d'Action Laïque), Issue 394. TN: Translator's own version

[02] In *"La prévention dans l'aide à la jeunesse. Résultats des travaux du Conseil Communautaire de l'Aide à la Jeunesse"* – p. 6.

[03] Bourdieu, Pierre, *Méditations pascaliennes*, Paris Seuil, 1997.

[04] In *"La prévention dans l'aide à la jeunesse. Résultats des travaux du Conseil Communautaire de l'Aide à la Jeunesse"* – p. 6. TN: Translator's own version in both ref. 22 & 24.

The clearest objective is to build knowledge in pairs through sharing experience and knowledge in order to build solid foundations.

In addition, we choose activities in cooperation with the population. These focus on strengthening ties with public and private entities, developing life and social skills, and striving to change the way the population is portrayed within society. Furthermore, we use them for interagency linkages and for case referral.

As regards group action with the community or other external players, we carry out work on non-discrimination through promoting a climate of social inclusion so that street populations are recognised, raising awareness amongst other social groups concerning street survival in order to promote social inclusion, and thus promoting a political standpoint.

Moreover, there do not appear to be any institutional mechanisms for protecting youth workers. This should be considered in light of the risks associated with the street and the existence of armed conflict and organised crime in the areas where they are working.

Platform of street workers in Mexico

One of the points that was widely observed in different counties was growing stigma towards the youngest populations.

Too often we see children and young people being branded with a label. More often than not they take on the role and identity that public opinion confers on them. The role of delinquent or drug addict is often more coveted than no role at all. The phenomenon of stigmatisation is an insidious phenomenon where virtual social reality, a type of stigma, gradually replaces the real social identity of the most vulnerable.

What we think of others, portrayals and prejudices take precedence over reality.

The daily reality of the stigmatised person bears heavy consequences within the families and in the private lives of these individuals.

The phenomenon starts off from an aspect of identity that is generally objective and true, to then deduce all kinds of more subjective and often erroneous identity characteristics.

As a result, stigmatisation produces:

- ▷ Decrease in value of skills and potential ("if he lives in this underprivileged neighbourhood, he will have more learning difficulties").

- ▷ A dehumanisation and feeling that the stigmatised person could be dangerous ("there is a lot of violence in this neighbourhood – what about him?")
- ▷ An internalisation of the stigma and its negative characteristics.
- ▷ A feeling of discomfort and insecurity in the stigmatised person.
- ▷ The feeling of always being on his guard. The stigmatised person loses their right to a private life.

In general, in order to make the stigma more credible, we find a positive characteristic in the stigmatised individual ("he comes from a deprived area, he is dangerous but he is very creative"). This phenomenon is particularly harmful, psychologically, for children and young people living in the street.

Admittedly, situations are spectacularly different between the North and South, but there is a convergence of situations and causes. Experiences in the North and the South are essentially two sides of the same coin, the result of a particularly worrying societal choice.

Support, in general, and education, in particular, involve a return to the reality and roots of social identities at both individual and group level. **With this in mind, group action is particularly appropriate.**

We organised a guided tour round another organisation located in the outskirts of Kinshasa in NDJILI Brasserie, which is where young people learn how to farm and breed livestock.

The purpose of this activity was to allow young people living on the streets in the Gombe district to discover the world as their peers see it and to be able to share information and close relationships alongside grassroots workers. This activity took the form of a lesson and initiation into nature, openness of mind and intellectual and moral development.

Platform of street workers in the Democratic Republic of the Congo

Last year, in the camps where the Roma and Sinti now live, we tried to organise a small show, put on by the "older generations" to show the youngest generations where their families came from, how their grandparents lived and how they earned their living. This was also a good opportunity to show that we have a lot of respect for their roots and origins. This event was beneficial. Many inhabitants took part.

Platform of street workers in Italy

The aim is to enable the child to regain control of their own life, so that they can grow in maturity through independence and critical thinking.

For many stakeholders, there is no doubt that taking part in group activities allows young people who are going through a difficult time of uncertainty, loss of confidence, are de-motivated or lack future prospects, to get to know themselves and their potential better and thus take control of their future.

In our daily experience in our district and town, we use the terms: mediation, action and/or group activity.

Another distinction that we feel is useful is:

- ▷ **Grouping together:** when it is the youth worker who suggests, groups together and organises the group members.
- ▷ **Natural group:** when we work directly with the group and relationships the young people have (gang, natural group, peer group, reference group, etc.)

Platform of street workers in Spain

It is important to focus on and trust in the real potential of young people and children. Some street workers are sometimes taken by surprise and caught out by a request for a consumer-based activity. It is essential to put appropriate distance between yourself and these types of requests which are often a way of testing the consistency of the street worker. Young people and children do not ask to be taken at their word, they ask to be taken seriously.

But beware, support or an activity could become stigmatising if the wrong target or topic is chosen. An activity or any other programme of action can quickly become an insulting offer of help. Prevention or development programmes are often geared to fight yesterday's battles or sometimes adopt approaches which do not recognise the individual as the protagonist with their own potential. In this kind of scenario, the young people will likely sabotage the activity.

"The young person living in difficulties and in a state of existential tension will tend to cling onto his identity and immediate environment. It is as though his neighbourhood becomes his only refuge, his only frame of reference, at the same time as he carries it around like a curse he cannot shake off. Neighbourhoods where living conditions are deprived and where a sub-culture of "losers" develops. For the young people living in these neighbourhoods, there is a greater risk of being subjected to the discriminatory, controlling and punishing aspects of social institutions.

9. Analysis



Yet these categories of population do not have the power necessary to correct the situation and defend themselves against negative stereotypes that stigmatise them."^[01]

We noticed that these young girls firmly defend belonging to "the neighbourhood", that they seem fascinated by the resulting social codes, even though they admit to not feeling at all free (pressure from the "adults", big brothers, etc.).

Platform of street workers in France

9.4_ Group action, transition and trust

With youth development nowadays being increasingly portrayed as an extended experimental phase, the question remains as to the limits of the transition from child to adult. When does childhood stop? When does adolescence start? When do we truly become an adult?

There is a clear response enshrined in the articles of the International Convention on the Rights of the Child. But what happens in practice? And how do young people experience this transition? Most former societies had initiation ceremonies that clearly drew the line between the two states. Nowadays, in the absence of any emphatic event such as a first job or military service, the transition drags on into a sometimes distressing limbo land.

A limbo that can bring with it many misunderstandings "the transition from care to "getting by" can lead to real dramas".^[02]

"Faced with an inter-generational conflict and a widening gap from the adult world which devalues both the young and adult generations and their ways of life"^[03], we must investigate new methods for help and support through group action. This transition must also be supported in a professional manner, in particular when dealing with young people in difficulty.

[01] Lode Walgrave, Emeritus Professor, Katholieke Universiteit Leuven (Belgium), cited by de Boevé, Edwin (February 2011), "Jeunes et engagement citoyen"(Young people and citizen involvement), Espace de Libertés (magazine du Centre d'Action Laïque), Issue 394. TN: Translator's own version

[02] Communauté française de Belgique (1994) "Vous avez dit "Aider les jeunes" first AJ conference; (1995) Vous avez dit: Aider la jeunesse? Propositions et perspectives des premières assises de l'aide à la jeunesse, Editions Bruxelles. TN: Translator's own version

[03] Solidarité ASBL, youth organisation, Action-research work based on the theme of l'Année Citoyenne 2002-2003, Belgium.

Essentially, we are part of a society with multiple connections where the wealthiest are the most unexpected. The overarching social experience becomes one of encounters and adventures.

ADVICE

I believe the important thing is to set up meeting opportunities. People often do the rest! From these meetings, these activities, ties are forged, contacts made, preconceptions are dropped and prejudices fade away.

Encouraging open-mindedness, reflection, tolerance and respect; doing what little we can to break the solitude through games.

Platform of street workers in Belgium

However, this new model is one of the most unfair around, because it is focused on an elite that has the means to access the many sports, cultural and sharing activities that exist in our societies.

A strong, non-utilitarian experience of discovery is probably the key which is both essential and inaccessible for many.

The young people involved in this project took part in a photo exhibition organised by the association Solidarité France Benin, which gave them the opportunity to discover African culture and the desire to go further in their approach. Our role is therefore to give the support and advice in the different processes, whilst supervising the whole project so that it is meaningful both here and over there.

Support for these young people and the project is part of teaching them about development and solidarity. The young people spontaneously expressed a wish to help the "young people in Benin" but without assessing the challenges of this kind of project.

Gradually they realise that their intentions, as good as they may be, must be checked against reality: human and financial resources for implementation, work out the group dynamic, find out more about the socio-economic and cultural situation in Benin, co-development of the project, taking into consideration any requests from the partner, etc.



This approach helps them gain a better understanding in order to take better action, both here and over there.

Platform of street workers in France

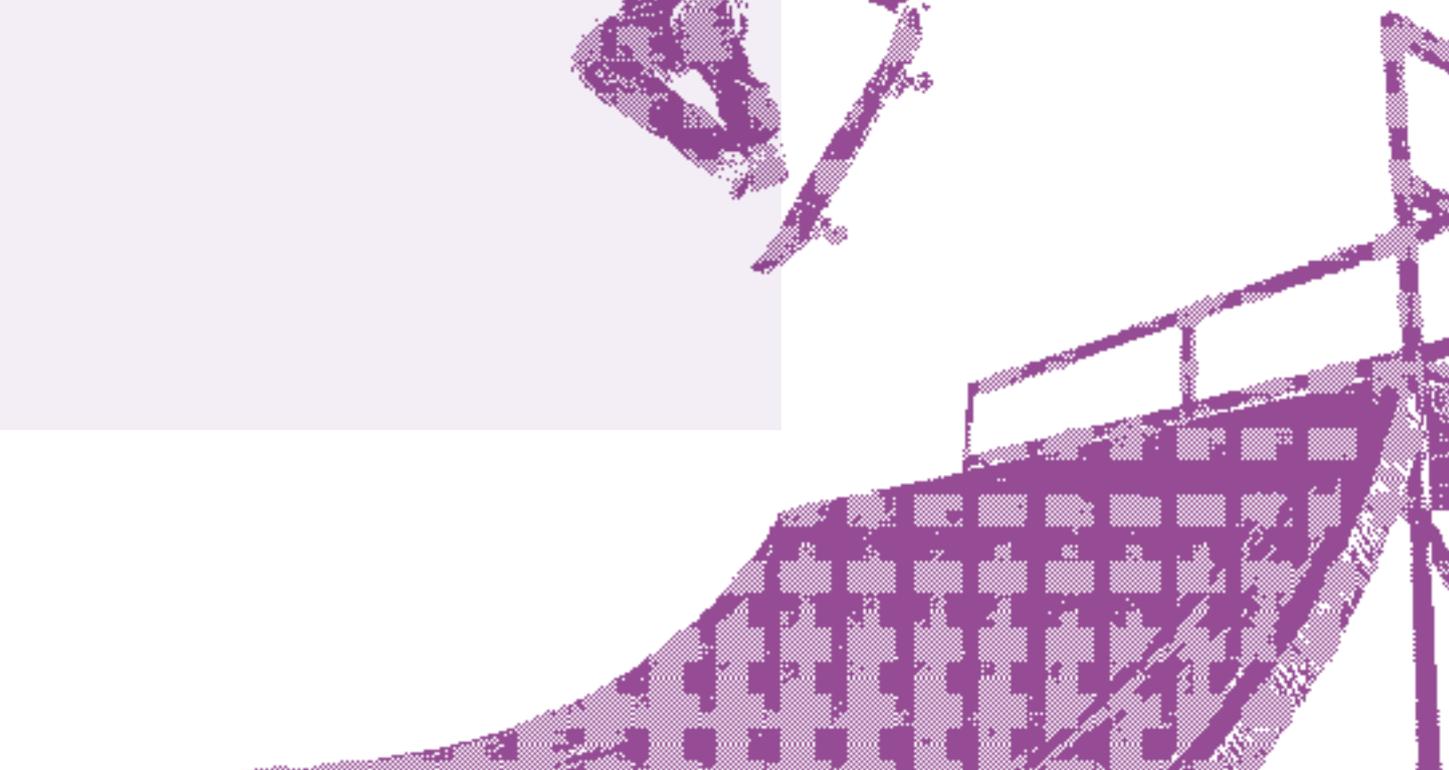
Entrapped by social exclusion, vulnerable young people with fewer opportunities too often remain on the fringes of society and end up with few opportunities to take part in the social process and its various activities. The greatest obstacle preventing these young people from taking part is the lack of access to information, lack of knowledge and, above all, a lack of confidence necessary to go and look for information.

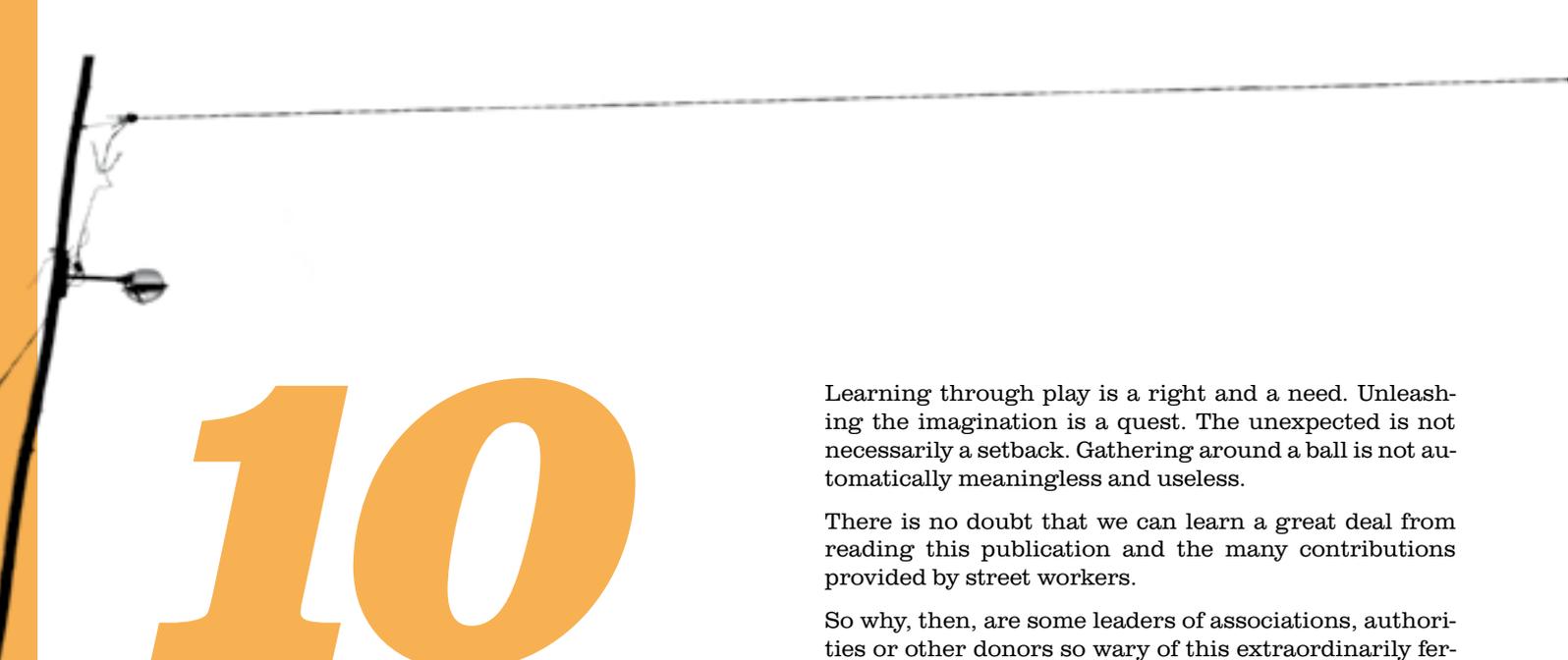
Low self-esteem and fear of failure stop the young excluded from having access to and obtaining information and, in turn, therefore, from participating. Creating a climate of trust is the key to the participation of this target population.

AN INTER-GENERATIONAL GROUP

The session started at 8 p.m. in a small place situated on the first floor of a soup kitchen. It aimed to raise awareness amongst pre-adolescents about the risks of violence and sexual abuse against children. Some mothers attended with a baby in their arms. They were adamant that they wanted to come to see what we were telling their children, signs that they take their responsibility seriously and watch over their children. It is a delicate issue, especially when it comes to incest.

Platform of street workers in Vietnam





10

Conclusion

Learning through play is a right and a need. Unleashing the imagination is a quest. The unexpected is not necessarily a setback. Gathering around a ball is not automatically meaningless and useless.

There is no doubt that we can learn a great deal from reading this publication and the many contributions provided by street workers.

So why, then, are some leaders of associations, authorities or other donors so wary of this extraordinarily fertile breeding ground that is group action? Is it a lack of knowledge? Or understanding? A political choice? **"If you think education is expensive, try ignorance"** Abraham Lincoln said. There may be many reasons, but this distrust should, more than anything, spur us on to gain an enhanced understanding of this diversity and the great merits of group action.

On the other hand, group action is marked by such professionalism and discipline that we are left in no doubt. And if indeed it were to involve an unknown and unexpected aspect, should we, therefore, be wary and afraid of it? **"A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty"** (Winston Churchill). Street workers are, without a doubt, incorrigible optimists. They know about the "Angels' share", this unknown share which eludes us and which we referred to in the introduction of this publication. By evaporating, this whisky, which is apparently lost, enhances the share of the whisky that remains. Does a true educational approach not also involve a share that goes unnoticed?

May this document encourage each and every one of you to go further in developing your ideas and actions. I hope that these do not merely remain words on a page and that we can continue to strive for greater education and respect for the rights of the most vulnerable populations.





11

Appendices

11.1_ Appendix 1: Questionnaire sent to the coordinators of platforms that are members of the International Network of Street workers

Comments supplied regarding the questions are for reference only, to stimulate the discussion; in no way do they represent a framework to be adhered to during the discussion.

In what areas do you carry out group action; what format can this take? Who comes up with the initial idea?

An "area" can be, for example, a sporting, or cultural activity or an act of solidarity to provide support to a group or district, a trip abroad, fundraising, etc.

By "format", this might be formal or informal, spontaneous or repeated, continuous (a "speciality") or changing, etc.

Does the initiative come from young people, professionals, request from elsewhere?

How would you describe the role of objects, spaces and paces in your group actions?

Have you chosen to use professional material, DIY, makeshift objects? Why?

Where do you conduct these initiatives (private, public, "borrowed", alternative spaces)?

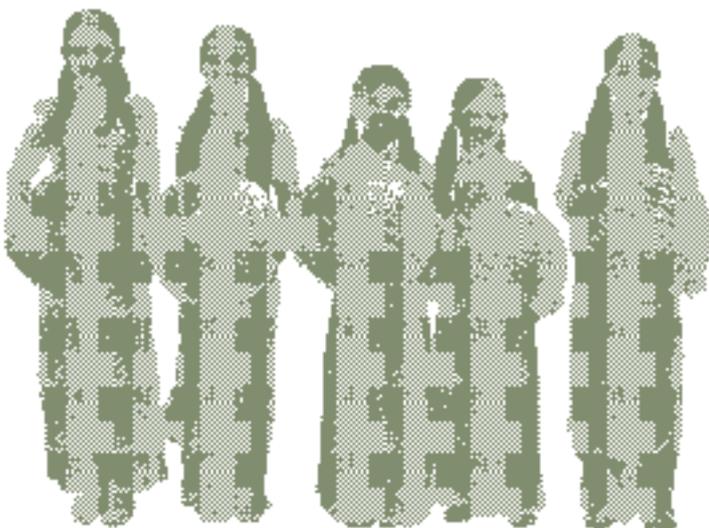
What is your analysis of this spatial approach?

What pace have you chosen? Is the group obliged to adhere to this or are they left free to choose? (For example, some impose an annual commitment to ensure that the individuals and the group are "motivated", whilst others consider that this kind of obligation tends to exclude the most marginalised)

Where does methodology come into these initiatives?

Some people are happy if the initiative is carried out "by and for" the group (remember the legendary example of "la Grande Cordée" by Fernand Deligny, who claimed never to have had or wanted any "method", only political "stances"); for others the opposite is true, they prefer to be supported by an extremely detailed methodology. What would your position be with regard to this issue?

Do you work as part of a network? Which partners do you work with and for what reason? Do you take any precautionary measures?



11. Appendices

Here, for example, we touch on the issue of "diversity" and group overlap (does the group led by a street worker come into contact with others or does it tend to operate in isolation?) Some refer to the concept "separate then (in order to) come together". What partnerships have you considered suitable, essential? Do you adopt any specific precautionary measures on this issue?

What is/are the role(s) of the group actions that you organise?

Here we are referring to the goals pursued. There may be many of these. For example, group action may act as a way to attract the public, a way to strengthen ties, an experiment to help beneficiaries return to "ordinary" structures, a "deindividuation" project, a concrete experience of solidarity, an initial experience of "living in society", relate to a cultural tradition, etc.

What role(s) can you relate to?

What importance do you give to the pedagogical purposes and educational qualities of your group actions?

If relevant, what form do these pedagogical purposes take (knowledge, expertise, attitudes, spiritual, physical, intellectual, cultural development, etc.)"

In the interests of enhanced coordination, how do you distinguish between the various categories of action that you are involved in?

In particular, this refers to the issue of relationships between individual, group and community action. Do you see them as equal in terms of importance, role and status? Or is one of them a "means to" or a "condition" for another?

What obstacles do you come up against when organising your group actions?

Here we are referring to a blurring of boundaries, competition between organisations, territory struggles, but also any difficulties encountered with the beneficiaries themselves.

What goal have you set yourselves?

Social work is part of greater societal purpose whereby actions speak louder than words. This deeply affects action because it conveys all of the assumptions and premises that will heavily influence professionals. With this in mind, would you say that you are pursuing a goal of socialisation? Inclusion? Social reaffiliation? Group subjectification? How and why?

11.2_ Appendix 2: *Data of the International Network of Social Street workers' members*

Updated January 2013

General coordination in Brussels:

Dynamo International – Street Workers Network

Rue de l'Etoile 22 1180 Bruxelles (Belgique)
Tel: 00 32 2 378 44 22 / Fax: 00 32 2 378 44 21
www.travailderue.org

- ▷ **Edwin de Boevé** (Director of Dynamo International):
edwin.deboeve@travailderue.org
Skype: Edwin de Boevé
- ▷ **Adélaïde Trousselard** (Project Officer
for the European workshops of the Network):
a.trousselard@travailderue.org
Skype: adelaidetrousselard
- ▷ **Mari Fresu** (Project Officer Communication
and Policy):
mari.fresu@travailderue.org
Skype: Meri Fresu
- ▷ **Aurélie Ladrière** (Project Officer
for the Non-European workshops of the Network
and for development cooperation):
a.lachiere@travailderue.org
Skype: aureliedint
- ▷ **Monette Hennart** (Secretary):
dynamo-int@travailderue.org

In Spain:

- ▷ **Jon Etxeberria** (website and publications):
communication@travailderue.org
Skype: traslafrontera

In Portugal:

Dynamo International - Street Work Training Institute

Rua Palmira nº66, r/c C
1170-289 Lisboa (Portugal)
Tel: 00 351.218 150 643 / 00 351.963 906 879

- ▷ **Olivier Pourbaix** (Director of the Street Work
Training Institute):
institute@travailderue.org
Tel: 00 351.963 906 879 (M.) / Skype: olivier.pourbaix
 - ▷ **Helder Luis Santos** (Pedagogical coordinator):
training@travailderue.org
Tel: 00 351.963 906 882 (M.) / Skype: helluis
-
-

Data of the International Network of Social Street workers' members

Country	Workshop	Coordinator
ASIA		
Nepal	Child Protection Centers and Services CPCS	Jean-Christophe Ryckmans
Philippines	Virlanie Fondation Inc	Dominique Lemay Arlyne Fernandez
Vietnam	HCMC Child Welfare Foundation	Do Thi Bach Phat Le Thi Thu Thuy
AFRICA_01		
Algeria	ASSALA pour la promotion de la famille et les jeunes	Zahra Benameur Pagés Ouarda
Benin	Concertation des structures d'accueil et d'hébergement pour enfants en situation difficile	Laetitia Akplogan Roger Ouensavi
Burkina Faso	C.I.J.E.R. Projet Protection de l'Enfance	Koda Zinsoudo Ousmane Sawadogo
Burundi	O.P.D.E. www.opde.org	Athanase Rwamo
Central African Republic	Action mobile pour le changement de rue en Centrafrique (AMCRCA)	Pascal Roda
Chad		
Congo Brazzaville (Republic of the Congo)	Réseau des Intervenants sur le Phénomène des enfants de la rue (REIPER)	Joseph Bikie Likibi
Democratic Republic of Congo	CATSR Comité d'appui au travail social de rue	Edho Mukendi
Egypt	Caritas Egypt www.caritasalex.com	Hany Maurice

Address	Tel. (T), Fax (F), Mob. (M)	E-mail
Dili Bazar Katmandou	(T) 977 1 44 14394	international@cpcs-nepal.org cpcs_nepal@yahoo.com
4055 YagueSt. Brgy Singkamas Makati City	(T) 63 2 896 22 89 (T) 63 2 895 52 60 (F) 63 2 895 52 32	virlanie2003@yahoo.fr arlynef16@yahoo.com
85/65 Pham Viet Chanh Ward 19 – BinhThanh District HoChiMinh City	(T) 848 38 401 406 (T) 84 (0) 903 862 854 (Thuy) (F) 848 38 401 407	hcwf.vn@gmail.com dothibachphat@yahoo.com thaodan.thuy@gmail.com
Cité Guenani Bloc 145/05 DJELFA	(T) 00 213 774 464 322 (F) 00 213 774 464 322	Assala_djelfa71@yahoo.fr Pages_ouarda@yahoo.fr
AFVP/UNICEF 01 BP 344 RP Cotonou	(T) 229 97 25 11 55 (T) 229 23 111 587	laetakp@yahoo.fr ouenro2006@yahoo.fr gresbenin_protectenfant@yahoo.fr
06BP 9268 Ouagadougou 06	(T) (F) 00 226 503 72371 (T) 00 226 703 98900 (M) 00 226 78 86 80 59 (Ousmane)	edr@fasonet.bf (Koda) zinsoudo@yahoo.fr (Koda) Skype: wadama2 akeoogo@yahoo.fr (Ousmane)
Bvd du 28 novembre, Kigobe n°15, B.P 6252 Bujumbura	(T) 257 22 23 0112 (T) 257 22 24 1099 (T) 257 22 22 7893 (F) 257 22 21 33 54	athanaserwamo@yahoo.fr
Bangui	(T) (236) 75380667 (T) (236) 77318469	Parod20032001@yahoo.fr
101, rue Chaptal à Bacongo BP 1524 Brazzavile	(T) 00 242 556 5123	assoreiper@yahoo.fr
Avenue Zinnias, 482, 10 ^{ème} rue, Q/Limete, Résidentiel/Limete, Kinshasa	(T) 243 99997 05 88 (T) 243 (0) 81 080 48 17	edhomuk@yahoo.fr travailderuerdc@gmail.com Skype: mushiya70
SaadZaghioul Street, Building N°24 Rami Station – Alexandria	(T) 203 4806307 (T) 203 4806306 (F) 203 487 7332 (M) 2 0124785401	caritasalex@link.net hanymaurice400@yahoo.com

Data of the International Network of Social Street workers' members

Country	Workshop	Coordinator
AFRICA_02		
Gambia	Centre for street children and child trafficking studies	Sheikh E. T. Lewis
Mali	Dounia – Secours à l'enfance	Issiaka Haidara
Morocco	Entraide nationale www.entraide.ma	Abdeljalil Cherkaoui
Senegal	Avenir de l'Enfant	Moussa SOW
Togo	Action Développement Togo	Adomayakpor T. Tsèvi
Tunisia	Plateforme des travailleurs sociaux de rue de la Tunisie	Klai Mohamed Ali Bouchmila Walid
AMERICA_01		
Bolivia	Plataforma Unidos / Red Nacional de Defensa de derechos de los niños, niñas y adolescentes en situación de calle	Ximena Rojas Landivar
Brazil	Centro Social e Cultural resgate e socialização	Geraldo Magela de Andrade (Gê)
	Associação de Educadores Sociais de Maringá (AESMAR)	Veronica Regina Müller
Colombia	Corporacion Educativa Combos	Gloria Amparo Henao Medina
Guadeloupe	GEIQ Des Iles Du Sud Guadeloupe	Alza Bordin
Haiti	Centre d'Education populaire	Jean-Robert Chéry

Address	Tel. (T), Fax (F), Mob. (M)	E-mail
P.M.B. 457, Serekunda	(T) 00 220 9995959 (T) 00 220 7995959 (T) 00 220 3995959	setlewis1@gmail.com streettraffickingchildren@yahoo.com setlewisreports@yahoo.com icscactschildrenlibrary@gmail.com icscactschildrenlibrary@yahoo.com
BP E 3721, Bamako	(T) 00 223 76 04 89 70	douniah2007@yahoo.fr
44, Avenue Omar IbnKhatib BP 750 10090 – Rabat	(T) 00 212 5 37 68 22 84 (F) 00 212 5 37 68 22 85	chabeljalil@hotmail.com
ADE / Sénégal B.P. 261 Rufisque	(T) 221 338 36 13 08 (M) 221 776 33 23 96	avenirenfant@orange.sn msowanabol@gmail.com Skype: sowanabol
18 BP 76 Lomé	(T) 228 222 15 18 (F) 228 904 81 27	adomayakpor@yahoo.com samadomayakpor@yahoo.fr ad_togo86@yahoo.fr
195 cite elizdihargabes 6011	(T) 27140092 (T) 97319615 (T) 71622648 (M) 00 21697413215 (Walid)	Klai.med.ali@gmail.com walidbouchmila@gmail.com
C/Frey del Pilar 280 Santa Cruz de la Sierra	(T) (F) 00 591 33587936 (M) 00 591 5003113 (M) 00 591 78002687	ximelan@hotmail.com xrojasland@gmail.com info@plataformaunidos.org Skype: ximena rojas landivar
Rua Caxambu, n° 64 Bairro Nossa de Fatima Cep : 34.600-300 Sabara – Minas Gerais	(T) 00 55 31 8734 68 12 (T) 00 55 31 3673 18 84	magela_andrade39@hotmail.com
Rua Guido Inácio Bersch, N° 60, Apartamento 7 CEP 87020-220 Maringá		veremuller@gmail.com Skype Veronica: vmiker7
Calle 51 – 56 A 35 – Medellin	(T) 5 14 16 72	gerencia@combosconvoz.org
GEIQ Des Iles Du Sud Guadeloupe Section Meynard – 97134 Saint-Louis de Marie-Galante	(T) (F) 0590 84 69 30	bordin.geiqsudguadeloupe@orange.fr
Rue St Gérard # 10 Port-au-Prince	(T) 00 3509 245 8269 (Privé) (F) 00 3 509 222 3763	enfantsderue_cep@yahoo.com chery-jr2011@hotmail.com

Data of the International Network of Social Street workers' members

Country	Workshop	Coordinator
AMERICA_02		
Martinique	La rue de chez moi	Marie-Claire Lavater
Mexico	EL CARACOL www.elcaracol.org Taller Mexicano de educadoras y educadores callejeros	Luis Enrique
Nicaragua	ANIESCA	Daysi Sanchez de Illescas
Peru	REDENAC www.redenac.org	Fabrizio Caciano
Quebec	ATTRueQ www.attrueq.org	Matthieu Davoine-Tousignant
EUROPE_01		
Albania	Arsis www.arsis-al.org www.arsis.gr	Klara Simoni ZiniKore
Austria	BAST Österreich Bundesarbeitsgemeinschaft Straßensozialarbeit www.bast.at	Helmut Steinkellner
Belgium	Traces de rue Fédération des travailleurs sociaux de rue francophones	Véronique Martin (coordinadora) Kathleen Deschamps (representante para la Red)
	VLASTROV (Vlaams Straathoekwerk Overleg)	Cis Dewaele
Bulgaria	Alliance for children and youth – Bulgaria	Ulyana Matveeva
Czech Republic	Czech Association Streetwork www.streetwork.cz	Martina Zikmundova Karolina Panuskova
England	Federation for detached youth work	Graeme Tiffany



Address	Tel. (T), Fax (F), Mob. (M)	E-mail
N°111 rue Victor Hugo 97200 Fort de France	(T) 0 (596) 696 178 995 (T) 0 (596) 696 228 355	marie-claire.lavater@wanadoo.fr
Rafael Heliodoro Valle N° 337 Col. Lorenzo Boturini C. P. 15820 México, D. F	(T) 00 52 (55) 5764 2121 (F) 00 52 (55) 5768 1204	direccion.elcaracol@gmail.com direccion@elcaracol.org
Ticabus 3c. al Sur Casa # 4 Bolonia Managua	(T) 00 505 266 19 76 (T) 00 505 266 84 33 (M) 00 505 887 88 15	aniesca@ibw.com.ni
Avenida La Paz 675, Departamento 703, Miraflores – Lima 18	(T) 00 51 1 991566367 (F) 00 51 1 3308335	fabriziocaciano7@hotmail.com Skype: fabrizio.caciano.serrano
7260, boul. Cloutier, Charlesbourg (Québec) G1H 3E8	(T) 1 418 717-2527 (F) 1 418 621-0085 (M) 1 514 942 3978 (Mathieu)	tr_verdun@live.com
Rr Sulejman Delvina, Pallatet Moskat 3, Shkalla 5, Ap. 28, Tirana	(T) 00 35542249879 (F) 00 35542249879	infotirana@arsis.gr arsistirana@gmail.com simoniklara@yahoo.com arsistirana.coordinator@gmail.com
Schönaugasse 12 / im Hof 8010 GRAZ	(T) 00 43/316 / 810591-11 (F) 00 43/316 / 810591-14 (M) 00 43 67688015-472	helmut.steinkellner@caritas-steiermark.at
22 rue de l'Etoile 1180 Bruxelles	(T) 00 32 (0) 491 255095 (T) 00 32 (0) 495 306 622	tracesderue@gmail.com kathleendynamo@gmail.com
Diksmuidelaan 36a 2600 Berchem	(T) 00 3233404925 (T) 00 32496121757	cis.dewaele@steunpunt.be
16+Youth Day Care Centre 2, BoyanMagesnik Str. – 1505 Sofia	(T) 00 359 2 / 94613 25 (F) 00 359 2 / 946 11 56	matveevaullyana@gmail.com
Senovazne namesti 24 11000 – Prague 1	(T) 00 420 774 913 777 (T) 00 420 774 433 296	zirkundova@streetwork.cz panuskova@streetwork.cz
C/o Nya, 19-23 Humberstone road – LE5 3GJ Leicester	(T) 00 44116 242 7490 (T) 00 44113 322 9220	graeme.tiffany@gmail.com

Data of the International Network of Social Street workers' members

Country	Workshop	Coordinator
EUROPE_02		
France	CNLAPS www.cnlaps.fr	Bernard Heckel Philippe Roux
Germany	BAG trabajo de calle www.bagejsa.de	Frank Dölker
Greece	ARSIS Association for the Social Support of Youth www.arsis.gr	Valbona Hystuna
Italy	Centro Accoglienza La Rupe	Sara Montipo Roberto Zanon
Netherlands	National Association of Professional Youthworkers (Napyn) www.bvjong.nl	Henk Geelen
Norway	Association for Outreach Work With Youth (LOSU)	Bjørn Lindstad
Poland	OSOS Network of Polish streetworking organisations www.osos.org.pl	Andrzej Orłowski
Portugal	Conversas de Rua – Associação www.conversasderua.org	Helder Luis Santos
Romania	Fundatia Parada www.paradaromania.ro	Ionut Jugureanu
Slovakia	Association of low-threshold services for children and youth www.nizkoprah.sk	Petra Hranova
Slovenia	Skala Youth street education http://skala.donbosko.si	Barbara Vrečar
Spain	Hezi-Zerb Elkartea www.hezizerb.net	Jon Etxeberria Esquina

Address	Tel. (T), Fax (F), Mob. (M)	E-mail
21, rueLagille 75018 - Paris	(T) 00 33 1 42 29 79 81 (T) 00 33 6 07 79 23 22 (F) 00 33 1 58 60 15 57	contact@cnlaps.fr bheckel@cnlaps.fr actionjeunesse.pessac@wanadoo.fr
active social development Training /Beratung/ Moderation Niedermooser Str.2 - 36041 Fulda	(T) 00 49 (0) 661 - 242 99 21 (T) 00 49 (0) 173 - 5105498	mail@frankdoelker.de www.frankdoelker.de
35, Ptolemeon str. 54630 Thessaloniki	(T) 30 2310526150 (T) 30 2310227311 (F) 30 2310 227311	infothes@arsis.gr
Via Rupe 9 40037 Sasso Marconi (Bologna)	(T) 00 39 051 841206 (F) 00 39 051 6750400	rupeformazione@centriaccoglienza.it sara.montipo@cooprupe.it roberto.zanon@cooprupe.it
Achter de Molens 23, 6211 JC Maastricht BVjong, Postbus 194, 6200 AD, Maastricht	(T) 00 31 654283774	henk.geelen@home.nl bestuur@bvjong.nl
PO BOX 9331 Gronland 0135 Oslo	(T) 00 47 22 05 77 07 (M) 00 47 976 44 244 (F) 00 47 22 05 77 01	bjorn@losu.no
Szaserow 115/38 04-349 Warsaw Wiatraczna 27/38 04-384 Warsaw	(T) 00 48 880 860 220 (F) 00 48 224 083 298	andrexor@yahoo.com siec-osos@wp.pl
R. Palmira, 66 r/c C 1170 289 - Lisboa - Portugal	(T) 00 351 218 869 372 (M) 00 351 963 906 882 (M) 00 351 91 484 5338	helluis@conversasderua.org conversasnomail@conversasderua.org Skype: helluis
Strada Bucur, nr. 23, sector4 Bucuresti 040 292 Romania	(T) 00 40 (0) 21 - 331 17 99 (F) 00 40 (0) 21 - 330 76 85	i.jugureanu@paradaromania.ro birou@paradaromania.ro
Ambroseho 15, 851 01 - Bratislava República Eslovaca	(T) 00 421 914 195 591	petra.hranova@ulita.eu.sk asociacia@nizkoprah.sk www.nizkoprah.sk
Rakovniska 6 1000 Ljubljana, Slovenia	(T) 00 38614271419 (F) 00 38614273040	skala@salve.si barbara.vrecar@gmail.com
Zubiaurre 30 Bajo 20013 Donostia-San Sebastián	(T) 00 34 943326784 (F) 00 34 943326785	j.echeverria@nuevo-futuro.org nuevosproyectos@hezizerb.net

Data of the International Network of Social Street workers' members

Country	Workshop	Coordinator
EUROPE_03		
Switzerland	Plate-forme romande des travailleurs sociaux hors murs (TSHM)	Vincent Artison
Sweden	RIF www.rif.o.se	Anna Bäck

Organisations which presented an application for membership

Angola		Antonio Zenga Mambu
Guyane		Steeve Falgayrettes
Ivory Coast	Action Enfance et Jeunesse (AEJ)	Zina Seydina Ousmane
Mauritania	ANPEC	Mohamed OuldSaleck

Contact details of experts

Name	Address
Jean Blairon Evalueur et accompagnateur des activités du réseau	R.T.A. ASBL Rue des Relis Namurwes 1 5000 Namur
Filip Cousse	Ghent University Dpt. of Social Welfare Studies H. Dunantlaan 2 – 9000 – Gent (Belgique)
Annie Fontaine Professeure en travail social	Université du Québec en Outaouais (Campus de Saint-Jérôme) 5, rue Saint-Joseph, Saint-Jérôme (Québec) J7Z 0B7 – Bureau J-2210
Alphonse Tay	Alphonse Tay. Village d'Agou-Akplolo Via B P. 50 AGOU-GARE – Togo
Tran Quoc-Duy	Lab.Cognition-Langage-Développement CP 191 ULB – Av. Fr. Roosevelt, 50 1050 Bruxelles
Stéphane Tessier	Regards Rue du château, 132 – 75014. Paris – France



Address	Tel. (T), Fax (F), Mob. (M)	E-mail
Les Uttins 5 CH – 1400 Yverdon-les-Bains	(T) 00 41 79 347 34 61 (T) 00 41 24 445 35 14	vincent.artison@gmx.ch
Nykvarns Kommun 155 80 Nykvarn	(T) 00 46 (0) 76 12 06 193	styrelsen@faltarbete.se

Sagrada esperance rua 22, casa 56 maianga luanda	(T) 00 244 937 56 35 46	antoniozengamambu@yahoo.fr
LOT COPAYA 231 – Guyane	(T) 00 33 (0) 694426903	stefall@msn.com
13 BP 1016 Abidjan	(T) 00 22 546242555	actionaej@yahoo.fr zinaous@yahoo.fr
Nouakchott – Mauritanie	(T) 00 222 22 27 07 33	Anpec_ong@yahoo.fr

Tel. (T), Fax (F), MÓv. (M)	E-mail
(T) 00 32 81 74 67 48	jean.blairon@rta.be
(T) 00 32.92.64.62.91	filip.coussee@ugent.be
(T) 450 530-7616, poste 4065	annie.fontaine03@uqo.ca
(T) 00 228 922 41 01 (T) 00 228 919 59 75	alphonsetay1@hotmail.fr
(T) 32 2 650 26 41 (Bureau) (M) 32 (0) 477 78 36 30 (F) 32 2 650 22 09	qtran@ulb.ac.be
(T) 00 33 1 43 35 20 74	sftessier@free.fr http://dautresregards.free.fr

12

Bibliography

12.1_ Publications

- ▷ Alinski Saul D, **“Rules for Radicals: A Pragmatic Primer for Realistic Radicals”**, Editions Random House, 1971.
- ▷ Blairon Jean, **“The assertion of a collective identity” in Proceedings of the International Forum for Stakeholders on street children and street work**, 2002.
- ▷ de Boevé Edwin et Giraldi Maita, **“Guide International sur la méthodologie du travail de rue”**, Editions L'Harmattan, 2010.
- ▷ de Boevé Edwin y Gosseries Philippe, **“Travail de rue et communication vers les médias: guide de formation”**, Editions L'Harmattan, 2005.
- ▷ Bourdieu Pierre, **“Méditations pascaliennes”**, Paris Seuil, 1997.
- ▷ **Conseil technique des clubs et équipes de prévention spécialisée, Groupes de jeunes et pratiques de prévention spécialisée – pratiques éducatives auprès des groupes et pratiques sociales collectives**, 2010.
- ▷ De Luze Hubert, **“L'ethnométhodologie”**, Paris, Editions Anthropos, 1997.
- ▷ Dynamo International, **“Palabras de la calle, Actas del 2º Foro organizado en Bruselas en octubre del 2010”**, 2011.
- ▷ Freire Paulo, **“Pédagogie des opprimés (Pedagogia do Oprimido)”**, 1970.
- ▷ Hougardy Anne, Hubert Sylviane y Petit Christel, **“Pédagogie du projet ?”**, juin 2001.
- ▷ Leirman Walter, **“Mise en place, organisation et méthodologie du projet Eurodelphi”**, in Questions de Formation - Issues in Adult Education, Vol. VI, No. 11/12 (1995), Special issue.
- ▷ Linstone Harold A. y Turoff Murray, **“The Delphi Method, Techniques and applications, Addison”** - Wesley Publishing Company, 1975.
- ▷ Mager Myrian, Morelli Ailton José, Silvestre Eliana, Müller Verônica Regina, **“Práticas com crianças, adolescentes e jovens: pensamentos decantados”**, 1ª edición, EDUEM, 2011.
- ▷ Middleman Ruth R y Wood Gale Goldberg, **“Skills for Direct Practice in Social Work”**, Columbia University Press, 1990.



12. Bibliography

- ▷ Müller Verônica Regina, Morelli Ailton José, Mager Myrian, **“Crianças do Brasil: Percursos históricos para a conquista de direitos”** in Müller Verônica Regina (Org.), **“Crianças dos Países de Língua Portuguesa: histórias, culturas e direitos, Maringá”**, EDUEM, 2011, p. 40-69.
- ▷ Müller Verônica Regina, Tomas Catarina, **“Quando a participação das crianças faz parte do processo de intervenção”**, in Almeida Ana Tomás Fernandes Natália (Org.), **“Intervenção com crianças, jovens e famílias: estudos e práticas”**, Coimbra, Almedina, 2010, v. 1, p. 32-44.
- ▷ Müller Verônica Regina, **“História de crianças e infâncias: registros, narrativas e vida privada”**, EDUEM Maringá, 2007.
- ▷ Müller Verônica Regina, Rodrigues Patrícia Cruzelino, **“Reflexões de quem navega na educação social: Uma viagem com crianças e adolescentes”**, Maringá, Clichetec, 2002.
- ▷ Nuñez Violeta, **“Pedagogía social. Cartas para navegar en el nuevo milenio”**, Ediciones Santillana Buenos Aires, 1999.
- ▷ Rogers Vanessa, **“101 things to do in the street – Games and resources for detached, outreach and street-based youth work”**, Jessica Kingsley Publishers, 2ª edición, 2011.
- ▷ **“Vous avez dit: Aider la jeunesse ? Propositions et perspectives des premières assises de l'aide à la jeunesse”**, Editions Bruxelles Communauté française de Belgique, 1995.
- ▷ Walgrave Lode, **“Délinquance systématisée des jeunes et vulnérabilité sociétale: essai de construction d'une théorie intégrative”**, Editions Médecine et Hygiène Genève (Universités), 1992.
- ▷ **“Educación de calle en Andoain”** (Andoain 2006- Andoaingo Udala).
- ▷ **“Tenemos un plan. 10 años de prevención comunitaria en Hondarribia”**. (Ayuntamiento de Hondarribia 2009).

12.2_ Websites and online documents

- ▷ <http://www.capsurlindependance.org/wp-content/uploads/2010/06/Manuel-de-lanimateur-social.pdf>
- ▷ http://www.cnt-f.org/fte/IMG/pdf/pedagogie_des_opprimes.pdf
- ▷ <http://www.cafeoudbrabant.nl/>
- ▷ <http://www.facebook.com/leiturasao.vento>
- ▷ <http://infanciaempauta.blogspot.com.es>
- ▷ <http://www.jeugdenjongerenwerk.nl/>
- ▷ www.travailderue.org
- ▷ <http://www.universalis.fr/encyclopedie/action-collective/>

Regarding the “Low-threshold Clubs Week” (series of annual events where any member of the general public can visit low-threshold centres in the Czech Republic to see what they are about):

- ▷ http://www.streetwork.cz/index.php?id=959&option=com_content&task=view
- ▷ <https://www.facebook.com/events/394799927252382/>
- ▷ <http://www.ibrno.cz/zajimavosti/50450-tyden-nizkoprahovych-klubu-vrcholi-ratolest-brno-otevre-sve-kluby-verejnosti.html>
- ▷ <http://www.socialnisluzby.org/aktualne/files/e116e91352944d00f3291b1a1d299768-201.html>

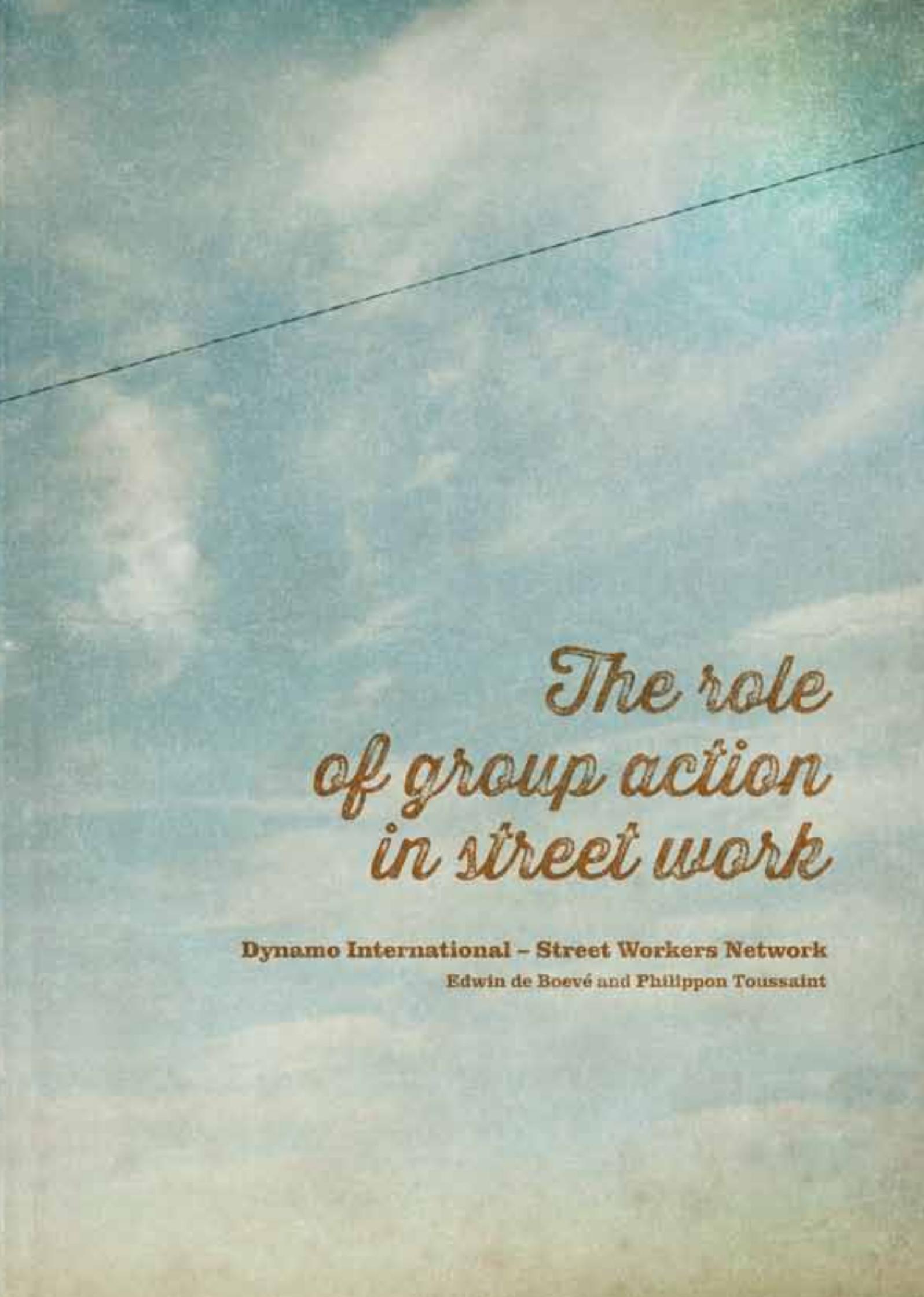
Czech Association Streetwork, Dobrá Praxe:

- ▷ http://www.streetwork.cz/index.php?option=com_content&task=view&id=3432

Group projects:

- ▷ www.espaciokrea.org
- ▷ <http://www.masmadera.info/>
- ▷ www.hausturak.net





*The role
of group action
in street work*

Dynamo International – Street Workers Network

Edwin de Boevé and Philippon Toussaint

*The role
of group action
in street work*



DYNAMO
MINDS
STREETWORKERS

Street Workers Network



This publication is supported
by the European Union Programme for Employment
and Social Solidarity – PROGRESS (2007-2013)