Nexūs: Core

Nexūs: Core 1

Understanding self and others

NTC

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Core 1: Understanding self and others

NTC

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In Luke 2:39-52 we see a glimpse of God's intentions for our growth.

(Luke 2:39-52)

Reflect:
3. Think of a time Lord Spoke to you.

4. Think a time in which you mess up and the Lord Redeemed you.
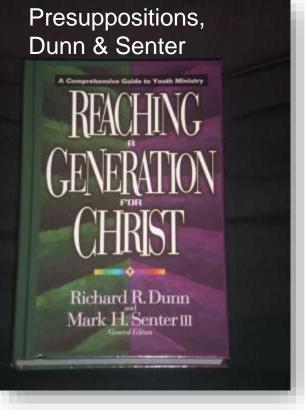
"Theologians do not construct their theological systems in cultural or social vacuums. Their work always reflects the spirit of the times, the issues of an age, and the cries or questions of a particular people…Theology must be seen, to some degree, as social history, a family affair, and a community's reflections. Because the challenge is so great, the whole community of believers is needed to make sense of it all."
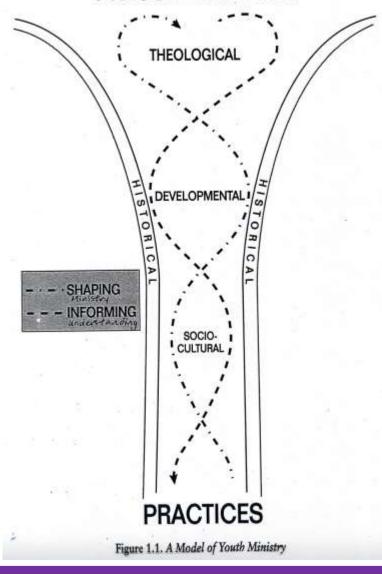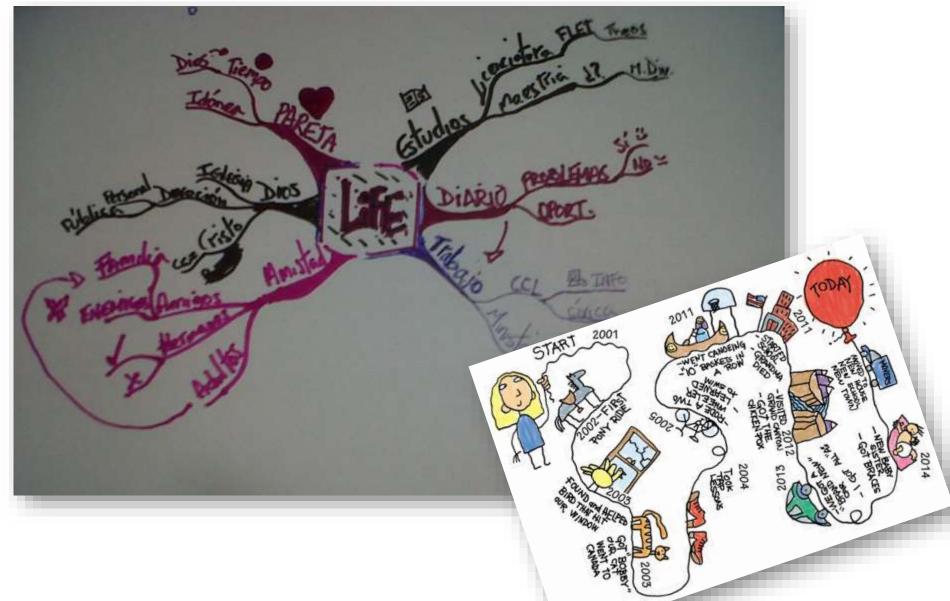
Dean Borgman, *When Kumbaya is not Enough*, p.7.

NYI Nexūs: Youth Ministry Academy (Eurasia)
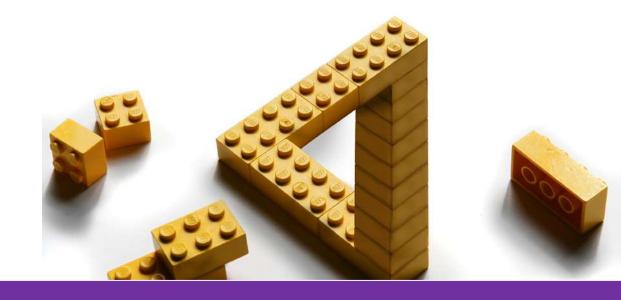Core 1: Understanding self and others

Presuppositions,
Dunn & Senter

A Comprehensive Guide to Youth Ministry

REACHING
a
GENERATION
FOR
CHRIST

Richard R. Dunn
and
Mark H. Senter III
General Editors

PRESUPPOSITIONS

THEOLOGICAL

HISTORICAL

DEVELOPMENTAL

HISTORICAL

— · — · SHAPING
Ministry
— — — INFORMING
understanding

SOCIO-
CULTURAL

PRACTICES

Figure 1.1. A Model of Youth Ministry

Who are you?

Socialisation

"Socialisation is the process through which an individual's pattern of behaviour, and their values, attitudes and motives, are influenced to conform with those seen as desirable in a particular organisation, society or sub-culture."
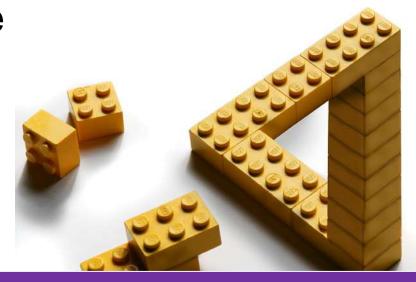
"The process whereby the individual is converted into the person…to bring the individual to a proper regard for the limits of desirable and acceptable behaviour in various situations and relationships."

Danziger, p.13, 22.

"The internalization of the culture of the society into which the child is born."

Parson, 1956, p.17. Cited by Lee, 2001, p.39.

A process of social interaction with other members of our culture that produces a set of rules, morals and methods of interaction that bind a group of people.
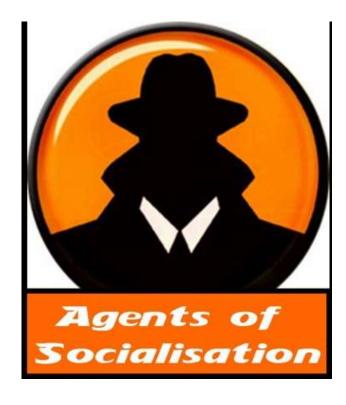
Flanagan, 1999.

"The process by which individuals learn the culture of their society."

Haralambos and Holborn, 2000, p.4.

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The people or agencies responsible for our socialisation

Primary socialisation Definition:

 The process of learning about the social world – initially the physical and mechanical aspects of development

 Learning how to interact with and interpret the behaviour of people with whom we are emotionally attached

Secondary socialisation Definition:

 The process of learning about the social world beyond our primary contacts

 Learning how to interact with and interpret the behaviour of people with whom we are not emotionally attached
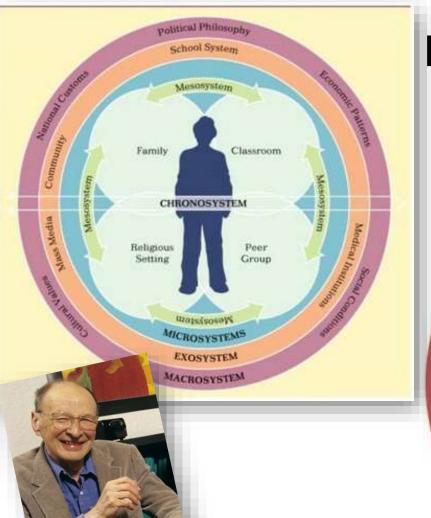
LOS AGENTES DE SOCIALIZACIÓN

The people or agencies responsible for our socialisation
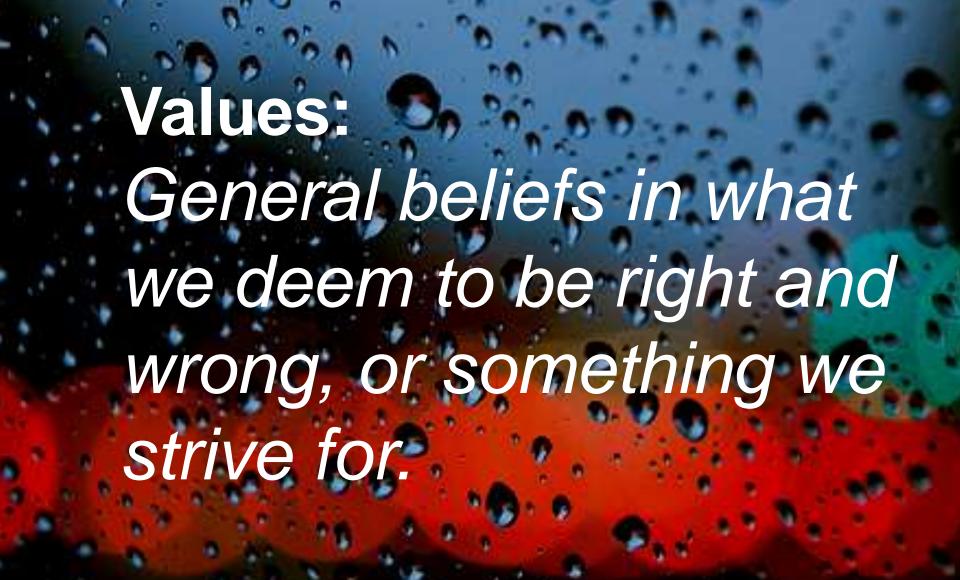
Brofenbrenner's theory of ecological development.

Values:

General beliefs in what we deem to be right and wrong, or something we strive for.
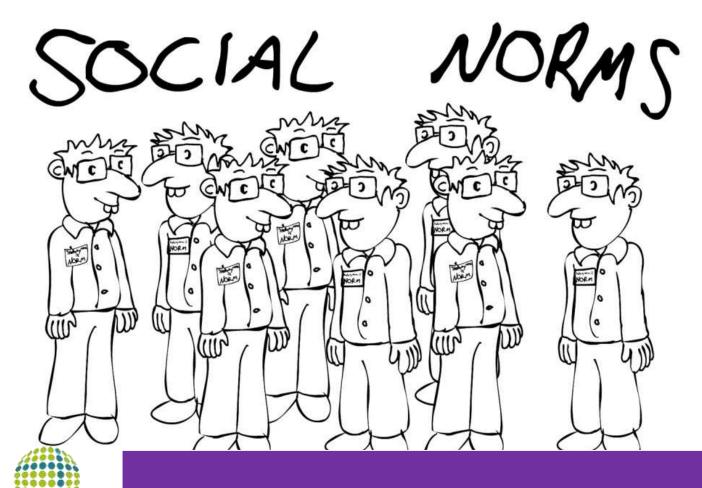
Norm:

Culturally defined standard or rule of conduct; Rules for living in society

Macro socialisation = The macro theories concentrate on average action and the regularities that are common to large numbers of social actors.

MACRO
- **Community**
- **Society**
- **Culture**
- **Civilization**
- **Global**

Micro socialisation = The micro focus is on individual action, its meaning, how interaction occurs, and the uniqueness of individuals and the self.
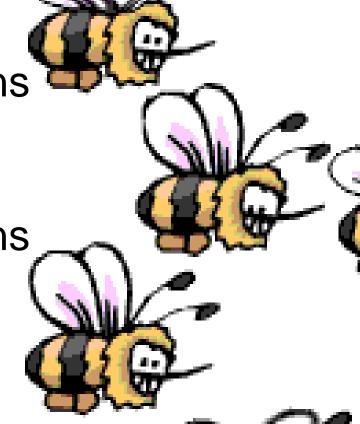
MICRO
Individuals
Interactions
Organisations
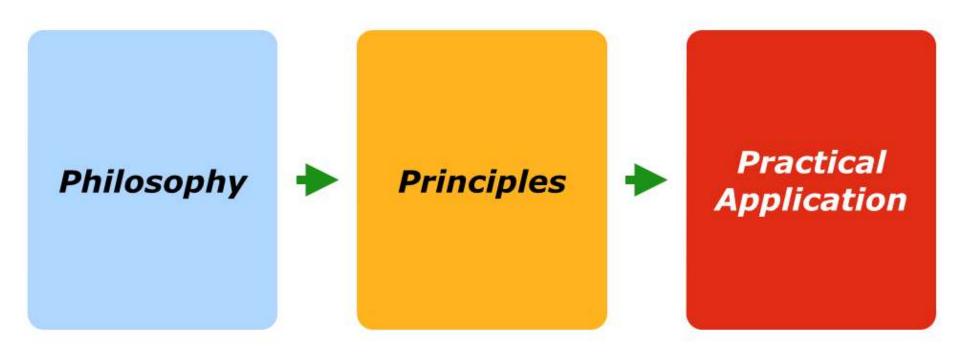
MESO
Organisations
Institutions
Community

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Philosophy → **Principles** → **Practical Application**
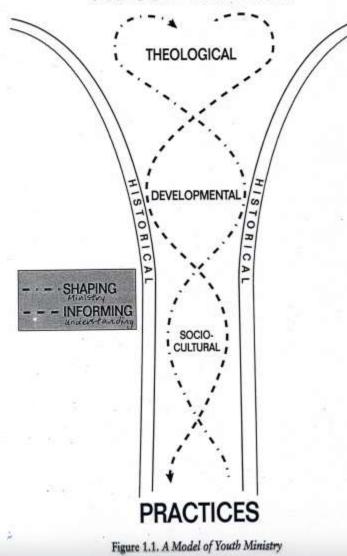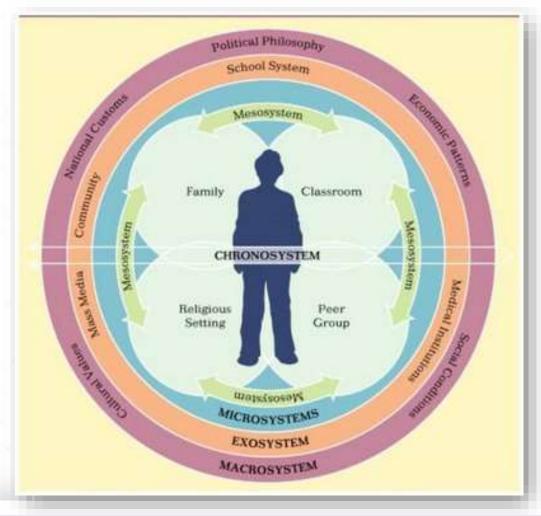
Why might a micro approach be positive in work with young people?

PRESUPPOSITIONS

THEOLOGICAL

HISTORICAL

DEVELOPMENTAL

HISTORICAL

SHAPING
Ministry

INFORMING
understanding

SOCIO-
CULTURAL

PRACTICES

Figure 1.1. A Model of Youth Ministry

Political Philosophy
School System
National Customs
Economic Patterns
Community
Mass Media
Cultural Values
Mesosystem
Mesosystem
Mesosystem
Mesosystem
Family
Classroom
CHRONOSYSTEM
Religious Setting
Peer Group
Medical Institutions
Social Conditions
MICROSYSTEMS
EXOSYSTEM
MACROSYSTEM

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Psalm 8:3-4

Who are you in Christ?

The Johari Window

1 open/free area	2 blind area
3 hidden area	4 unknown area
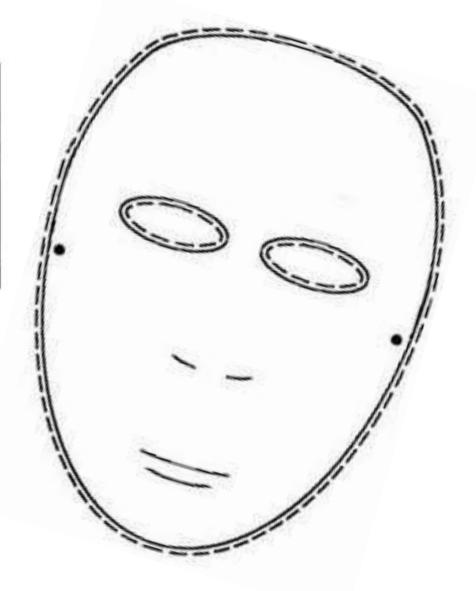
PARTE PÚBLICA (WIN TO WIN)	PARTE CIEGA (LOS DEMÁS VEN, NOSOTROS NO)
PARTE SECRETA (SÓLO NOSOTROS SABEMOS)	PARTE DESCONOCIDA (DESCONOCEN LOS DEMÁS Y NOSOTROS)

1 open/free area
2 blind area
3 hidden area
4 unknown area

PARTE PÚBLICA (WIN TO WIN)
PARTE CIEGA (LOS DEMÁS VEN, NOSOTROS NO)
PARTE SECRETA (SÓLO NOSOTROS SABEMOS)
PARTE DESCONOCIDA (DESCONOCEN LOS DEMÁS Y NOSOTROS)

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Core: Portfolio and Practice

Applications for youth ministry?

Theologically: God's perspective has a present and future meaning, how does God's work of salvation influence our ministry and also our understanding of identity?
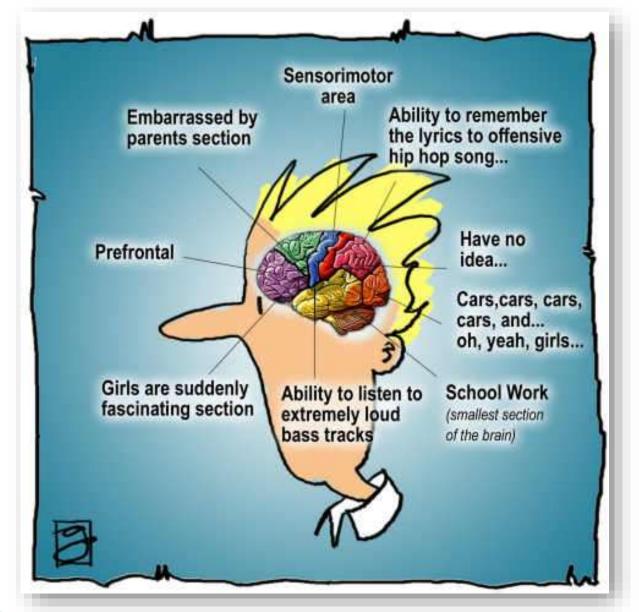
Understanding others

"[They] are passionate, irascible, and apt to be carried away by their impulses. They are slaves, too, of their passion…if the young commit a fault, it is always on the side of excess and exaggeration for they carry everything too far, whether it be their love or hatred or anything else.

They regard themselves as omniscient and are positive in their assertions, this is, in fact, the reason for their carrying everything too far."

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"[They] are passionate, irascible, and apt to be carried away by their impulses. They are slaves, too, of their passion…if the young commit a fault, it is always on the side of excess and exaggeration for they carry everything too far, whether it be their love or hatred or anything else.

They regard themselves as omniscient and are positive in their assertions, this is, in fact, the reason for their carrying everything too far."
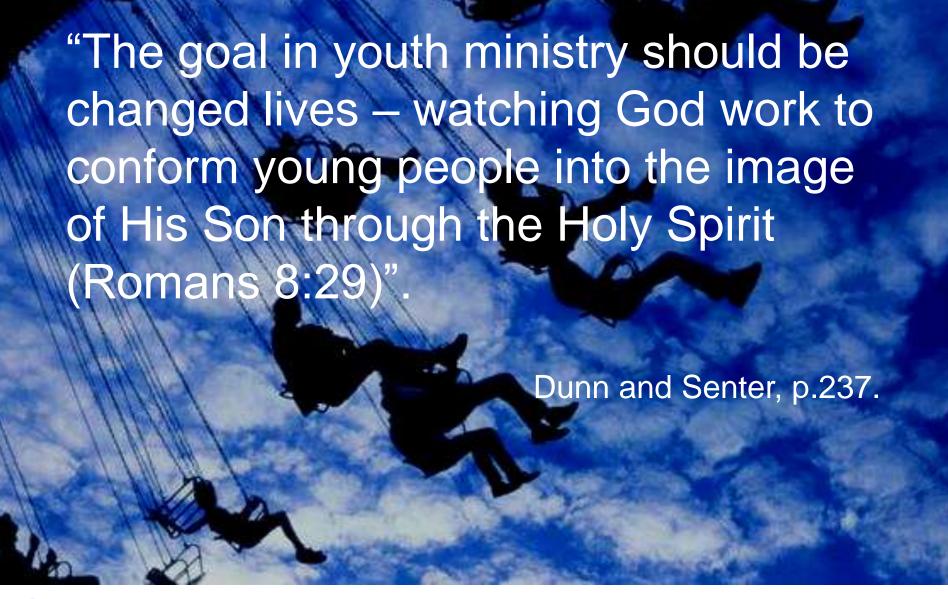
"The goal in youth ministry should be changed lives – watching God work to conform young people into the image of His Son through the Holy Spirit (Romans 8:29)".

Dunn and Senter, p.237.

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Biological Domain: bodily changes, maturation, and growth

Cognitive Domain: mental processes of knowing, which include imagining, perceiving, reasoning, and problem solving

Psychosocial Domain: emotions, personality, and social interactions and expectations

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Core: Portfolio and Practice

Holistic

Rites of passage

Puberty

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Puberty

Years	Age entering adolescence/puberty	Age entering adulthood
Pre-1900	14	16/18
1960 - 1970	13	18/19
2000	11/12	mid to late 20s

Physical

Emotional

Intellectual

Social

Spiritual

In what ways do churches acknowledge, help or hinder the changes young people are experiencing during adolescence?

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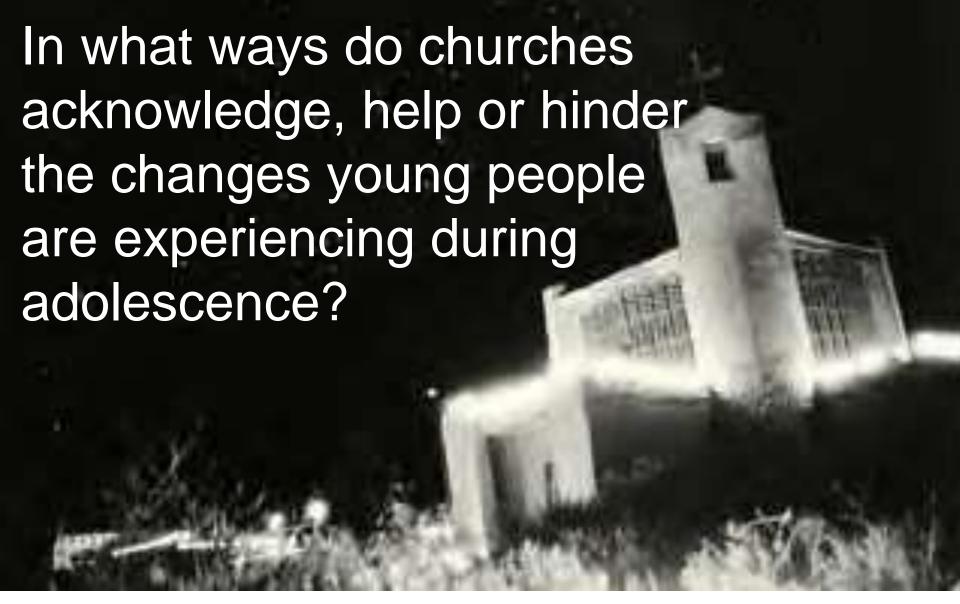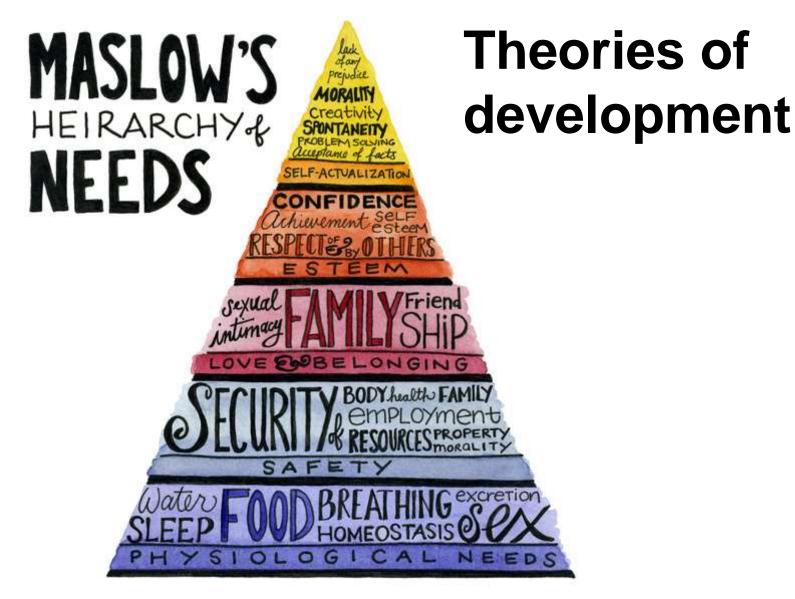
Biblical Views of Adolescence

Luke/Lucas 2: 39-52

- What can we learn from Jesus' experience as an adolescent?

- What does the Bible as a whole indicate about adolescence?

Theories of development

MASLOW'S HEIRARCHY of NEEDS

lack of any prejudice
MORALITY
Creativity
SPONTANEITY
PROBLEM SOLVING
Acceptance of facts
SELF-ACTUALIZATION

CONFIDENCE
Achievement SELF esteem
RESPECT OF & BY **OTHERS**
ESTEEM

sexual intimacy **FAMILY** Friend SHIP
LOVE & BELONGING

SECURITY BODY health **FAMILY**
of employment
RESOURCES PROPERTY morality
SAFETY

Water FOOD BREATHING excretion
SLEEP HOMEOSTASIS sex
P H Y S I O L O G I C A L   N E E D S

Is identity Tried on?

Is identity Made up?

Is identity Revealed?

Is identity Discovered?
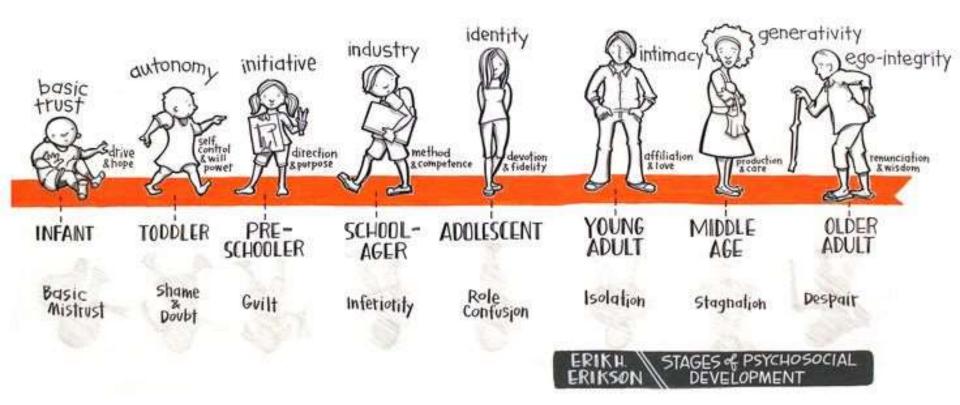
Figure 1.1. A Model of Youth Ministry
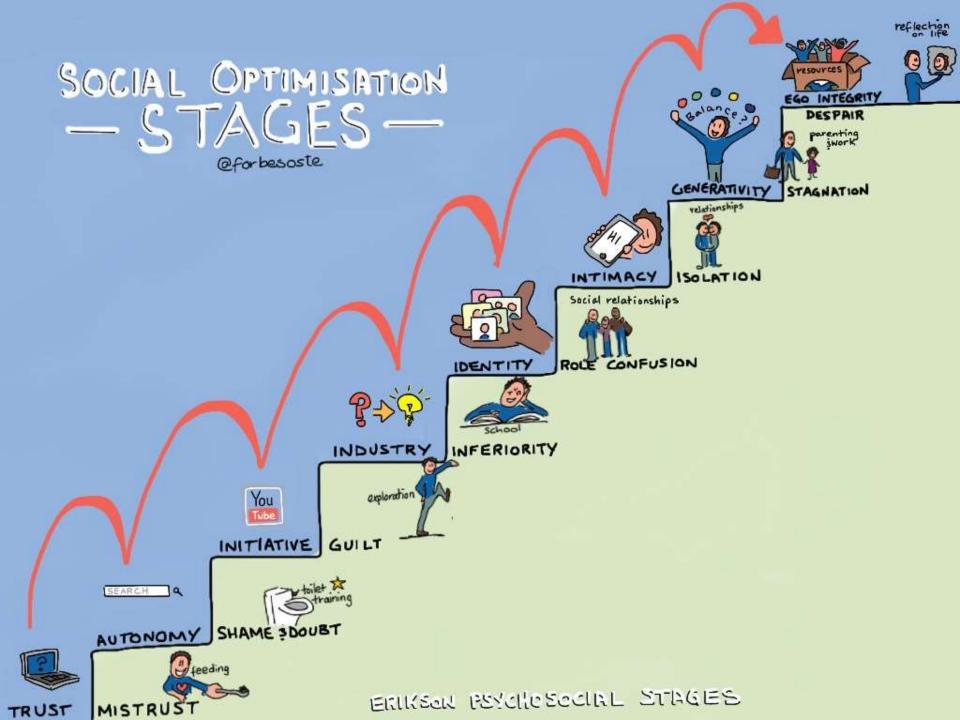
Erik Erikson
Identity Development

Erik H. Erikson — Stages of Psychosocial Development
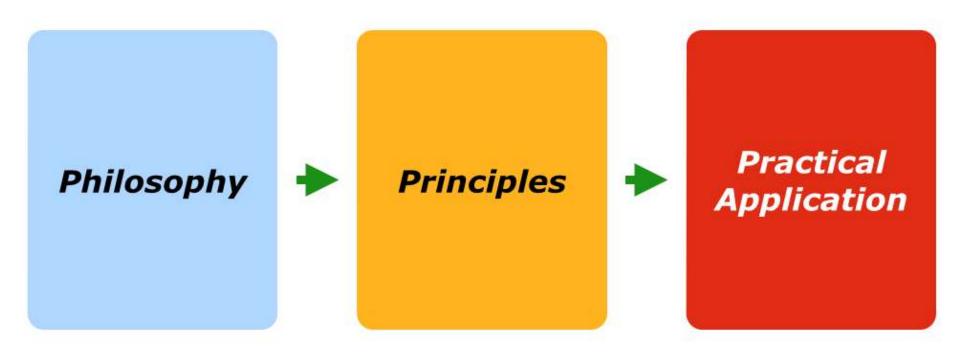
Applications for youth ministry?

Applications for youth ministry?

Perceptions of Youth And Adulthood

Youth
Not adult/adolescent
Becoming
Presocial self that will emerge
Powerless and vulnerable
Less responsible
Dependent
Ignorant
Risky behaviours
Rebellious
Reliant

Adult
Adult/grown up
Arrived
Identity is fixed
Powerful and strong
Responsible
Independent
Knowledgeable
Considered behaviour
Conformist
Autonomous

Source: Wyn & White

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Define childhood, adolescence & adulthood

Consider:
- the *past* developmental stages

- the *future* developmental stages
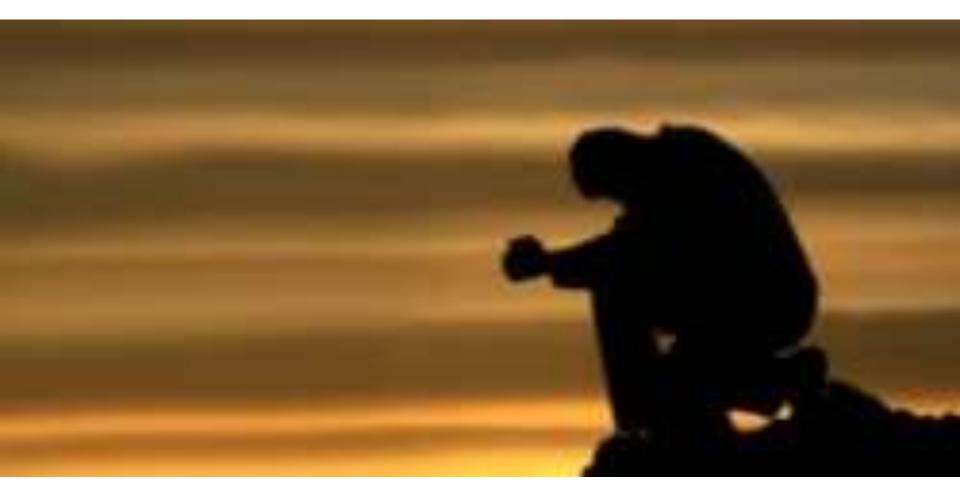
- the role those groups play in society

- how they are perceived by society

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Faith Development

Westerhoff's Faith Development

"This is what *we* do. This is how *we* act."

"Is this what *I* believe?"

Experienced

Affiliative

Searching

Owned

"This is what *we* believe and do. This is *our* group/church."

"*This is* what *I* believe!"

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Stage		Age
3	Conforming Faith	11/12 to 18+

STAGE 3
Synthetic-Conventional Faith
(Early Adolescence)

- More abstract thought
- Conformity to religious beliefs of others

| 2 | Ordering Faith | 6/7 to 11/12 |

STAGE 2
Mythical-Literal Faith
(Middle/Late Childhood)

- More logical, concrete thought
- Literal interpretation of religious stories; God is like a parent figure

| 1 | Chaotic Faith | 2 to 6 |
| 0 | Nursed Faith | 0 to 18m |

STAGE 1
Intuitive-Projective Faith
(Early Childhood)

- Intuitive images of good and evil
- Fantasy and reality are the same

Stage			**Age**

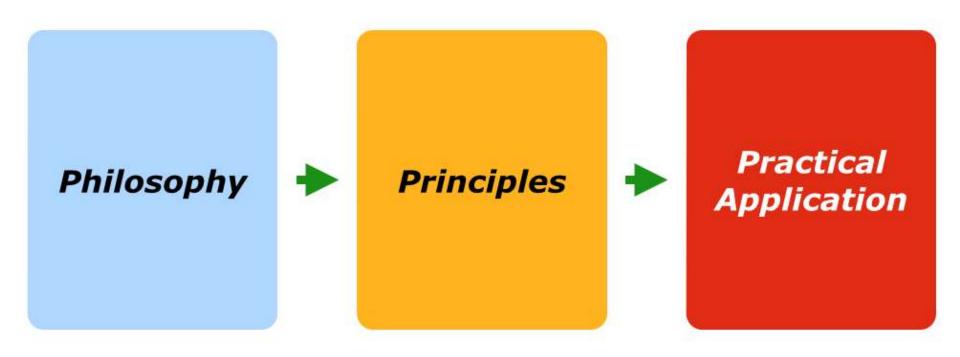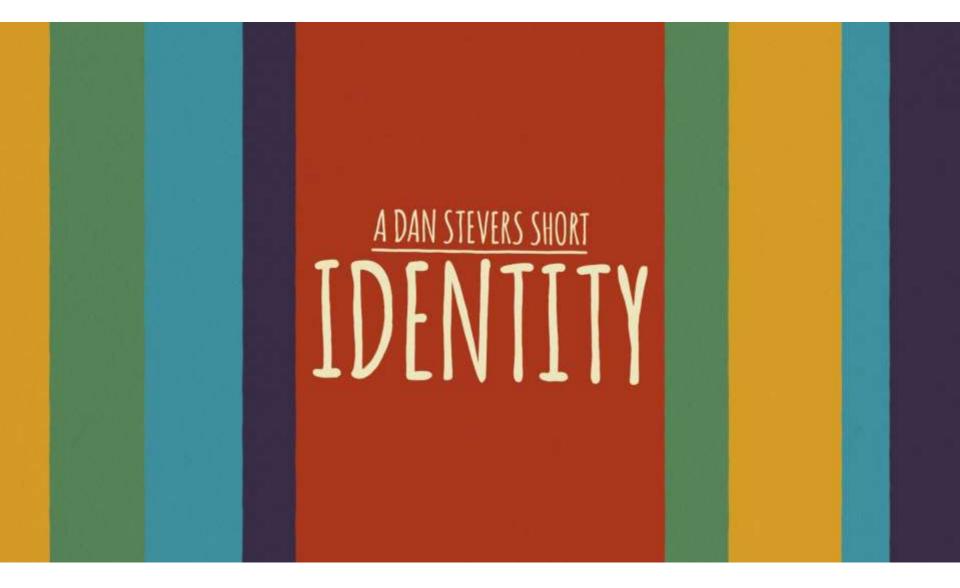| **Stage**			**Age**
6	Selfless Faith	STAGE 6 **Universalizing Faith** (Middle and Late Adulthood) • Transcending belief systems to achieve a sense of oneness with all being • Conflictual events are no longer viewed as paradoxes	60+ but rare
5	Balanced Faith	STAGE 5 **Conjunctive Faith** (Middle Adulthood) • Becoming more open to paradox and opposing viewpoints • Stems from awareness of one's finiteness and limitations	35 to 60
4	Choosing Faith	STAGE 4 **Individuative-Reflective Faith** (Late Adolescence, Early Adulthood) • For the first time, individuals are capable of taking full responsibility for their religious beliefs • In-depth exploration of one's values and religious beliefs is carried out	17/18 or 30+

How does God's work of salvation influence our ministry and also our understanding of identity?

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Core 1: Understanding self and others

Nexūs: Core

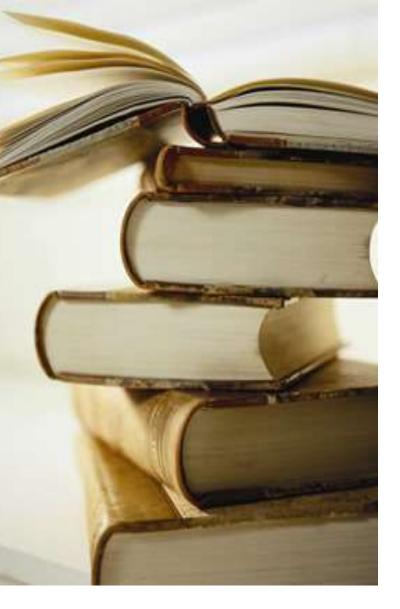Youth Ministry

Learning Outcomes:

By the end of this session you should:

- ✓ Begin to develop a personal philosophy, theology and definition of Youth Ministry;
- ✓ Gain insight to the role of the youth minister;
- ✓ Be able to identify different models of youth ministry;
- ✓ Begin to consider the changing shape of youth ministry work and the implications for churches.

What is it we do?

Youth Work?

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Youth Ministry?

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Christian Church Minister or Evangelist

Youth Pastor/Minister

Youth Work and Ministry Professional

Christian Youth and Community Worker

Non-Christian Youth and Community Worker

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"We fire an arrow and then draw a target round it once it's landed because we don't know what it is we're aiming at out there…Christian youth work is confused in what it's trying to achieve"

(Richard Bromley, November, 2004).
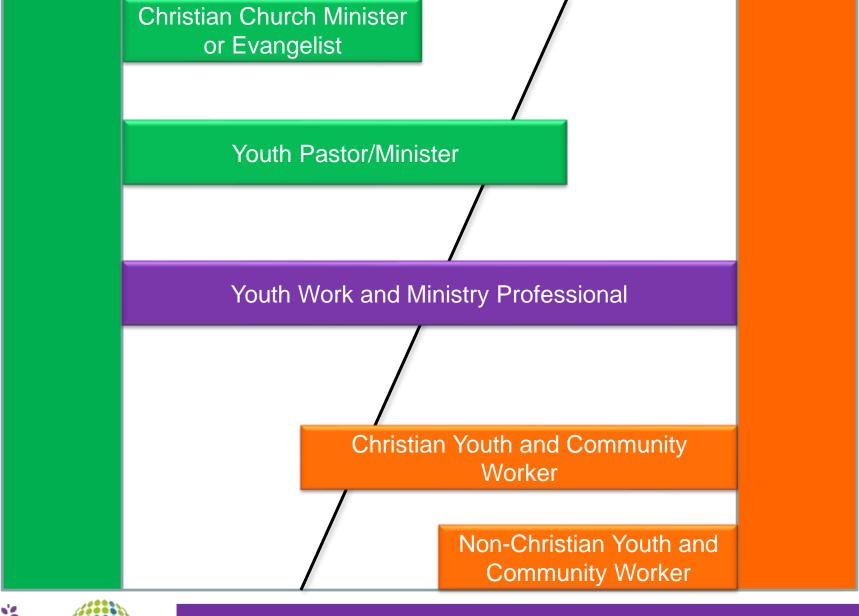
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NYI Nexūs: Youth Ministry Academy (Eurasia)
Core 2: Youth Ministry

NYI Nexūs: Youth Ministry Academy (Eurasia)
Core 2: Youth Ministry

Youth Work?

1. **Voluntary Participation**

2. **Informal Education**

3. **Empowerment**

4. **Equality of Opportunity**

CORE VALUES

Youth Work?

1. **Voluntary Participation**

2. **Informal Education**

3. **Empowerment**

4. **Equality of Opportunity**

Incarnational?

CORE VALUES

Youth ministry [2]

- Ministry means service
- Christian ministry makes no distinction between the sacred and the secular
- Youth ministry is often narrowed as a specialism within the field of youth work
- Leading worship, preaching, pastoral care, etc. indicate a call to ministry

[2] Adapted from Dr Jeremy Thompson, *Telling the Difference*, (YTC Press), 2007, p.224-225

"The transformation of individuals-in-society requires a holistic socio-spiritual approach to both individual and community development."

Norman Kraus, *An Intrusive Gospel?*, (Inter Varsity Press, 1998) p. 109.

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Youth ministry [2]

- Core values plus 'something': personal and social transformation is a spiritual matter,
- Explicit religious functions & beliefs (Truths)
- Different motives? What is the good towards which we hope young people will move? What are we hoping to achieve through youth work?

Thompson suggests, "voluntary participation *in what*, informal education *about what*, empowerment to *do what*, equality of opportunity *for what*?"

[2] Adapted from Dr Jeremy Thompson, *Telling the Difference*, (YTC Press), 2007, p.224-225

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Youth Work?

Youth Ministry?

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NYI: nexūs
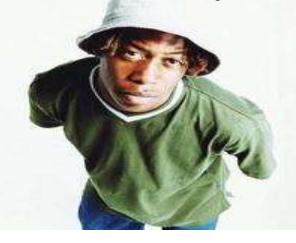Youth Ministry Academy (Eurasia)

- The exegesis of Scripture (faithfulness to the Word of God)

- The exegesis of (youth) culture (relevance and sensitivity to the world)

- The exegesis of self and community (awareness of self) – not self centred but 'grow in appreciation of your own life story'.

WHAT does it seek to achieve?

WHO does it seek to achieve it for?

HOW does it try to achieve this?

WHY does it do this?

WHERE is it undertaken?

WHEN does it take place?

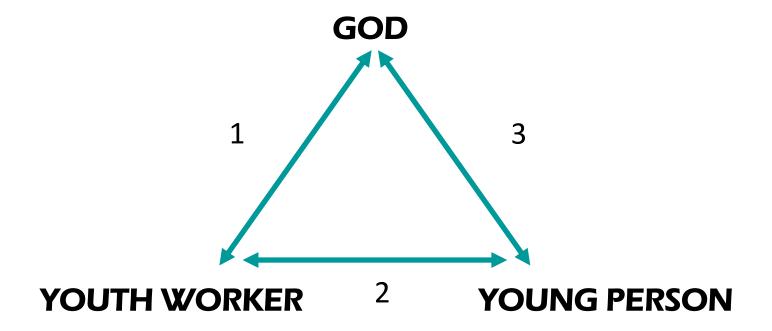**NYI Nexūs: Youth Ministry Academy (Eurasia)**
Core 2: Youth Ministry

"At the centre of the Centre there is something shared, something mysterious, perhaps. Some will call this God. Others will not.
We may have different notions of what, or who this is, but we are agreed that it is Good."
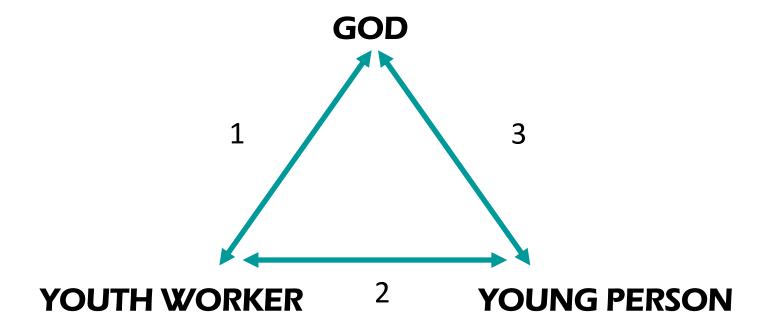
1. Our own relationship with God
2. A relationship with young people
3. The young person's relationship with God

GOD

1   3

YOUTH WORKER   2   YOUNG PERSON

"God's passionate desire for relationship with every young person is the foundation stone of our ministry. [HOWEVER,] At the same time Christian youthworkers are called to respect and support young people whatever their response to the death of Christ."
(Pete Ward, *Youthwork and the Mission of God*)

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Working towards a theology of youth work and ministry. . .

What is our understanding of:

Sin

Forgiveness

Redemption

Justice

Life and death

Advocacy

Servanthood

Leadership

Community

Trust

Spirituality........?

Working towards a theology of youth work and ministry. . .

What is our understanding of:

Sin
Forgiveness
Redemption
Justice
Life and death
Advocacy
Servanthood
Leadership
Community
Trust
Spirituality........?

"A theology of youth ministry seeks to demonstrate how our understanding of God shapes and influences the practice of youth ministry."

(Pete Ward, *Youthwork and the Mission of God*).

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"Preach the Gospel always. Only use words if you have to"

"Unfortunately, many adults do not want to join. From where we stand it looks like a very strange journey. The rules are unclear: sometimes you have to run, sometimes you have to walk, and at times there is no movement at all. Your fellow travellers may seem hostile. However, when you take the risk and come alongside one of them, you may find that it is not as strange as you first thought."

Paul Fenton, *Someone to Lean On. Accompanying Young People on the Journey of Faith.*

Nexūs: Core
Theological Reflection

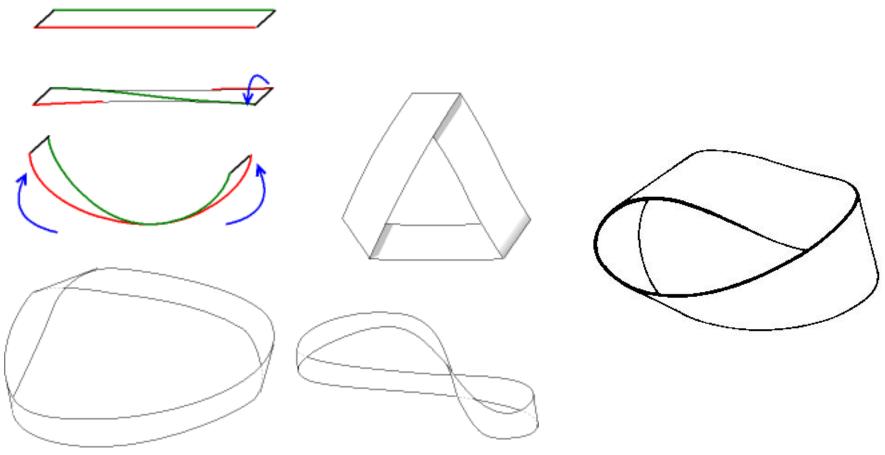# Theological Reflection
Möbius Strip

Reflection

Reflection is, "the act of deliberately slowing down our habitual processes of interpreting our lives to take a closer look at the experience and at our frameworks for interpretation".

De Beer and Killen (*The Art of Theological Reflection*, 1999, p.x)

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Reflection

Practitioner

The practice of a worker who is:

Able to use *knowledge* (the application of a critical understanding of theoretical ideas and information) in their work;

Sensitive and *self-aware* in their work;

Able to *evaluate* and *reframe* work done and incorporate this into future work.   Donald Schön

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Reflection
Practitioner

Personal Reflexivity
"involves reflecting upon the ways in which our own values, experiences, interests, beliefs, political commitments, wider aims in life and social identities"
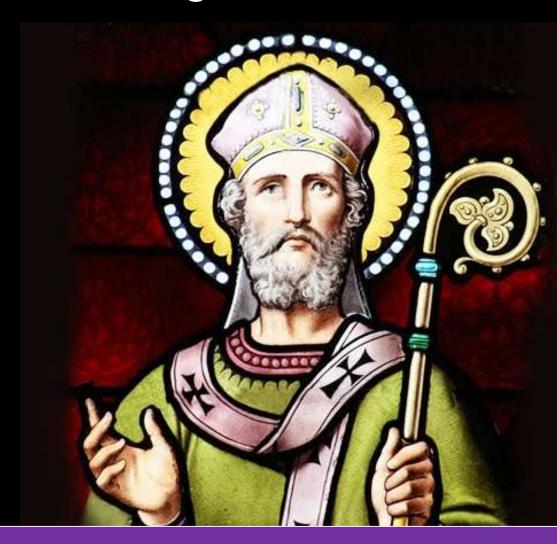
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'faith seeking understanding'
(St Anselm)

'faith seeking understanding'

Experience.
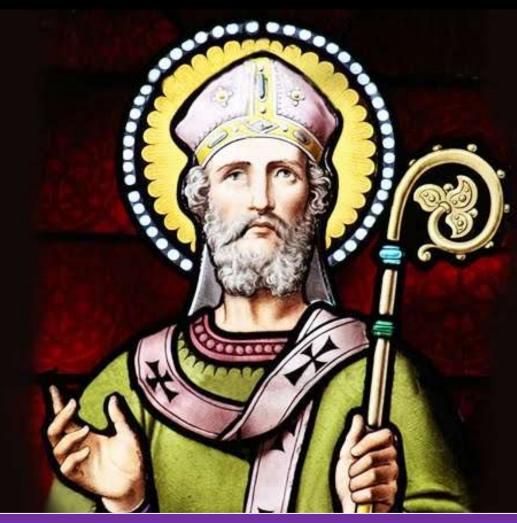
The **heart of the matter**

Conversation

Wisdom

Christian heritage

New truths and meanings for living.

'faith seeking understanding'

"making the transforming connections between our real life issues and the fundamentals of our Christian heritage".

Laurie Green, Let's Do Theology. Resources for Contextual Theology, p.iv.

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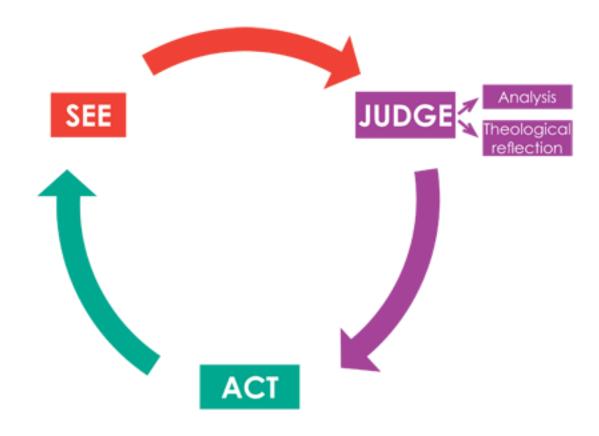
Joseph Cardijn – See, Judge, Act
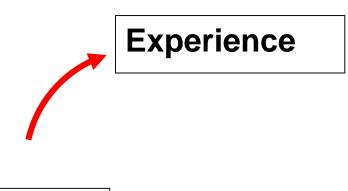
The Pastoral Cycle

Ballard and Pritchard 1995

Theological reflection in ministry is the process of bringing to bear in the practical decisions of ministry the resources of Christian faith
(Whitehead 1980 pix)

Experience

Analysis

Action

Theological Reflection

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Wesleyan Quadrilateral

The Christian tradition

Personal experience

Culture

Religious Tradition   Surrounding Culture

Pastoral Challenge

Experience

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Core 3: Theological Reflection

Nexūs: Core

Portfolio and Practice

Nexūs: Core

Portfolio and Practice

Core Activity 1
Use the life plan completed during session 1 to write a reflection on how you think your life experiences shape your youth ministry.
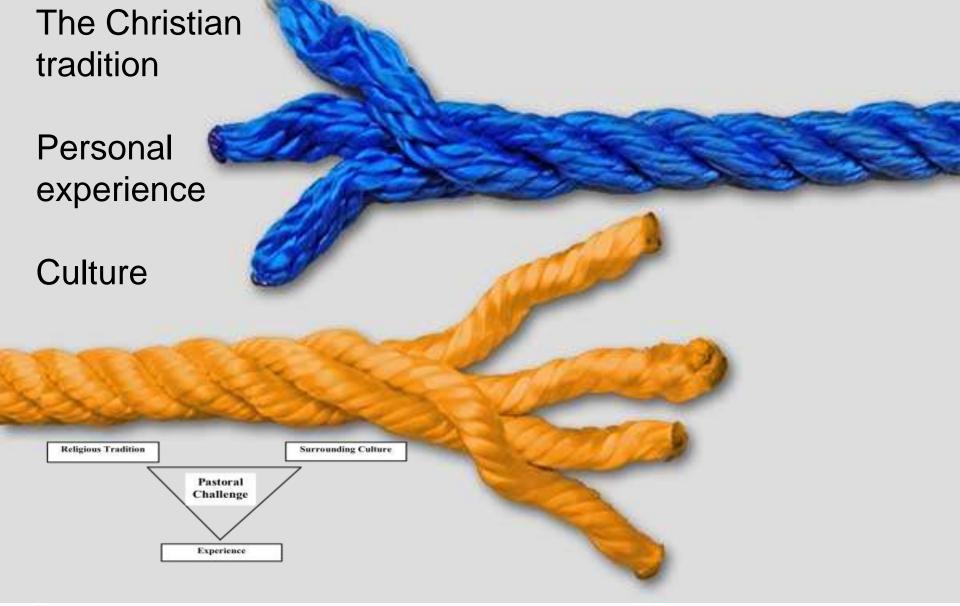
You can include pictures, song words, poetry, Scripture, or art to help reflect your thinking.

(Between 500-800 words)

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Nexūs: Core

Portfolio and Practice

Core Activity 2
a) Produce a diagram or collage showing some of the physical, emotional, intellectual, social, and spiritual changes that happen in adolescence.

b) Reflect on your own development during adolescence and relate your experiences to one of the development theories from the Core sessions.
 i) Explain how you developed a sense of identity
 ii) Give examples of how your faith shaped your understanding of identity.

(Between 500-800 words)

Nexūs: Core

Portfolio and Practice

Core Activity 3
a) Create a 'Wordle' (or similar) to represent a personal mission statement or a personal philosophy of youth work and ministry.

b) Choose one or two words from your mission statement Wordle and explain why this is important to you and relevant to the young people you work with.

(Between 300-500 words for part b)

Nexūs: Core

Portfolio and Practice

Core Activity 4

Use a model of theological reflection to explore one specific issue in your youth ministry.

(Between 400-600 words)

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Nexūs: Core

Nexūs: Explore

Nexūs: Explore

Methods and contexts of youth ministry

Methods of Youth Work and Ministry

A procedure, technique, or way of doing something;

Order or system in doing anything.

Youth Work?

1. **Voluntary Participation**

2. **Informal Education**

3. **Empowerment**

4. **Equality of Opportunity**

CORE VALUES

Youth Work?

1. Voluntary Participation

2. Informal Education

3. Empowerment

4. Equality of Opportunity

Incarnational?

CORE VALUES

Methods of Youth Work and Ministry

Where?

NYI Nexūs: Youth Ministry Academy (Eurasia)
Core: Portfolio and Practice
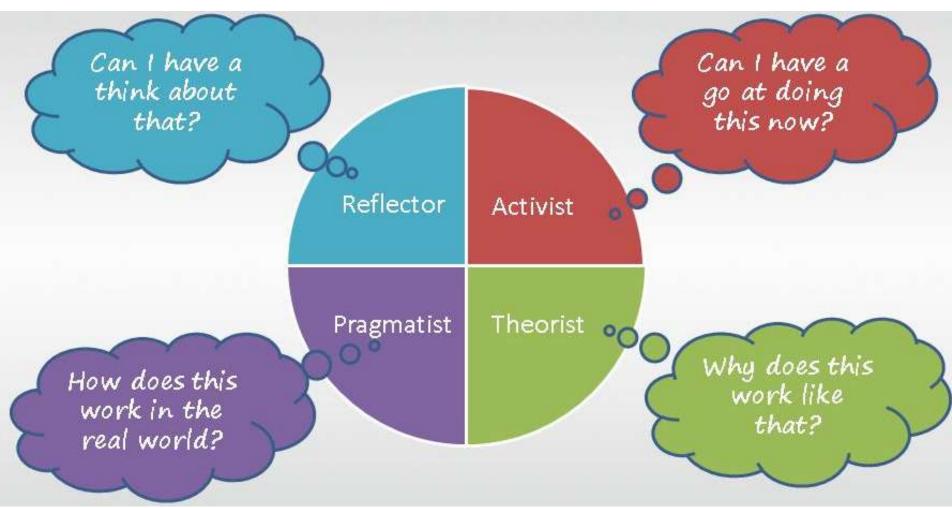
Nexūs: Explore

Learning styles and communication

Learning Styles
Honey and Mumford

I see and I forget.
I hear and I remember.
I do and I understand.
— Confucius

After 2 weeks, we tend to remember ...

Reading

Hearing Words

Seeing

Watching a Movie
Looking at an Exhibit
Watching a Demonstration
Seeing It Done on Location

Participating in a Discussion
Giving a Talk

Doing a Dramatic Presentation
Simulating the Real Experience
Doing the Real Thing
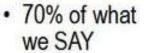
- 10% of what we READ
- 20% of what we HEAR
- 30% of what we SEE
- 50% of what we SEE & HEAR
- 70% of what we SAY
- 90% of what we SAY & DO

Passive

Active

Source: Edgar Dale (1969)

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Explore 2: Learning styles and communication

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Communication

Communication

"The process by which information, meanings and feelings are shared by persons through the exchange of verbal and non-verbal messages…"

(O. Hargie et al, *Social Skills in Interpersonal Communication*, 1994)

"Communication is…a dynamic process which requires at least a two way contribution and reciprocal behaviour involves perception and understanding, decision making in formulating a response."

(W. Brooks and R. Heath, *Speech Communication*, 1985)
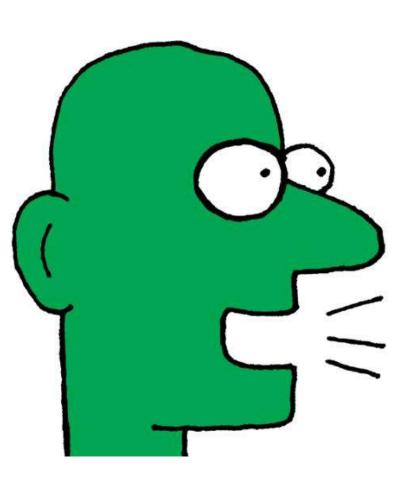
"I define communication as the process of using signs and symbols that elicit meanings in another person or persons for whatever intent, or even without conscious intent, on the part of the person producing the symbols or signs."

(Y.Y. Kim, *Theories in Intercultural Communication*, 1998)

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Explore 2: Learning styles and communication
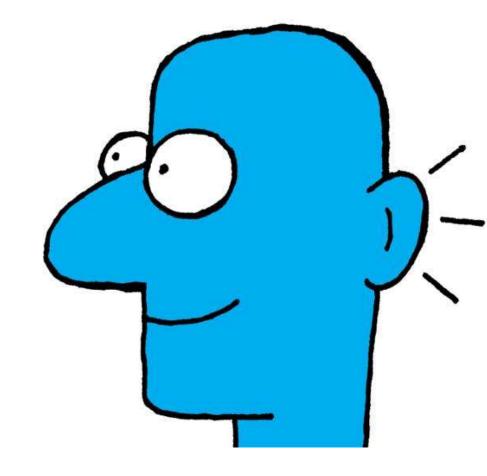
Starting Conversations

Dialogue

Dialogue implies…

- Two-way conversation
- Listening and responding
- Shared power
- Equality

First Level: Ritual & Cliche

- Least level of rejection
- Everyday greetings, acknowledgements & exchanges

Melia et al, 2002:222

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Second Level: Facts & Information

- May be unsafe for some
- May involve self-consciousness about lack of knowledge

Third Level: Sharing Thoughts & Judgements

- Higher risk activity

- Usually involves closer knowledge of people

- Leaves people open to challenge

Fourth Level: Sharing Feelings

- High risk activity

- Requires trust

- Opens people up to being laughed at/rejected

Highest Level: Sharing Peak Experiences
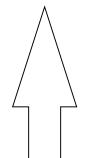
- Involves talking about highs and lows of life
- Experiences that mean a lot to an individual
- Involves high risk of hurt or rejection

Increasing Risk

- Sharing peak experiences
- Sharing feelings
- Thoughts & judgement
- Facts & information
- Ritual & cliché

Hindrances to Listening

Hindrances to Listening

- **Rehearsing**
- **Judging**
- **Over- identifying**
- **Advising**
- **Sparring**
- **Being clever**
- **Being right**
- **Derailing**
- **Placating**
- **Getting distracted**

Listening involves

Energy

Attention

Resources

Skill

Nexūs: Explore

Group work

- Identify groups, formal and informal.
- Describe the costs and benefits of belonging to a group and identify needs within the group.
- Begin to draw conclusions highlighting effective group work strategies.
- Begin to evaluate different theories of group work and apply these to real life examples of working with groups.
- Begin to develop the skills to intervene in a group and challenge negative behaviour.

Learning Objectives

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Explore 3: Group work

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Explore 3: Group work

Genesis 2:18

Groups

Changed behaviour and attitudes

Independent and self-determining

Sense of identity

A range of experiences that can be

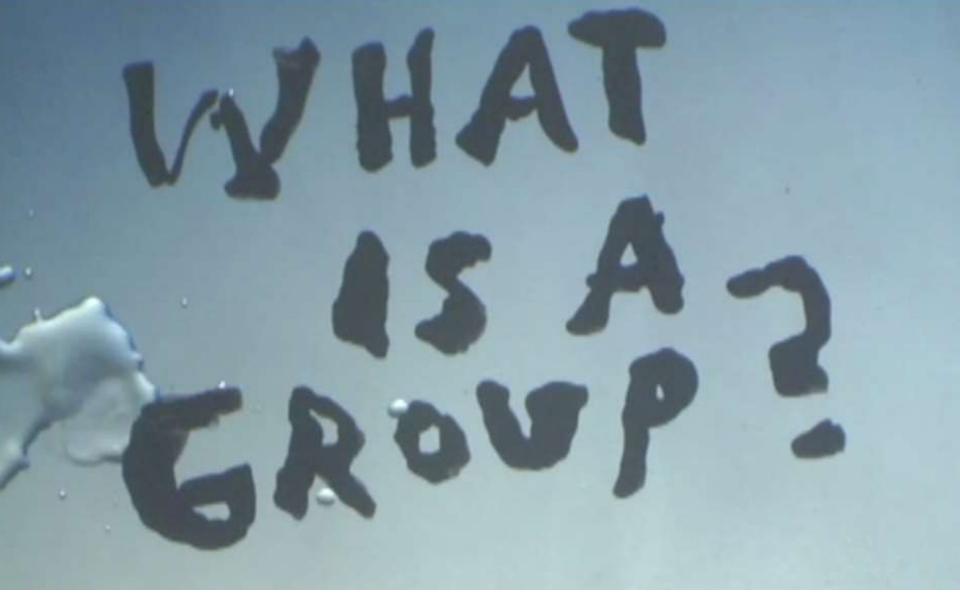**NYI Nexūs: Youth Ministry Academy (Eurasia)**
Explore 3: Group work

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Explore 3: Group work

"…most groups, whatever their kind or origin, have more in common than they have in difference."

(Tom Douglas, Basic Groupwork (2nd ed.), New York: Routledge, 2000. p3)

'Prayer meetings' (Acts 12:12); (Hechos 12:12)

Christian fellowship (Acts 21:7);

Holy Communion services (Acts 2:46);

Prayer, worship and instruction (Acts 20:7);

Evangelistic gatherings (Acts 16:32);
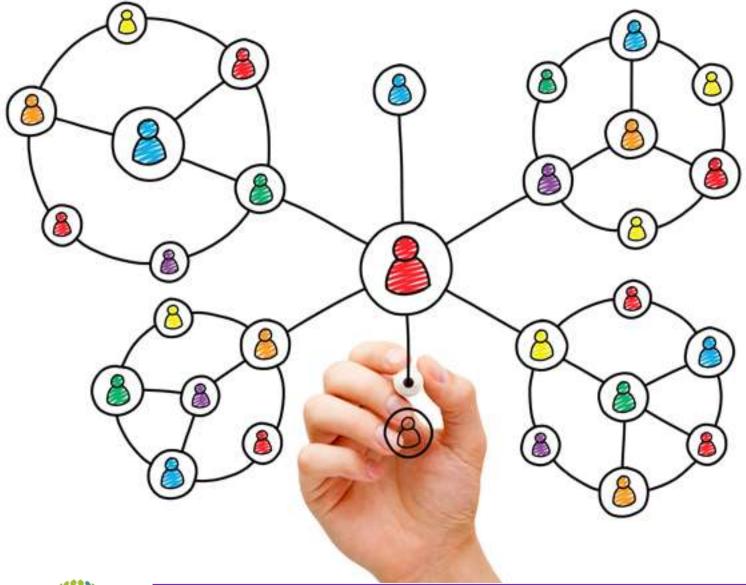
Planned meetings (Acts 10:22);

Enquiries (Acts 18:26);

Organised instruction (Acts 5:42)

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Explore 3: Group work
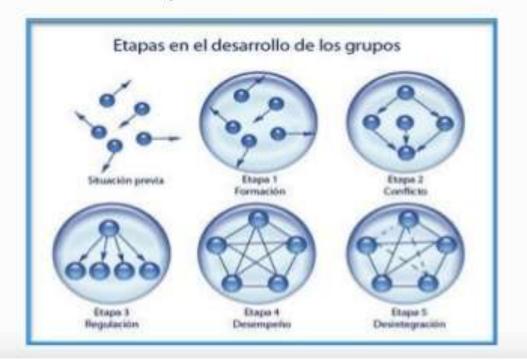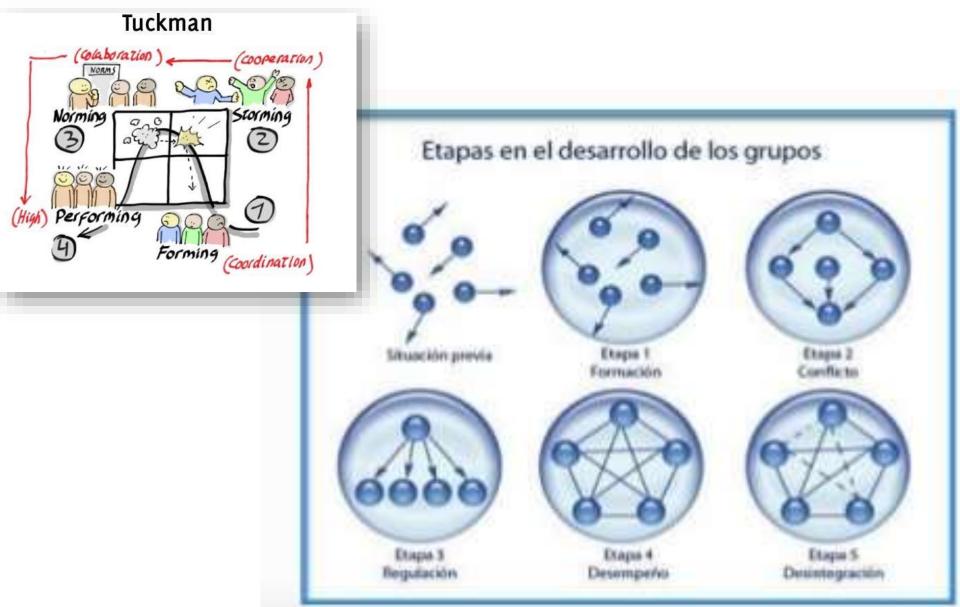
El modelo Tuckman

El Sr. Bruce Tuckman fue un investigador en el área de las dinámicas de grupo en lo años 60 y fue en 1965 que explicó su modelo de las fases de formación de grupo del modelo de Tuckman que va asi:
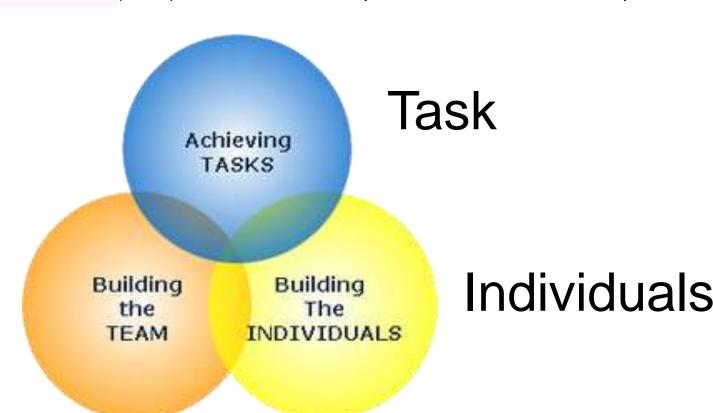
Etapas en el desarrollo de los grupos

Situación previa

Etapa 1
Formación

Etapa 2
Conflicto

Etapa 3
Regulación

Etapa 4
Desempeño

Etapa 5
Desintegración

Tuckman

(Colaboration) ← (cooperation)

NORMS

Norming ③   Storming ②

(High) Performing   Forming ① (Coordination)
④

Etapas en el desarrollo de los grupos

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Explore 3: Group work

Adair's Model of Group Needs (based on leadership styles)

Adapted from John Adair (1998) *Effective Leadership*, London: Pan Macmillan, p.33.

Task

team

Individuals

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Explore 3: Group work

Why does the group exist?

"To be effective, groups must set group goals that all members commit themselves to cooperate in achieving."

(Johnson & Johnson. p74)

Adair's Model of Group Needs (based on leadership styles)

Adapted from John Adair (1998) *Effective Leadership*, London: Pan Macmillan, p.33.

La Tarea

Grupo

Individual

Achieving TASKS

Building the TEAM

Building The INDIVIDUALS

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Group roles…

Roles in groups
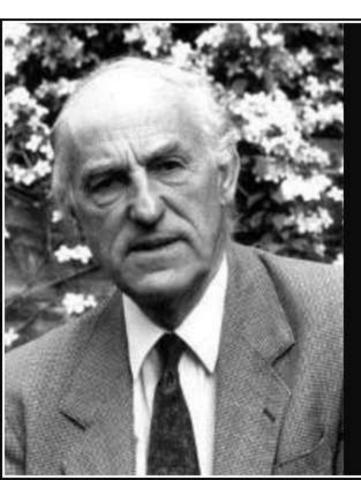
Group roles…
Roles in groups

Do you want a collection of brilliant minds or a brilliant collection of minds?

— Meredith Belbin —

AZ QUOTES

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Group roles…
Roles in groups

Dr. Belbin's Nine Team Roles

People Orientated
- Coordinator
- Team Worker
- Resource Investigator

Action Orientated
- Shaper
- Implementer
- Completer-Finisher

Thought Orientated
- Plant
- Monitor-Evaluator
- Specialist

Team Role		Contribution	Allowable Weaknesses
Plant		Creative, imaginative, free-thinking. Generates ideas and solves difficult problems.	Ignores incidentals. Too preoccupied to communicate effectively.
Resource Investigator		Outgoing, enthusiastic, communicative. Explores opportunities and develops contacts.	Over-optimistic. Loses interest once initial enthusiasm has passed.
Co-ordinator		Mature, confident, identifies talent. Clarifies goals. Delegates effectively.	Can be seen as manipulative. Offloads own share of the work.
Shaper		Challenging, dynamic, thrives on pressure. Has the drive and courage to overcome obstacles.	Prone to provocation. Offends peoples feelings.
Monitor Evaluator		Sober, strategic and discerning. Sees all options and judges accurately.	Lacks drive and ability to inspire others. Can be overly critical.
Teamworker		Co-operative, perceptive and diplomatic. Listens and averts friction.	Indecisive in crunch situations. Avoids confrontation.
Implementer		Practical, reliable, efficient. Turns ideas into actions and organises work that needs to be done.	Somewhat inflexible. Slow to respond to new possibilities.
Completer Finisher		Painstaking, conscientious, anxious. Searches out errors. Polishes and perfects.	Inclined to worry unduly. Reluctant to delegate.
Specialist		Single-minded, self-starting, dedicated. Provides knowledge and skills in rare supply.	Contributes only on a narrow front. Dwells on technicalities.

Leader
Co-ordinator
Team-builder
Mediator
Stirrer
Clown
Scapegoat
Spokesperson
Supporter
Summariser
Expert
Questioner

What role(s) do you take?

"The process whereby one individual influences other group members toward the attainment of defined group or organizational goals"
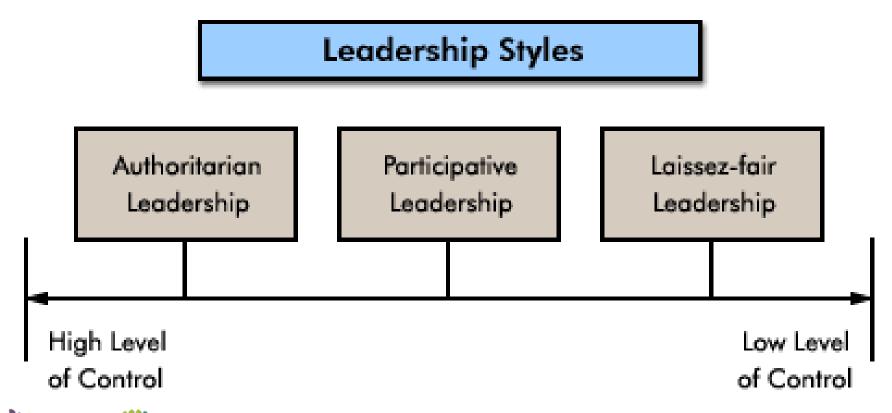
(Greenberg and Baron: 1997, p433)

Styles of leadership?

Good leadership in youth ministry?

Transformational leadership?

"no single leadership style is best under all conditions and in all situations"

(Greenberg and Baron, 1997 p438)

Transformational leadership?

Mark 4:35-41

Mark 11:15-19

Luke6:12-16

John3:1-13

John6:5-13

Ladder of Youth Participation

Degrees of Participation

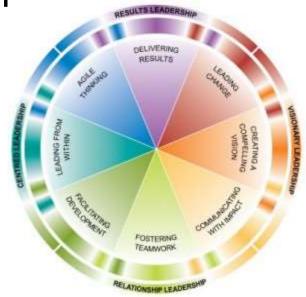Youth-initiated, shared decisions with adults

Youth-initiated and directed

Adult-initiated, shared decisions with youth

Consulted and informed

Assigned but informed

Non-Participation

Tokenism

Decoration

Manipulation

Adapted from Hart, R. (1992). *Children's Participation from Tokenism to Citizenship*
Florence: UNICEF Innocenti Research Centre.

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Explore 3: Group work

Empowerment

'… the process by which individuals, groups and/or communities become able to take control of their circumstances and achieve their own goals thereby being able to work towards maximising the quality of their lives.'

(Adams, 1990)

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'To participate in something is basically to be involved in or to share in something. When we talk about participation in youth work terms, however, we are not only talking about young people's involvement, but about the way they are actively enabled to have ownership of the work that is done with them

Participation and inclusive practice: Methods and relationships

Jeffs and Smith suggest five essential principles:

1. Accepting and valuing young people
2. Honesty
3. Trust
4. Respect
5. Reciprocity

These are the foundations of an intentional relationship.

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Explore 3: Group work

Participation and inclusive practice: Methods and relationships

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Luke/Lucas 10:1-12, 17-20

- What values was Jesus demonstrating?

- What was important about the way he empowered the seventy-two?

- How could you apply the learning from this passage to your youth ministry?

Nexūs: Explore

Portfolio and Practice

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Nexūs: Explore

Portfolio and Practice

Explore Activity 1
a) Think about some informal learning you have facilitated with a group of young people you are working with. For each of the four learning styles design an activity that would help young people in your youth ministry to reflect on their learning.

b) Write a short explanation how this would help them.

(Between 300-500 words)

Nexūs: Explore

Portfolio and Practice

Explore Activity 2

a) Observe a group of young people and note the ways young people communicate verbally and non-verbally with others. Use a 'Blob Communication Sheet' to help you do this.

b) Highlight the relevant characters on the sheet and then make brief notes analysing how they are communicating and whether or not it is effective.

Nexūs: Explore

Portfolio and Practice

Explore Activity 3
Complete the 'Roles' Handout.

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Nexūs: Explore

Portfolio and Practice

Explore Activity 4
Use a model of theological reflection to explore one specific method in your youth ministry.

(Between 400-600 words)

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Nexūs: Explore

Nexūs: In-depth

Nexūs: In-depth

Informal Education

Nexūs: In-depth
Pastoral care in youth ministry

Nexūs: In-depth

Managing self and others

Nexūs: In-depth

Working safely

Nexūs: In-depth

Resourcing youth ministry

Nexūs: In-depth

Portfolio and Practice

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NYI Nexūs: Youth Ministry Academy (Eurasia)
In-depth: Portfolio and Practice

Nexūs: In-depth

Characteristics of disaffection

- Lack of confidence or self-esteem
- Low educational attainments
- Socially isolated / poor social skills
- Lack of motivation
- Self-harm
- Inability to concentrate within lessons
- Depression
- "Victim" or "bully" behaviour
- Truanting (what are they running from? Running to?)

ONE SIZE FITS NONE

- Extremely negative or positive self-image
- Challenging behaviour
- No value placed upon achievement
- Seek either excitement or "to forget things I cannot cope with" by risk behaviours (alcohol, drugs, offending, sexuality)
- Lack of self-control (displaying as extremes of behaviour such as aggression.
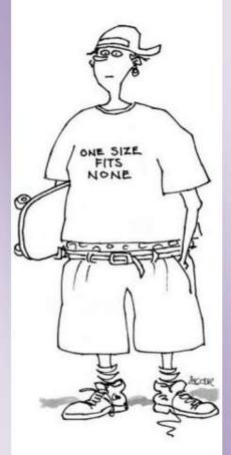- Lack of "coping strategies"

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Explore 1: Methods and contexts of youth ministry

NTC

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Youth Ministry Academy (Eurasia)

Possible reasons for disaffection

- Lack of family support, in terms of care and control

- Mental health issues (e.g. clinical depression)

- Looked after by the Local Authority

- Addictions (offending, substance misuse, gambling)

- Homelessness

- Bullying

- Undiagnosed difficulty (ADHD, dyslexia, hearing loss)

- Inappropriate role models

- Racism or sexism

ONE SIZE FITS NONE

- Dysfunctional family relationships, or a breakdown of relationships

- Child abuse (sexual, physical and emotional)

- Possess a learning difficulty (not necessarily identified)

- Child care responsibility

- Carers responsibility within the family

- Social exclusion (from peers, school, wider community)

- Early exposure to alcohol, drugs, offending and other risk behaviours

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Explore 1: Methods and contexts of youth ministry