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Evangelist or Informal Educator?
Investigating the nature of youth
work practice in the
Church of Scotland

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ABSTRACT

The Church of Scotland has been working with young people in one form or another for many hundreds of years. It has had an influence on the history of youth work as it has developed in Scotland. For the last few decades it has experienced a sharp decline in the numbers of young people taking part in its activities and a consequent growing lack of confidence in its ability to reach out to young people.

In the light of the Scottish Government's new Moving Forward youth work agenda, which makes no mention of faith-based organisations like the Church of Scotland, what place does an organisation like the Church have in the emerging priorities for youth work and young people in Scotland today?

This investigation attempts to clarify the nature of the practice of youth work in the Church of Scotland to determine whether or not it is an Evangelist and simply concerned with making more Christians from the young people it encounters and therefore has no need to relate to the Moving Forward strategy or the wider youth work field. Or can its practice be understood as falling into the realm of Informal Education, in which case will it be allowed to fit into this new emerging agenda, to join with others in the pursuit of improving the chances of the young people of Scotland through youth work?

CHAPTER ONE -

INTRODUCTION

1.1 The Church of Scotland

According to its website, www.churchofscotland.org.uk, The Church of Scotland traces its roots back to the arrival of St Ninian in Scotland at around 400AD. It was in the days of the reformation in Scotland that the organization that we now know today as the Church of Scotland began to emerge in the late 1560s through the work of John Knox, a pupil of John Calvin of Geneva. This caused a radical shift in the religious make up in Scotland when the mainstream church became Presbyterian which means it is governed by a series of courts as opposed to the Roman system of Bishops and a Pope. In the Church of Scotland the courts are:

Church of Scotland Court	Purpose
The Kirk Session	This is the grouping of what is called 'Ruling Elders' in a local congregation. They are responsible for the care of the spiritual life and development of the local church.
The Presbytery	This is a collection of churches from a defined geographical area that are formed into an entity that has responsibility for overseeing and supporting the congregations in that area.
The General Assembly	This is the annual gathering of Ministers, Elders, Deacons, Readers and others who hold office in the Church. It acts as a supreme court, deciding on church law and policy for the year ahead. It is similar to an annual general meeting.

Table 1: The court structure of the Church of Scotland

Youth work is carried out in the vast majority of Church of Scotland congregations – around 1400 of them – and the Church of Scotland’s website, at the time of writing, estimates that the Church is working with 100,000 young people with around 15,000 volunteers involved in that work.

In 2006, the Church of Scotland published its *Strategy for Young People* (see Appendix 1). This document emerged as a result of the research carried out through this study and is a clear statement of what the Church of Scotland believes to be the *purpose* of its work with young people.

In early 2007, the Scottish Government published a similar document following an extensive consultation with young people, youth work practitioners, policy makers and organisations throughout Scotland. *Moving Forward: A Strategy for Improving Young People’s Chances through Youth Work* sets out a vision for work with young people in Scotland however it makes no explicit reference to work carried out by the Church of Scotland in particular or by faith groups in general.

On page 15 of the *Moving Forward* document it highlights a survey by Learning Connections that suggests around 90,000 young people were involved in local authority youth work in a ‘typical week’ in Scotland in 2006. The respective numbers may be significant in that it would appear at first sight that slightly more young people are attending activities provided for them by the Church of Scotland than all of Scotland’s local authorities combined. If the numbers were available for all other faith-based youth work providers in Scotland then margin between the two figures might widen considerably.

Is the absence of any specific reference to the Church of Scotland in particular and the faith-based sector of youth work in general significant and

if so, how? Is the perception of the Church of Scotland by the Scottish Government and/or the wider youth work field in Scotland, that it is an organisation committed to 'saving' young people and 'converting' them to a prescribed set of ideas beliefs? If this is true, does it mean that the Church would not be seen as a mainstream youth work provider and therefore not considered to be part of the Moving Forward strategy?

The purpose of this study is to determine the *nature* of the practice of youth work in the Church of Scotland and to determine whether or not its practice can be understood by the wider youth work field as being within the realm of knowledge that is considered to be informal or community education.

1.2 People involved in this study

The people who have taken part in the work for this study are:

In stage one

- Local church leaders and congregational groups

In stage two

- Young people from local churches
- Youth workers from local churches
- Local clergy and church leaders

In stage three

- Youth workers from local churches
- Denominational youth representatives from other Christian churches
- Local authority representatives

The groups in the first two stages were heavily involved in the process that led to the formation and publication of the 'Strategy for Young People' document in the Church of Scotland in 2006, which set out the *purpose* of

youth work in the Church. Those involved in all three stages contributed to the process of analysing the *nature* of the work carried out by the Church of Scotland with young people today to assist in answering the question that is driving this study, namely, is the Church of Scotland an Evangelist to young people, seeking to win them for Christ or is the work the Church of Scotland is doing broadly similar to that carried out in the wider youth work field and so its work could be seen as that of an Informal Educator?

1.3 Influences on the study

The Church of Scotland arrived into the 21st Century with no explicit or declared set of intentions for its work with young people. After years of reported decline in the numbers of young people attending church, it seemed that the Church was resigned to its fate (Reid 2002, p 99).

After some initial conversations with key youth workers in the Church of Scotland who were frustrated by this lack of direction and ambition, it was agreed by the General Assembly of 2004 that a process of consultation begin with individuals and congregations to discuss the following:

1. Whether members and others associated with the Church of Scotland considered it a good idea to have explicit aims for youth work, and,
2. What these aims should be.

Once this phase of the investigation was complete, with the General Assembly of 2006 approving the publication of 'The Strategy for Young People', the Scottish Executive announced its consultation on youth work, 'Youth Work, Opportunities for All'. At this stage a new overall purpose for this investigation was identified, that being to determine the *nature* of youth work provision in the Church of Scotland and with that determination to

consider whether it might be possible for the Church, through its institutions and congregations, to add value to the Scottish Government's Moving Forward agenda and to help in improving young people's chances through youth work.

It is clear that the goalposts for this investigation have shifted somewhat during its lifespan because of the publication of the Scottish Government's strategy so soon after the Church of Scotland had completed its own strategic development process. This has turned out to be a strength because it would have been a missed opportunity not to set this work in the new context created by the publication of the Moving Forward strategy and so the decision was made to take advantage of this opportunity to consider the Church's work in the light of that new strategy.

The Moving Forward document lists a set of goals under the heading 'The outcomes we want' and then the ways in which they are to be achieved are shown under the heading 'The action we propose'. These outcomes and associated actions set the new context for youth work practice in Scotland and are a major influence on this study. It is useful to list them here at the beginning of this journey.

The outcomes are:

1. For the value and unique nature, and contribution of youth work to be recognised and reflected in a broad policy context, contributing to achieving wide-ranging positive outcomes for young people.
2. For more young people to be aware of and take advantage of the availability of more youth work activities and to benefit from increased opportunities available.

3. For voluntary organisation headquarters supported through the Unified Fund to have stable funding which results in increased ability to plan and deliver better outcomes for young people locally.
4. For national and voluntary organisations to be able to provide the best possible training opportunities for local volunteers, to improve the support given to them in delivering high quality outcomes for young people they work with and to enhance and expand the sustainability of their work in local areas.
5. For YouthLink Scotland to focus its capacity and resources on supporting the youth work sector nationally and locally.
6. For young people to benefit from all youth workers adopting the principles of the 'Getting it Right for Every Child and 'Not in Education, Employment or Training' agendas, and for youth workers to be supported by their employers and YouthLink to work effectively with other professions.
7. Young people to be able to access information on youth work opportunities at school and for schools to fully understand and appreciate the unique role and methods of youth work and the benefits and achievements young people gain through youth work opportunities.
8. For young people from any minority group to feel included and supported in any youth work activity or facility and for the youth work sector to be completely free from discrimination or exclusion.
9. For local authorities to deliver positive outcomes for young people and communities.
10. To improve provision in local areas by giving youth work providers more opportunities to network, train, share expertise and work together to identify and fill gaps in provision for young people.

11. For local providers working together to be able to access additional funding to help address gaps in provision and work together more to provide more youth work opportunities.
12. For local networks and youth work providers generally to have clear accessible information on funding opportunities and criteria offered by charitable trusts.
13. For youth groups and organisations to be able to bid for capital grants which enable them to directly enhance opportunities and outcomes for the young people who use their facilities.
14. For volunteers to feel valued and supported in the roles they choose to take on; and have access to the training and support they need and for more people to volunteer to work with young people. In particular that voluntary organisations are able to provide high quality training for volunteers and are equipped to explain procedures involved in the necessary disclosure process and the reasons behind it.
15. For improved opportunities for young people delivered by youth workers able to benefit from excellent opportunities for CPD and career progression and for volunteers who choose to register (with the new Standards Council), an opportunity to gain recognition for their skills and experience.
16. For all youth workers and those supporting them to understand the importance of evaluation in delivering the best outcomes for young people and best value for money and to be able to access high quality materials, guidance and training on setting and evaluating outcomes. Funding applications and business plans should become more outcome-focussed, with positive impacts on the quality and effectiveness of opportunities offered to young people.
17. For Community Education graduates entering the youth work profession to be equipped to meet the challenges of youth work today.

18. For all young people to be able to access high quality, up-to-date information on issues of interest to them and opportunities open to them, in a variety of formats.
19. For all young people to be more empowered in influencing decisions affecting their own lives and those of their schools and communities. For them to be aware of the Scottish Youth Parliament's role in supporting them in this and to have their views taken account of when the SYP makes representations on behalf of young people.
20. For young people who achieve awards through participation in youth work to know that the value and nature of their awards are recognised by employers and others. We want to see employers' understanding of the benefits of youth work increase generally with more support through their corporate social responsibility programmes, e.g. for employees who volunteer or in allowing youth groups to use suitable premises.
21. For young people to understand this strategy is designed to provide better opportunities for them and that their involvement in the consultation process has helped shape the proposals.

From 'Moving Forward: A Strategy for Improving Young People's Chances Through Youth Work', Scottish Government, 2007

This list of outcomes relates to youth work at national, local and individual youth worker and young person levels. It seems to be trying to help youth work raise its game and for its value to be better understood by those who practice it and by practitioners in other sectors, e.g. schools, and by society as a whole. Youth work is seen to be a means to an end – achieving better outcomes for young people or, as the subtitle of the report says, 'improving

young people's chances *through* youth work'. So youth work is an agent of positive change for young people and also for society as a whole.

All of the outcomes listed are significant but those that have been highlighted in bold above would appear, at this stage at least, to be of particular interest to this investigation in that they deal with:

- Young people being made aware of the range of opportunities available to them in their communities.
- How we value and train our volunteer and professional staff.
- How we work with young people from minority groups.
- How we network youth workers together.
- How young people can be involved in influencing decisions that affect them.

If the practice of youth work in the Church of Scotland is that of an Evangelist, i.e. all about saving souls and winning young people for Christ, then it is unlikely that the broad list of outcomes above, and the narrower list highlighted will be of much significance to it. It will simply focus on sharing the Christian faith with young people and attempting to draw them into its community. There would be no need to relate to the wider youth work field and possibly little opportunity for the wider field to relate to the Church.

If the practice of youth work in the Church can be understood within an informal or community education framework then this list of outcomes, particularly those in bold, raise clear issues for the Church of Scotland and the wider field in how an organisation like the Church connects with other agencies and networks in Scotland.

1.4 The aim of the study

The aim of this process is to investigate the nature of the youth work practice of the Church of Scotland and to determine from that investigation whether or not youth work in the Church can be considered as having a role of Evangelist – saving souls and winning young people for Christ – or as Informal or Community Educator, as understood by the wider youth work field in Scotland.

At the conclusion of the study there will be:

- 1 A clear indication of how youth work is practiced in the Church of Scotland as either Evangelist or Informal Educator.
- 2 A consideration of the consequences of the outcomes of that investigation for the Church and for the wider youth work field in Scotland
- 3 A determination of how the Church of Scotland might contribute to the Scottish Government's Moving Forward agenda
- 4 An identification of how the Church of Scotland can inform the wider youth work field about the nature and purpose of its work with young people.

At this stage it is worth pausing for a moment to consider the choice of the terms 'Evangelist' and 'Informal Educator'. These have come through examination of the literature (see Pugh 1999, Ellis 1990) where this apparent dichotomy appears to exist. A crude understanding of this dichotomy might be that work with young people expressed in very evangelistic ways, with the express purpose of winning young people to a set of Christian ideas and beliefs could be considered as being outside the accepted understanding of

informal education practice. This dilemma will be considered in more detail later.

1.5 Methods of inquiry used in the study

The following methods of enquiry were used for the purposes shown below:

Method of inquiry Used	Purpose
A questionnaire was sent to every congregation in the Church of Scotland	This was to allow every congregation to have the opportunity to have a say in the development of a strategic approach to youth work in the Church of Scotland and to give an indication of their understandings of the nature and purpose of youth work practiced at local level
Congregations who took part in the first stage were invited to facilitate a series of conversations involving local church leaders, youth workers and young people. A resource pack was produced to encourage and enable local people to take part in these structured conversations	This was to encourage dialogue with local stakeholders - principally young people - to allow them to have a real say in the response to the development of the youth strategy
A questionnaire was sent to the youth leaders of other Christian denominations in Scotland	This was to get input and perspective from the other main Christian denominations in Scotland
A questionnaire was sent to youth workers in local Church of Scotland congregations	This was to get input and perspective from local workers about the nature of their work with young people
A questionnaire was sent to local authority representatives	This was to gain insight into how local authorities perceive local church youth work provision and whether or not it is taken into account in local planning

Table 2: Methods of inquiry

1.6 Difficulties encountered

During the time of the investigation, the Church of Scotland undertook a radical restructuring of its central administration offices in Edinburgh. This resulted in the agency that initially sponsored this study going out of existence and its work being relocated into an entirely new body.

This had a significant impact on the speed with which the investigation was able to proceed because the entire organization slowed down for a period of time and also because the researcher did not know for some time whether or not he would have a job with the organization at the end of the process.

When these matters were eventually resolved, two years later, it took time to establish the new agency and get the study connected to it and back on stream.

An additional difficulty was the sheer volume of people that took part in the first two stages of the process as seen in Table 2, above. It is estimated that around six hundred congregations took part in the first stage and a significant amount of feedback was received from local churches that took part in the second stage, reporting on conversations between young people, youth workers and church leaders.

It took a long time to process all of these outputs and put them into a shape that allowed for meaningful analysis and the construction of a coherent strategy for young people.

A third area of difficulty was realizing that the study could not end at the originally intended finishing point, i.e. with the publication of the strategy document. It became clear that further work would need to be carried out to

analyse the strategy's wider potential in the new context for youth work being encouraged by the Scottish Government and that to do this, further study would be required to investigate the nature of the Church's work with young people and not simply focus on a strategic statement of purpose.

A key major constraint on the study was the scale of the task and the time available to do it. The researcher's waning enthusiasm at times slowed the process down considerably at points. Things were not helped when the researcher suffered a break in at home and the laptop used to store most of the data from the investigation was stolen. It took time to restore all of the elements of data that had been lost.

Another key factor which will be considered in more detail later is the researcher's position within the Church of Scotland and the possible impact this may have had on the choices people in local congregations and other agencies made in terms of whether or not to respond to a request for participation in the study and the quality and veracity of those responses. Since the researcher has a senior position within the Church of Scotland and has been working with young people in that institution in a number of significant roles for 16 years, it is possible that people's decisions to participate and how they participated could have been affected by these factors.

1.7 Structure of this document

What follows is an analysis of the literature that underpins the understanding and practice of youth work in the United Kingdom today – with particular reference to the situation in Scotland. That is followed by an explanation of and justification for the methodology used in the research phase of the study.

Thereafter comes the findings from the research phase followed by a series of conclusions and recommendations for the Church of Scotland and the Scottish Government and the wider youth work field in Scotland.

At the end of the document there is an extensive bibliography and series of appendices that include resources germane to the investigation.

1.8 Summary

The Church of Scotland appears to be working with a significant number of young people in Scotland today – a number comparable to those involved in local authority youth work provision. This investigation generated the production of a statement of strategic purpose for youth work in the Church of Scotland, the Strategy for Young People, approved by the General Assembly of 2006 and published later that year. Shortly after its publication, the Scottish Government published its own statement of strategy for youth work, Moving Forward, which sets out a series of outcomes for Scotland's young people. This investigation's aims and objectives were realigned to take this development into account and now consider the nature of the work the Church of Scotland carries out with young people and whether or not that work can be understood and embraced by the wider youth work field in Scotland.

CHAPTER TWO – REVIEWING THE LITERATURE

2.1 Introduction

In the previous chapter it was suggested that the Scottish Government's new strategy for youth work might represent an opportunity for the Church of Scotland. This may be an opportune time for the Church to be understood and embraced by the wider youth work field in Scotland with a view to making explicit how the nature of its youth work can assist the achievement of the desired outcomes for young people in the Moving Forward document.

In this chapter we will explore some of the literature that relates to the key outcomes that are driving this study.

1. There should be a clear indication of how youth work is practiced in the Church of Scotland either as Evangelist or Informal Educator.
2. Consideration should be given to potential consequences of the outcomes of that investigation for the Church and for the wider youth work field in Scotland.
3. There should be a determination of how the Church of Scotland might contribute to the Scottish Government's Moving Forward agenda.
4. There will be a discussion on how the Church of Scotland can inform the wider youth work field about the nature and purpose of its work with young people.

To help achieve these outcomes, in this chapter we will look at some of the literature from the following key areas:

1. How do we understand young people?

2. How has the practice of youth work developed in the UK?
3. Where does church-based youth work fit into how youth work is understood today?

Within this overview of literature there will be a discussion about the potential roles for the Church of Scotland as either Evangelist - i.e. having the intention of reaching out to young people and eliciting some form of response in favour of Christianity and as Informal Educator with young people who *choose* to engage with the Church.

2.2 Understanding Young People

“They (young people) have exalted notions, because they have not been humbled by life or learned its necessary limitations; moreover, their hopeful disposition makes them think themselves equal to great things and that means having exalted notions. They would always rather do noble deeds than useful ones: Their lives are regulated more by moral feeling than by reasoning, all their mistakes are in the direction of doing things excessively and vehemently. They overdo everything, they love too much, hate too much and the same with everything else.”

Aristotle, ancient Greek philosopher, scientist and physician, 384 bc-322 BC.

Aristotle’s words provide a useful starting point in reviewing and questioning the literature that relates to young people and those who work with them. Is youth work policy and practice based on negative assumptions like Aristotle’s? Is youth work about ‘humbling’ young people or about helping them learn the ‘necessary limitations of life’? Is it about dampening their ‘hopeful dispositions’ and reducing their vision of being able to do great things? Is it about making them feel less and reason more?

Is it about getting them to underdo things rather than overdo them? Is it essentially about controlling their development and aspirations so that they will fit into the spaces we leave for them or is it about the opposite of all of these things and instead about empowering them, giving them the tools to make good choices for themselves and positive contributions to their communities and the wider world?

It seems that for generations the discourse about young people has been a negative one. In the 21st century, things would appear to be no different. In 2004 the magazine, *Young People Now*, commissioned the research organisation IPSOS/MORI to undertake research into the reporting of young people in the media. The headline outcome of the research was that almost three out of every four newspaper reports about young people were essentially 'negative' and that only 8% of newspaper articles about young people actually quoted young people in them. It does not take much imagination to assume that this negative perspective might inform the policy and practice of youth work and how we understand the concept of 'youth'.

The term 'youth' is a sophisticated one. On reviewing the literature, it can relate to a specific time in human development in terms of biological, physiological and psychological change, it can be related to a series of social problems and indeed it can be seen as a key barometer for how an entire community or society is getting on.

Griffin (1997) suggests that 'youth' is 'treated as a key indicator of the state of the nation'. In the UK there is general concern about young people and alcohol, teenage pregnancy, crime, drug taking, expressions of sexuality and sexually transmitted infections. There is little evidence from the literature of young people or the period that we refer to as 'youth' or adolescence as a time of celebration or a concept that can be celebrated. Instead it is often

seen as a measurement of the conditions the rest of us have to live in, cope with or try to sort out.

Griffin (1997) goes on to say that, young people are frequently presented as either actively 'deviant' or passively 'at risk', and sometimes as both simultaneously; this connects and perhaps confirms the assertion in the introduction to this review about the generally negative discourse about young people in the UK today. Therefore as Spence (2005) affirms the word 'youth' is a loaded term and needs to be used with care. She also gives a warning about the limitations of the term in saying that it is a catch-all that cannot possibly encapsulate the realities of being young. Jeffs and Smith (1999) also suggest that 'youth' has 'limited use as a social category' which means that we have to be clear about what we mean when we use the term but also what we don't mean.

The time of life that might be covered by the term 'youth' is the phase between childhood and adulthood and is often defined as a time of transition and instability (Hall 1904, Spence 2005, Eisenstadt 1956). It is often seen as a time of 'storm and stress' (Hall 1904, Griffin 1997), of rapid change in terms of physiology and psychology. In pre-industrial Europe there was no such distinction between childhood and adulthood and it would seem that the idea of adolescence and the consequent understandings about 'youth' are 20th century phenomena.

Before the industrial revolution, children would have been involved in whatever business their families were involved in. As the landscape of Britain changed and people moved to the cities, children would by and large continue to be involved in whatever activities their parents and wider families were engaged in. There was no sense of having a 'stage' between childhood and taking up adult responsibilities. However as Griffin (1997)

points out it was at this time, during the industrial revolution, that the better off began to become concerned about the behaviour of working class young people and so ideas about what to do with and to them to help them live 'better' lives were born. 'Social reformers drew on the emerging concept of adolescence to define 'normal' and 'ideal' behaviour for young people.' (Griffin 1997, p 12). Griffin goes on to suggest that these ideas of 'normal' and 'ideal' behaviour persist in the fact that young, white, employed, heterosexual and able-bodied middle-class men are the norm against which all other young people's behaviour is judged.

If this is true then the experience of young people in the UK who are, for example, black or gay or disabled in one way or another might be considered 'deviant' and consequently misunderstood. If their behaviour is deemed to be troublesome then it will have to be managed in some way. If all young people are judged against the ideal of young white males as outlined above then the behaviour of a significant number of young people may be found wanting.

This throws up a key question that will need to be considered further. Is youth work for young people or is it for the rest of us? Is it for the emancipation of the young or does it seek to control them and make them fit in to our worlds so that we are not challenged and we do not have to give up any part of our piece of the cake?

As a shorthand term, 'youth' has some usefulness. When we use the term we know we are talking about young people who are between two other worlds - those of childhood and adolescence. However, the literature tells us that we must use the term with care and that we must recognise its limitations. We are also challenged to look critically at the discourse that pervades understanding about young people and whether that is one that is

genuinely motivated in favour of young people or in favour of maintaining a status quo – perhaps at all costs. We are also challenged by writers like Spence (2005) to recognise that there is no universal experience of youth and we should resist any idea to the contrary, however convenient or tempting it may be to do so.

A key problem that might arise as a result of the term ‘youth’ and the way it is used and acted upon is the impression it makes of young people somehow being in deficit (Jeffs and Smith, 1999, Barber 2007). This idea pervades a lot of the literature and is neatly summed up by Wyn and White (1997, p 12) in the following series of contrasts shown in Table 3 below.

Indicators of being young	Indicators of being an adult
Not adult but adolescent	Adult and grown up
Becoming Pre-social self that will emerge under the right conditions	Arrived Identity is fixed
Powerless and vulnerable	Powerful and strong
Less responsible	Responsible
Dependent	Independent
Ignorant	Knowledgeable
Risky behaviours	Considered behaviour
Rebellious	Conformist
Reliant	Autonomous

Table 3: Perceptions of youth and adulthood

Jeffs' and Smith's idea about young people being 'in deficit' is clearly shown in this representation. However all of these words only have the power of the meanings we attach to them and the worldview that we hold to.

It is surely just as worrying to think that an adult human being can have 'arrived' and loses the sense of becoming when they leave the stage of youth behind? It is also worrying that our identities can be fixed. One can also look at the idea of all risky behaviour being considered as the preserve of youth. Without risk, where would we be? The idea of our behaviour always conforming to a particular set of norms and not being informed by any sense of rebellion is also troubling. Perhaps ideas of youth are useful for adults to remember what being human is about.

In real life there are young people who do not conform to these perceptions and there are adults who don't conform to what is expected of them either. The perceptions are important in terms of trying to determine the backdrop against which assumptions about young people are made and policy decisions about how to work with them are arrived at.

The point of this is to raise the possibility that the Christian contribution to understanding youth work and young people may be to challenge some of the assumptions that seem to underpin policy and practice today. This will be considered later.

2.2.1 Problems with the idea of transition

There is a sense in reading the literature that those who have espoused the transition theory of adolescence have made the whole concept a little too neat and one wonders if it can really fit into the experience of young people in 21st century Britain.

The idea of young people transitioning from childhood to adulthood always seems quite linear and straightforward. The idea of the adult being the 'finished product' (Jeffs and Smith, 1999) seems to underpin the process and the only way seems to be 'up'. Jeffs and Smith quote Swidle (1980, p 120) to make the point that notions of adulthood being the holy grail of human development may need to be questioned.

“Adulthood which once seemed to be an uneventful predictable time of life, has more recently come to seem problematic and mysterious. We find ourselves asking whether adulthood is a period of stability or of change, whether adults 'develop' or only drift, whether there are patterned stages of adult development or only less successful responses to external pressures.”

We live at a time where adulthood may not be the end stop in the process of developing from youth. As we find many more ways to combat the effects of aging many adults might be accused of trying to cling on to their youth as long as possible. As our lives lengthen so we will be expected to stay working for longer and it is likely that we will change career on a number of occasions during the time of our working lives. If we use the idea of transition to underpin our understanding of and practice with young people then we are perhaps standing on shaky ground. Human experience may be more circular than this process would admit and we may revisit decisions we've taken in our youth and redevelop them at whatever age we happen to be.

2.2.2 A time of celebration?

As has been said the discourse about young people in the UK is generally negative – at least in the media – and that this has a consequence on how young people are viewed and treated. Griffin (1997, p 13) suggests that there is a definite process here where ‘dominant constructions of youth serve to link young people with specific social problems solely or primarily as a consequence of their youth (such as teenage pregnancy)’. This suggests that policy will follow problems that leaves out the idea of celebrating young people and their potential – or at least creates the possibility for that.

Spence (2005) points out that there was a brief period in the 20th century in which young people were celebrated, or at least that particular time of life. The explosion of popular music and cinema in the 1950’s and 1960’s, the increased affluence available to young people in the post-war period and better education and employment all worked together to make this a good time to be young in the UK. Spence suggests that during this period the idea of ‘being young’ was more important than ‘becoming adult’. This was an era when many young people were captivated by ideas of freedom and free expression, when many young people would stand up for things they believed in and protest about wars and other big issues of the day.

Moving into the latter part of the 20th century, the time of celebration seems to be over and we move from a more universal approach to youth work to a targeted one, where specific problems are identified and policies developed designed to deal with them. The political agenda then frames the funding agenda and so the money flows to where the problems are deemed to be.

In the article, *Who is Youth Work for? Distortions and Possibilities*, Terry Barber (2007) suggests that there are some very real dangers that youth work

in Scotland has 'become more surveillance based' than being about working for the general good of young people. If the time we refer to as 'youth' is deemed to be a problem and if the policy agenda focuses on the problems that some people going through this particular time are experiencing then does youth work simply become about taming the youth tiger? Barber quotes Davies (2005, p 7):

"In the social policy field what is crucially different from the 1960's is that today a strategy is being developed based on deliberately exploiting popular tensions and frustrations - on playing directly on fear and prejudice. The result is to encourage blanket demonising and dehumanising of a whole generational segment of the population by resort to, and then the widespread and continuing recycling of labels such as 'yob' and 'feral youth'. In order to turn the full weight of the state against these demons, disproportionate public and policy responses are then endorsed, which involve serious distortion of the operation of judicial and law enforcement procedures."

There is a sense in which Davies' words do connect with ideas we are exploring here. He speaks with some force but perhaps with justification. For time immemorial - as we see from the Aristotle quote - older generations have looked down upon and complained about the young. The way we do it now is different because the actions of a minority can be splashed around our newspapers and put on our television screens and in a 24/7 news cycle these images can be continually re-enforced until the popular perception of youth moves from an almost romantic time of 'storm and stress' to one where young people are seen as problems and are demonised in and by our culture. Barber uses his article to make a plea for return to serving the real needs of young people.

2.2.3 Are we afraid of young people?

On 16 October 2007, the BBC published a report about a survey that had been undertaken by Scotland's Commissioner for Children. Kathleen Marshall's research suggested that 48% of adults surveyed were afraid of working with young people because they were fearful of being falsely accused of causing them harm. Worryingly, that same fear made them less likely to intervene if they saw a young person who needed help.

Marshall suggests that in addition to this basic problem, of adults being too afraid to work with young people, there is a fundamental lack of opportunity for young people to engage in activities that could be considered as positive 'social-behaviour'. Could it be that the perspective on and perceptions of young people that has dominated the discussion about them for the last few decades has created these conditions, i.e. a society where adults are afraid of their children and are unwilling to provide positive opportunities for them?

Almost a year earlier the Guardian newspaper reported that Britons 'are more likely to blame young people for anti-social behaviour than other Europeans'. It was reporting on a study from the Institute for Public Policy Research that had been released on 22 October 2006, entitled 'Freedom's Orphans: Raising Youth in a Changing World'. Some of the headline outcomes from the study were:

- Only 34% of Britons would intervene if they saw an act of vandalism being carried out by young people as compared to 65% of Germans.
- 39% of Britons would avoid confrontation with young people for fear of being attacked by them.
- 1.5 million Britons considered moving home to escape young people hanging around.

- 1.7 million young people avoided going out at night for the same reason.

In the article the term 'paedophobia' appears and it is described as an 'aversion to young people'.

Waiton (2006) seems to be unsurprised by these developments in his online article 'The roots of Paedophobia' (see www.spiked-online.com/index.php?/site/printable/2032/). He says that 'whether the behaviour of children was worse or not, it is likely that this would be the impression in society because for at least a decade politicians have played on people's insecurities about 'yobs' and 'neds'. Rather than challenge an exaggerated fear of young people, they have pandered to it.' This view connects to the earlier ideas put forward by Davies (2005) and Barber (2007) and points to a potent mix of media generated bad news about young people being picked up by policy makers and being exaggerated to a public that has now become afraid of its young people.

2.3 How has the practice of youth work developed in the UK?

In the previous section we saw that behind the visible conversation about young people in the UK lies a number of apparently negative assumptions. There seem to be more reports about what young people are doing wrong than on what they are doing right. In this section we will explore how youth work practice has developed in the UK and we will see to what extent such negative assumptions about young people have influenced that development. We will also get our first clues about how churches in the UK have influenced that development and some of the motivations behind that influence.

2.3.1 A brief history of youth work

“Their peculiar wants are evening recreation, companionship, an entertaining but healthy literature, useful instruction, and a strong guiding influence to lead them onward and upward socially and morally; their dangers are, the long evenings consequent upon early closing, the unrestraint they are allowed at home, the temptations of the streets and of their time of life, and a little money at the bottom of their pockets.”

Reverend Arthur Sweatman, Address to the Social Science Association of Edinburgh, October 1863, as quoted by Smith (1999).

Reviewing the literature about the origins of youth work a number of things become clear:

- a) The churches and individual philanthropic Christians were at the forefront of its development with the Sunday School movement and ragged schools (Smith 1999, Griffin, 1997).
- b) The tone of Rev Sweatman’s address to the Social Science Association of Edinburgh is in keeping with much of what was considered in the previous section of this review. Here we see one generation making a negative judgement on another, we see the idea of young people being in a deficit and needing some help and attention and we see the desire of the better off for the unruly working class to fit in.

Lyn Tett (2006) identifies two ‘traditions’ that represent historical landmarks in the development of what we understand today as youth work: Radical working class organisations of the late 19th century whose goal was to emancipate the workers through education and the religious philanthropists

who wanted to alleviate the problems of the poor and like Rev Sweatman, 'strengthen their character'. She suggests that these two traditions and the ideas that underpin them are still present in the practice of Community Education in Scotland today.

These traditions can be seen in the following short history of youth work in the UK. Reading through the literature the key points in the history of youth work would seem to be:

- The Sunday School movement established in the late 18th century
- The Young Men's Christian Association, set up in 1844
- The 'ragged school' movement
- Developing theories of adolescence in the 1890's such as G Stanley Hall
- The lads' clubs established by Catholic and Anglican priests in the 1880's and 1890's
- The Anglican Girls Friendly Society in 1875 and the development of provision to emancipate young women
- The emergence of the uniformed organisations in the early 1880's with the formation of the Boy's Brigade in Glasgow.
- The publication of Scouting for Boys in 1908
- The publication of Methods in Youth Work (Walkey et al) in 1931
- The emergence of organised services for young people following the second world war.
- The Albermarle Report in 1960 which spawned a 'golden age' for youth work in England and Wales
- The publication of the Alexander Report in Scotland in 1975 which gave Scotland its distinctive Community Education Service
- The decline in the numbers of young people in the 1970's and the emergence of the home as a centre for entertainment

- The emergence of issue based youth work and the emphasis on young people at risk in the 1980's and 1990's
- The New Labour emphasis on social exclusion and social inclusion and the emergence of the Connexions service in England

(Smith 1999; Rogers 1997; Tett 2006)

In the context of this discussion it is worth pointing out that the churches in the UK have had a clear influence on the development of youth work in the last 200 years but that the influence seems to have waned since the second world war. The original impulse for youth work, or for providing for young people in the community seems to have come in many cases from churches or from religious people or from people who happened to be wealthy and religious.

If the Church of Scotland is going to make a contribution to the new Moving Forward strategy rolling out at the beginning of the 21st century, then it will do so from a very different place from that of its Victorian ancestors.

The impulse for youth work was also generated by the industrial revolution and the drawing in of women and children into the workforce. The conditions they faced were grim and so a variety of organisations and agencies grew up around them that were either designed to support them and give them moments of relief or to give them the means to change their situations. It is true then that youth work must always be understood as being shaped in the day and age in which it is set.

2.3.4 From universal to targeted provision

Another key development in the latter part of the 20th century seems to be a move away from a universal provision of services for young people as embodied by this statement of purpose from the National Youth Bureau (1991, p 16) cited in Young (1999, p 15):

“The purpose of youth work is to redress all forms of inequality and to ensure equality of opportunity for all young people to fulfil their potential as empowered individuals and members of groups and communities and to support young people in their transition to adulthood.”

If this is what we have moved from, what have we moved to? Bradford (2005) suggests that youth work in Britain in the late 20th century came under increasing political demands to identify particular young people to be ‘targeted’. This has seen the growth of youth work being expected to deliver an established set of outcomes for young people, usually young people who are considered at any particular point in time to be ‘at risk’. This has led to a change from the ‘old days’ of open clubs where young people could choose to turn up and take part or not bother to what we have now which is a series of targeted outcomes and performance indicators against which success – or the lack of it – can be judged.

Bradford goes on to provide something of a ‘before and after’ perspective on this development which looks something like this:

Universal provision	Targeted provision
Young people are involved in youth work voluntarily	Young people are seen as essentially problematic
Youth work aims to help young people make good choices	Young people suffer from some kind of deficit or another
Youth work is about offering young people safe places to meet	Growing up needs to be managed and young people integrated into the rest of the community
Young people are active agents in the youth work process	Youth work has been managerialised to secure accountability of youth workers

Table 4: From universal to targeted provision

One of the key consequences of the ‘after’ list is that the priorities of government, based on the perspective of young people being problematic and the wider social exclusion/inclusion agenda, will determine the funding available for youth work. This could mean that as priorities of policy makers change according to whim, moral panic or media reporting, the funding streams will also change resulting in local services being discontinued and young people being left in limbo.

The opportunity for the Church of Scotland here, which receives no significant funding from Government, is to demonstrate how it can add value to the lives of young people. It is not subject to government whim or agenda and so has the freedom and flexibility to be more responsive to the needs of young people. However, it is possible that it may be completely unaware of this advantage.

There is a consistency in the consideration of the history of youth work in the UK with what was considered in the first section of this literature review,

namely that much of the foundational and ongoing discourse in youth work sees young people in quite negative ways and is about an ongoing response to deficit. There are glimpses of youth work with a radical edge here and there, as suggested by Tett above, e.g. the work of Emmeline Pethick and Mary Neil with young women in the dress trade in London in the 1890's (Jeffs 1999). They were concerned about the exploitation of young women in the dress trade and set up a co-operative – the Esperance Club – to create better working conditions for young women involved in it. Initiatives like this took account of the social and political conditions relating to young people and sought ways to alleviate the worst of them.

In general however, there is a sense of generations of wealthy philanthropists – often motivated by some form of religious zeal – and modern day policy makers trying to get young people to improve their lot with reference to a pre-determined set of standards.

From this short overview of its history youth work seems to have begun as something that was targeted towards particular groups of young people before becoming more universal in post-war Britain and then perhaps becoming more targeted and focussed again as the concerns about young people grew in the latter part of the 20th century.

2.3.2 The Scottish Context

In early 2007, the Scottish Government published its 'national youth work strategy, entitled, 'Moving Forward: A Strategy for Improving Young People's Chances Through Youth Work'. The strategy emerged following an extensive consultation with young people, voluntary agencies, local authorities and individuals. The strategy seems universal in scope when it says that at its heart there is a vision that 'all young people in Scotland

(should be) able to benefit from youth work opportunities which make a real difference to their lives' (Scottish Government 2007, p 1).

The Moving Forward document (p 12) cites an earlier statement of purpose for youth work published by the Scottish Executive in 2004:

“To promote achievement by young people through facilitating their personal, social and educational development and enabling them to gain a voice, influence, and place in society. The outcomes we seek from youth work are the same as we seek from schools, that is, that young people become successful learners, confident individuals, effective contributors and responsible citizens, and that they make a successful transition to life after school, taking advantage of and sustaining opportunities in education, employment or training.”

This is a clear statement about the empowerment of young people. And yet there are hints of some of the less positive issues that related to young people and youth work that we have discussed already. More positive is the recognition that youth work in Scotland is for all the young people in the land. There is no hint of targeting here or the sense that youth work is about getting the 'ASBO generation off the streets' and the youth work profession is given recognition as a means by which a real difference can be made in the lives of young people.

Less positive is a fairly clear political agenda that is familiar as we have gone through the last 200 hundred years of history on this subject. The desired outcome could be seen as young people being made ready to take on the mantle of the status quo. The references to being responsible citizens and making successful transition to life after school are clearly linked to some of the ideas we have explored thus far.

It is probably unrealistic to think that the Scottish Government approach this area on a more romantic basis with a statement that being involved in youth work is good for kids so let's do that and let each community in Scotland work out how to do that best.

YouthLink Scotland, the national youth agency in Scotland, was one of the key contributors to the Government's consultation. It made a contribution in its own right but also encouraged and helped facilitate other individuals and organisations to take part. In its issues paper, designed to inform the National Youth Work Strategy Consultation in 2006, 'Youth Work in Scotland: An Agenda for Action' (YouthLink Scotland, 2006), it makes the case for a clear strategic base for youth work in Scotland. It also attempts to make clear what youth work is about and the positive benefit it can bring to all young people and in particular those who do least well in formal schooling. It goes on to suggest that there is work to do and highlights problems in both local authority services and those offered in the voluntary sector which are often provided with no real reference to young people themselves.

YouthLink Scotland suggests that the new strategy might create the possibility for youth work to be an entitlement for young people. YouthLink is also aware that the outcomes of youth work can make a contribution to the political agenda of the day.

An article about the Church of Scotland on the online encyclopaedia Wikipedia (www.en.wikipedia.org/wiki/Education_in_Scotland) suggests that the Church can trace its involvement in work with young people back to the days of the Reformation in Scotland. In January 1561 John Knox and his colleagues proposed a programme for the spiritual renewal of Scotland that

included an emphasis on the 'virtuous education and godly upbringing of the youth of this Realm'.

Each Church of Scotland congregation had a schoolmaster appointed and where funds were available made universal education for all a possibility in its parishes throughout the land. This system continued until the Scottish Education Department took the reins away from the Church of Scotland in the late 19th century and began to control the Scottish education system instead of the Kirk.

It is clear that the intention here was not to provide informal gathering spaces for young people in the way we would understand youth work today but this development cannot be ignored when trying to understand the historical development of what we know of as youth work today and the role of the Church of Scotland – and other bodies like it - in that development.

It is interesting that in spite of this historical involvement the Moving Forward strategy makes no clear links with the faith-based youth work sector in Scotland, something that was picked up by the magazine Children and Young People Now in September 2007. In an article looking at faith based youth work in the four nations of the UK. In the section relating to Scotland the faith-based sector appears to feel that it has been 'overlooked' by the Scottish Government in the development of the new strategy. The situation in England seems to be different where the report outlines that there are close links between religious groups and local authorities. The article also makes reference to the emergence of youth work from within the minority religious groups in the UK as well as inter-faith work.

2.3.5 The nature, purpose and practice of youth work

What is youth work? What are the principles that guide it and the people who do it? What is considered good youth work practice and who exactly is youth work for? These are some of the questions that will be considered in this section of the literature review.

Youth work can be considered to be one of the elements that make up what we understand as Informal Education. In Scotland, the term 'Community Education' is more widely used but in this study the former will be the term of choice. According to Mahoney (2001), the key elements of informal education would seem to be:

- It can happen in a variety of projects, contexts, settings and activities.
- It can be carried out by people who work with young people or with adults or in community development settings.
- Its ultimate purpose is to promote education and learning, to help people to grow and change and make more sense of life and work individually and collectively towards achieving better outcomes for themselves and their communities.
- Participation in it is entirely voluntary and starts from where people are at and what they need.
- Is driven by the development of healthy and reflective relationships.
- Favours 'process over product' – where conversation and relationship are not driven by the desire for a particular outcome.

In the light of the more targeted focus for youth work that emerged in the latter part of the 20th century, it may be increasingly difficult for youth work, as an informal education endeavour, to live up to these ideals when governments seek 'outcomes' for young people and seem to push the sector

towards a more formal approach. However these guiding principles do give a flavour of the intentions of informal education and how these might be played out in work with young people. They also give a yardstick against which youth work practice within an organisation like the Church of Scotland might be measured. As Pugh (1999) points out, informal education is about working for the 'good' of young people and 'does not seek specific changes' from them. If the purpose of the youth work carried out by the Church of Scotland is about encouraging such a specific change in young people, i.e. to become Christians, then can that work be considered within the realm of youth work as we understand it? This will be considered later.

Perhaps the very informality of informal education, the fact that it can happen just about anywhere with its emphasis on encounter and conversation means that it will always be imbued by a sense of ambiguity. Ingram and Harris (2005, p 11) point to this lack of identity in telling a story about a parent visiting a youth club to see what her children were getting up to. At the end of her tour of the facility she says, "what an interesting hobby you have George, but what's your real job?" Ellis (1990) picks up this theme when he suggests that 'informal educators have the greatest difficulty in describing, in terms that can actually be measured, what it is they are achieving in such a way as to convince their critics.' The organisation Frontier Youth Trust notes this same thing when citing the work of Williamson (1997) and Furlong et al (1997). It suggests that the majority of the literature and research base relating to youth work leaves it open to a wide variety of definitions and continues to be somewhat vague (Hall, 2002).

There seems to be no consistent strand of thinking about what youth work is and how it is practiced other than the fact that it can happen in many locations and is supposed to be responsive to the needs of the young people it seeks to serve. Ingram and Harris (2005) suggest that people don't really

know what youth workers do and that youth workers themselves have been bad at explaining what they do. They also suggest that youth workers themselves might not even know the skill set that they are using. Does this lack of identity turn youth work into the poor relation of, say, teaching and social work? Does it leave the profession, if it even is one, more open to manipulation by policy makers and others who hold the purse strings?

Mark Smith (1999, 2002) suggests that there are some 'key dimensions' that define what youth work is. These are:

- Focusing on young people
- Emphasising voluntary participation and relationship
- Committing to association
- Being friendly and informal, and acting with integrity

These themes connect with the overarching ideas about informal education offered by Mahoney (2001) above and are picked up by Community Education Validation and Endorsement in their guidelines for graduate and post-graduate programmes (1995) where clear 'principles of Community Education Practice' are identified:

- Equality of opportunity
- Active participation of learners
- Flexibility of approach
- An holistic approach to learning for life
- An emphasis on learning as well as teaching
- A positive response by participants to change

The National Youth Agency (2005, p 17) has a statement of purpose for youth work that relates to these defining principles. It is:

“The purpose of youth work is to facilitate and support young people’s growth through dependence to interdependence, by encouraging their personal and social development and enabling them to have a voice, influence and place in their communities and society.”

Similar ideas can be found in the report, *Step it Up*, which attempts to define the purpose of youth work and how its effective practice can be measured. It makes the point that youth work to be effective has to be ‘both developmental and creative’ (p 12) and seeks to:

- Build self-esteem and self-confidence.
- Develop the ability to manage personal and social relationships.
- Create learning and develop new skills.
- Encourage positive group atmospheres.
- Build the capacity of young people to consider risk, make reasoned decisions and take control.
- Develop a ‘world view’ that widens horizons and invites social commitment. (p 13)

The report also goes on to place emphasis on the interplay between adults and young people in this endeavour that will always begin where the young people are ‘at’.

There is also a clear sense in the literature that youth work, like other professions is informed by some key values or beliefs. The values that govern the graduate profession in Scotland are listed below:

- Respects the individual and the right to self-determination
- Respects and values pluralism

- Values equality and develops anti-discriminatory practice
- Encourages collective action and collaborative working relationships
- Promotes learning as a lifelong process
- Encourages a participating democracy

Community Education Validation and Endorsement (CeVe), 1995

These statements of defining principles and values are very positive and very young person centred. They appear to put the needs of young people first and to be about journeying with young people as they move through the stages of life from childhood towards adulthood. However, these ideas also have to exist in the day in which they live and that is one where the political and social agenda surrounding young people is often driven by negative perspectives. Do these governing ideas actually work in reality or are they a vague hope in the midst of a managerial, outcomes and best-value driven agenda? Is the informal aspect of informal education under threat from the current emphasis on targeted provision towards young people who represent different sets of needs and anxieties on the part of wider society?

Under New Labour we have seen a growth in the culture of fear (Barber 2007) relating to young people, an example of which was given earlier in the report by Kathleen Marshall, Scotland's Children's Commissioner whose research found that many adults are too afraid to work with young people. With this culture of fear has come a range of policies relating to young people that must surely test the positive principles and values of informal education which are being discussed.

In *Threatening Youth Revisited: Youth Policies under New Labour*, Bernard Davies (2005) suggests that under New Labour there has been a coherent national youth policy and that it has developed "mechanisms for enforcing

these (that) have become more inflexible and more ruthless, including being deliberately constructed to by-pass basic judicial procedures seen as obstacles to achieving key populist political and social goals.” This is clearly one perspective on this issue and has to be set against the views of those members of the public who have been victimised by unruly young people.

The rise of the Anti-Social-Behaviour-Order (ASBO), which was introduced in 1999, is one example of New Labour policy. To be subject to an order your behaviour either should have caused or be likely to cause ‘harassment, alarm or distress to others.’ As Davies comments, this immediately puts young people at risk since they live so much of their lives on the streets and in other open, public spaces. It also connects to earlier examples from literature that suggests that in the UK adults are less likely to spend time with young people and that more and more adults are unwilling to participate as volunteers in youth work. If this means that young people have fewer places to go then much of their lives will by necessity be lived in the open – where others may or may not decide to complain about them, depending on the level of perceived risk.

Curfews have been another policy introduced under New Labour. Davies cites Liberty (2005) whose statistics suggest that in England and Wales 79% of police forces had imposed 9pm curfews on under-16’s.

Consideration may have to be given as to how these policies sit alongside values like respecting the individual and the right to self-determination or promoting equality and how they help to re-connect disconnected youth to the rest of society. It is possible that this is a re-emergence of the 18th and 19th century concern of those in power about those in the working classes and the way they were behaving. If our streets are cleared of all troublesome youth (with the legal definitions of ‘troublesome’ being conveniently vague) then it

may be convenient to believe that the problem has been effectively dealt with.

In the Scottish context, Jack McConnell, the former First Minister of Scotland, is quoted by BBC News (8 November 2003) as denying that these measures, as implemented in Scotland, would lead to a demonising of young people. He goes on to suggest that in fact young people want these measures to be introduced because they themselves are subject to violence at the hands of other young people. He says, "Some would have you believe that what we are doing is attacking the rights of young people, in fact we are trying to set young people free." The speech continues in the vein of someone who is taking up a moral crusade and fighting for the freedom of an oppressed group. He says, 'young people want us to stand up for them and tackle these problems'.

Perhaps one of the reasons that this legislation is so easily introduced into the UK context is because the youth work profession is ambiguous with practitioners who are not sure about what it is they do and how they do it. Add this to the never-ending negative media-cycle and there is a potent and yet very simple mix of fear and response and the context for youth policy is clearly problematic.

Perhaps in Scotland, the new strategy, *Moving Forward*, presents the profession with an opportunity to be more focussed about what it is all about and perhaps alongside that there is an opportunity for the Church of Scotland and organisations like it to make more coherent contributions to the critique of policy as it relates to young people.

Another way of understanding what youth work is all about is to try to understand the traditions or perspectives that have driven its development. Butters and Newell (1978), as cited in Smith (1988, p 50), suggest three:

- Character building
- Social education repertoire
- Self emancipation

In character building the emphasis seems to be on modifying the behaviour of working class young people who are considered to be a 'threat' to society. "If enough character is produced by education and youth work, the mature citizens that emerge will find a way to make the institutions of the country run smoothly and humanely." (Butters and Newell, 1978, p 41) This is a familiar piece of thinking where there is the determination of a good outcome for one particular group in society by another or the goal of the preservation of the status quo.

The Social Education Repertoire contains ideas about helping young people become all that they can be and helping them to be involved in their communities.

Self-emancipation is about bringing young people together to help them challenge the status quo and perhaps even overthrow it.

While Smith suggests that this analysis is 'deeply flawed' it is still useful in attempting to understand some of the forces that have shaped thinking about youth work in the 20th century. He goes on to suggest that there are six 'broad groupings of traditions' in youth work. These are:

- Social and leisure

- Politicising
- Character-building
- Personal and social development
- Rescuing
- Welfaring

What is of particular interest here is his understanding of the 'rescuing' and 'character building' traditions and the place of religious groups in them. He suggests that such groups will be about 'conversion' that he defines as 'adopting particular attitudes, beliefs and behaviours'. He also makes the point that many such groups will also sponsor youth work that is carried out under the guise of some of the other traditions as a 'practical expression of belief...rather than the desire of conversion or discipleship.' These are interesting points that will be picked up later but at this stage it is important to mention that it is rare to find a reference to church-based youth work practice in the literature of the latter part of the 20th century.

2.3.6 The changing face of youth work

Hall (2002) cites Jaquet (1998 and 2001) who has suggested that there are 'twelve key trends' that illustrate how youth work practice has changed in the last 20 years.

- From large open youth clubs to specialist interest groups
- From recreational activity to issue based work
- From universal provision to targeted intervention
- From the building to the street
- From basic facilities to high expectations
- From mixed provision to single sex work
- From the tuck shop to the internet

- From gut instinct to evidence based practice
- From adult led to young people led
- From isolation to collaboration between youth work agencies
- From teenagers to young people
- From Scotland to the world.

If Jacquet is correct, and some of these ideas have been picked up in other sections of this review, then in the last two decades the landscape of youth work in the UK has changed dramatically. This change puts many challenges at the door of government, local authorities, voluntary organisations and religious bodies like the Church of Scotland. The key question is how will these challenges be met?

To summarise what we have learned in this section of reviewing the literature:

1. It is possible that youth work as a profession is vague and that it does not fully understand itself or explain itself very well.
2. This ambiguity might mean that the profession is more easily absorbed by the political agenda of the day – even when that agenda undermines or flies in the face of traditionally held principles and values for youth work.
3. That key themes that explain what youth work is about include ideas of empowerment and emancipation as well as building character and helping young people make good choices and be involved in their communities and in the world at large. At heart this profession has a positive perspective on young people – even when it is forced to work in a challenging context.

In a very personal conclusion to his paper 'Youth Work – An Introduction', Mark Smith (1999) makes this point about the future of youth work:

“Just how youth work will develop in Britain and Northern Ireland over the next few years is a matter for some debate. Recent policy initiatives, especially in England, have sought to ‘transform’ youth work and to bring it much more tightly in line with the government objectives laid out in the Connexions strategy. The result is a series of growing fault lines. The emphasis on monitoring within Connexions and on case management, and individualised ways of working run counter to the key characteristics of youth work.”

We have seen that Scotland, while different from other parts of the UK, has not completely escaped the thrust of this agenda. The new strategy, Moving Forward, expresses a series of outcomes for young people and youth work in Scotland. Will it be a strategy that the youth work profession in Scotland can embrace or will the ‘fault lines’ suggested by Mark Smith, also develop here?

2.3.6 Youth work in the Church of Scotland

As has already been stated, the Church of Scotland can see its educational concern for young people go all the way back to the time of the Reformation. It was clear the Reformers wanted the young people of Scotland to be able to read and live well. No doubt the desired outcomes for this were that they would read the Bible and be part of the faith.

Since those times, and in particular since the dawn of the Sunday School movement and the Uniformed organisations, the Church has had a clear interest in the education of the young. The Church of Scotland may no longer run mainstream schools but its parishes still offer a variety of Christian

education and social activities for young people and it is estimated that around 100,000 young people and 15,000 volunteers are involved in these programmes each week (www.churchofscotland.org.uk). These numbers will be lower than they were 50 years ago but they are still substantial. It is surprising then that until very recently the Church of Scotland had no clear statement of vision or purpose for its work with young people. It was either assumed what this work was for or simply left to local congregations to work out for themselves.

In the last 20 years there have been 2 key points when the Church has had a clear look at what it is doing with young people. In 1991, the General Assembly gave the following remit to the Board of Parish Education:

“The General Assembly, in view of the decline in Sunday School membership and in numbers of new communicants, instruct the Board of (Parish) Education to bring to a subsequent General Assembly a comprehensive report on its analysis of the reasons for the decline, together with suggestions for possible remedies.”

It is worth noting at this point that the Church had been experiencing decline in the numbers of young people taking part in its work for a long time. This was a matter of real concern to the Church and the purpose of the study was to try to find out why young people were no longer interested and what, if anything, could be done about it.

This decline agenda seemed to seep into everything the Church said and did about young people. The interim report from this study was entitled, ‘Where have all the young folks gone?’, for example. Harry Reid (2002, p 99) picks up on this lack of cheer in his book, *Outside Verdict*, when he says, “I have touched above on the problem of the Kirk’s inability to attract young people.

This is an area where I encountered something close to despair.” How might this despair have influenced the development of youth work practice in the Church of Scotland as an institution and in its local congregations?

The study commissioned by the General Assembly of 1991 took various strands:

1. It looked at the annual statistical returns from local congregations for numbers of young people attending groups in the churches and the numbers of leaders involved.
2. There was a survey of young people in the churches with a targeted sample of 180 churches from which there were 109 contributions.
3. There was a survey of clergy amongst the churches that took part in the survey in section 2 and there were 84 respondents.
4. Ninety-eight schools were selected at random from around Scotland and invited to take part in a survey of young people’s attitudes to religion in general and the church in particular. From this targeted sample 52 schools took part with just over 3000 young people completing the questionnaire.

While it is worth noting that this process was carried out entirely by the Church itself without any reference to an outside research agency, the results do give some useful insights into what was going on in the Church of Scotland in terms of youth work and the attitudes of young people to key religious ideas and to the Church of Scotland in particular in the early 1990’s.

Some of the key findings:

- The Church is facing an ‘enormous challenge’ if it wants to recover ground in the 1990’s and beyond.

- Numbers in all areas of youth work in the church had declined dramatically.
- There was a significant loss of volunteer workers – particularly male workers.
- Two thirds of the young people who took part in the survey had no connection with a church group but many of them had had a connection at some point in the past.
- The length of church services and boring music were two of the key indicators as to why young people did not take part in church services.
- Interestingly 50% of the young people said that they believed in God and a further 36% said they 'didn't know'.
- Young adults who were also surveyed said that the Church was 'out of touch' with their lives.

(Board of Parish Education Report to the General Assembly, 1994)

The report went on to give an extensive list of suggestions as to the way forward but it seems that history has not been kind to this report and its findings appear to have been largely ignored and instead, the Church continued to be caught up in the 'decline agenda'.

In the autumn of 2000, the Board of Parish Education decided to take another temperature reading on the issue of young people in the Church of Scotland and commissioned the organisation, Christian Research, to undertake a study amongst clergy, other workers and young people in the Church. Every member of the active clergy in the Church of Scotland was invited to take part and 635 chose to do so – a 56% return at the time. Christian Research also facilitated 6 focus groups in various locations around Scotland

where young people and youth workers were invited to complete questionnaires and take part in structured discussions.

In the introduction to the report, the author Peter Brierley, acknowledges the context in which the study was undertaken, “Like other denominations in the UK, churches in Scotland are seeing a decline in the number of young people involved with the church.” So we see that right into the beginnings of this new century, the conversation about young people in the Church of Scotland was still dominated by the decline agenda.

Some key findings from this study:

- That more training was needed for youth workers in churches.
- That the church should encourage and support the employment of salaried youth workers in local congregations.
- That the Church should encourage better networking and communication between churches about youth work.
- The Church should encourage more people to get involved in youth work as leaders.
- The Church should help local churches improve their facilities.
- The Church should do something about the lack of vision for youth work.

Since this report was published a number of these points have begun to be worked on and the most significant one is the formulation of the Kirk’s Strategy for Young People, which will be discussed later.

For now it is important to make the point that within the context of youth work in the Church of Scotland, even though the organisation is working with many thousands of young people, the dominant mood about this work

in the latter part of the 20th century was one of fear and decline. Fear for the future of the organisation itself, for if we can't get the younger generation involved then how can the organisation survive, and the ongoing despair of seeing youth groups get smaller and smaller and eventually disappear. All of this happened at a time when the involvement of the churches in youth work in Britain seemed to be generally on the wane and it was increasingly seen as something that the State was doing.

It was not always the case. Read this extract from the Kirk's publication 'With Young People - A Manual for Leaders of Youth Groups' (1970, p 1):

"You have decided to help in running a Youth Group.

First of all, find out if there are young people who wish to form a group.

Do not let this just be your idea, something you feel ought to happen.

Many young people are fully occupied with further education or well-run leisure activities. In some areas, young people are very few on the ground, and certain whole age groups may be lacking. Do not assume that young folk will rush to join your group. They are often justifiably suspicious."

This sounds quite quaint thirty years on but it contains some key points that are worth drawing out.

- First of all there is the recognition that all good youth work begins where young people are and what they want to do.
- Second, there is the recognition that the Church was just one of many possibilities open to young people and that this should be borne in mind by any prospective youth leader.

- Third, there is the encouragement to take a long view and recognise that young people may be reluctant to be involved initially.

There is a connection here with some of the key principles of youth work that we have identified above, and in particular with the notion of voluntary participation. This piece of writing does not have the tone of the Evangelist, with a 'turn or burn' zeal but instead seems fairly balanced in terms of some of the issues that should be considered before setting up a new group which might be as easily understood in a secular, community context as in the local church setting.

It is interesting that 20 years later the conversation had moved to a very different place. Is that because the wider conversation about young people in the 1980's and 1990's was more negative in its tone, as highlighted earlier, and if the Church unwittingly got absorbed into that way of thinking?

In 2006, the Church of Scotland's Parish Development Fund Committee commissioned a study of the youth work projects it had funded for the purpose of determining what effective youth work in the Church of Scotland might look like. The Committee engaged a consultant who drew extensively from the Step It Up report, which is mentioned earlier, to create tools that would allow some measurement of the effectiveness of youth work projects supported by the Parish Development Fund. The report on the study, considered by the General Assembly of 2007, contained two key lists that give an insight into the way youth work was being practiced in these specific projects and perhaps gave a glimpse into that practice in the Church of Scotland as a whole and the value young people may put on it.

Local projects were asked to 'rate the relative importance of a number of outcomes' that related to youth work. Here is the list of outcomes in the

order of importance as selected by the projects that were the focus of the study:

- Helping young people realise their potential
- Improving confidence and self esteem
- Developing self-awareness and reflection
- Improving communication skills
- Developing decision making/problem solving skills
- Developing skills in managing relationships
- Helping young people cope with difficult circumstances
- Helping young people better understand emotional needs
- Supporting young people in a growing understanding of God
- Helping young people to consider, experience and live good news of the Gospel
- Helping young people utilise skills and abilities more fully
- Helping young people challenge injustice, locally/nationally/globally
- Helping young people participate more fully in church/community
- Helping young people reduce anti-social behaviour
- Improving employability

A key issue here, one that will recur frequently in this report, is the fact that sharing the Gospel does not appear to be the primary motive or be considered as the primary purpose or most valued activity of youth work in the Church of Scotland. That is not to say that the Church and its congregations are trying to water it down but rather it is being set somewhere in the middle of a series of positive and purposeful activities for young people which have a particular flavour because of the context from where they are offered.

The same report gave young people associated with Parish Development Fund projects the opportunity to say what was important for them in being involved. The consultant was engaged to work with groups of young people from ten PDF-supported projects and around 78 young people, aged mainly from 12-16 chose to take part. In these small groups, the Consultant invited young people to work with a list of 'benefits' of being involved in their particular projects and to rate each one from 1 (low benefit) to 5 (high benefit). Their list, a series of statements in the average order of importance to the young people who took part in the study, appears below:

- Chill and have a good time
- Feel accepted
- Have a laugh
- Feel ok about ourselves even when things are tough
- Learn new stuff and how to do new things
- Have more of a say in the local community
- Set goals and go for them
- Do something about bad stuff like bullying and being left out
- Tell the truth and know it's ok
- Understand more about feelings like happiness and fear
- Meet new friends and get to know people better
- Think about God and what is important
- Cope with difficult stuff like relationships
- Think about what it means to trust and follow Jesus
- Think about how the world should be and how you make a difference
- Think through stuff like sex/drugs/alcohol and what they mean
- Have more of a say in the local church
- Show what we can do and stand up for what is right

There is a connection between these two lists in that ideas that relate to the Christian faith again do not appear at the top and are again embedded in a series of other ideas and activities.

The importance of this distinction and what it means for the Church of Scotland and how it is perceived will be discussed more fully later.

Fortunately the tone of the conversation about youth work in the Church of Scotland may now be turning to a more positive one. In the book *Inside Verdict* (2003, p 88), we read these words:

“Today is the day for good news about young people in the Church of Scotland. This good news will encourage those who are still struggling to make things better as well as confirming the positive developments of those who have got out of the boat and started to walk on water. There is still a long way to go with many challenges ahead, but the journey out of despair has begun and there is no going back”.

While these words are written by a church employee who could be considered a real ‘insider’ and might be expected to have this perspective, the change in tone seems to have been picked up elsewhere. For instance, this reference to the Church in the online encyclopaedia, Wikipedia, (http://en.wikipedia.org/wiki/Church_of_scotland):

“As in most western denominations, the membership of the Church of Scotland is also ageing, and it has struggled to maintain its relevance to the younger generations. The Church has made attempts to address their problems, at both a congregational and national level. The annual National Youth Assembly and the presence of youth delegates at the General Assembly have served as a visible reminder of the Church’s

commitment. The Church's National Youth Assembly has grown in prominence and attendance in recent years."

Indeed in 2007, around 300 young adults took part in the National Youth Assembly according to the Church of Scotland's website, (www.churchofscotland.org.uk) which the Church presumably views as good news. This development was also noted in the 5-11 September 2007 edition of Children and Young People Now.

The issue we must now consider is whether or not this type of work fits into what we understand informal education to be.

2.3.7 'Christian' youth work

So far we have seen from the history of youth work and from writers like Tett (2006) and Smith (1999) that youth work carried out by church and other Christian organizations (e.g. YMCA, Boy's Brigade) have had an ongoing impact on youth work in the UK. There is a raft of writing about 'Christian Youth Work' but most of it seems to be on a level of instructional manuals and resource books with ideas of what to do with young people in group contexts. There seems to be fewer texts that discuss the philosophy that underpins the work or texts that are driven by empirical research that try to build up some sense of what is actually going on in the churches with young people today. This point is picked up by Milligan (2000) when she points out that literature relating to any form of Christian community work is incredibly scarce.

A number of writers (Smith 1999; Pugh 1999; Ellis 1990; Pratt 2005, Brierley 2003) suggest that in the context of Christian youth work there are two, perhaps competing, perspectives on how youth work in the churches might

be carried out. Indeed, Brierley goes so far as to separate church based work with young people into two distinct forms, youth work and youth ministry.

Smith suggests that there are two broad streams that are evident in what we might call Christian youth work. The first is that which is concerned with the 'conversion' of young people to a set of prescribed beliefs and behaviours that will presumably see them get involved in the Christian story in some way, usually through the work of a local church. The second is some form of social action, carried out by a church or other religious organization that is done because it is a good thing to do, because it provides good things for the intended recipients of the service, and because it is something an organization like the church should do.

An example of such an approach is given in an article in the August 2007 edition of the Church of Scotland magazine, *Life and Work*. In the article, Catriona Pratt, leader of a church-based youth work project in the Townhead area of Glasgow, outlines work done with young people in the community around exam time each year. The staff of the project investigated the needs of the young people who were coming along and found out there was a real concern about doing well at school. To help them the project takes over a classroom in a local college and fills it with computers and older young people who have left school and come back to be tutors. This approach has proved popular. As Pratt says in the article, 'the recipe works: quiet space, healthy snacks, the guided use of computers, the offer of prayer support and a listening ear'. Again we see, as we saw earlier in the section about the research carried out by the Parish Development Fund Committee, that the faith dimension in such an approach is embedded within it rather than being its purpose. The purpose is the general welfare of the young people who come along.

In saying that there are two competing philosophies in Christian youth work it feels as if one is being presented with a set of polar opposites and indeed Brierley (2003, p 5) takes up this point and refers to it as a 'modern-day duel' between two ideas about youth work. He uses the term 'youth work' for work done with young people in a secular setting and 'youth ministry' for work that is carried out in a specifically Christian setting. He goes on to emphasise the apparent tension between these two groupings. "Youth work often labels youth ministry as a religious brainwasher or amateur meddler, whereas youth ministry frequently judges youth work to be a social 'do-gooder.'"

Carole Pugh (1999) picks up on this same issue in her article 'Christian Youth Work: Evangelism or Social Action?'. Her point of view seems to infer that work carried out by the more 'evangelistic' practitioners in the Christian community be 'defined as outside the boundaries of youth work and informal education. Her assertion is that this type of youth work does not allow young people to make up their own minds but instead presents them with a set of dogmatic truths that they must accept. Smith uses the term 'conversion' that would fit into this perspective, the idea that young people are changed and come to accept a set of ideas or beliefs that have an impact on how they then live their lives.

Are Christian youth workers, then, evangelists or educators? This is one of the key questions posed by Pugh. Do they coerce young people into accepting a set of ideas or is their work with young people conditional on them being accepted. Do young people feel they have to buy into the Christian story to be allowed to come along to a particular piece of work?

From the literature then it seems that we have the idea of two very distinct and contrasting traditions in youth work practiced in church settings that can be seen in Table 5 below.

Evangelism	Informal Education
Evangelistic style	Open style
Conversion is the goal	Conversation is the process
Inculcating	Facilitating
Formal	Informal
Propagandist	Educator

Table 5: Contrasting traditions of youth work in church settings

Such distinctions make for easy reading and understanding but do they actually stand up in terms of current practice and would current practitioners accept this perception of what they do?

A useful contribution is made here by Cannister (2001, p 77), 'When studying the history of youth ministry and Christian Education, it is easy to be seduced into a reductionist paradigm that places youth evangelism and youth education at odds with each other'. Pratt (2005), suggests that in fact the great commission of Christ is in fact not evangelistic but educational. The great commission appears in New International Version edition of the Gospel of Matthew, chapter 28:19-20:

- Building self-esteem
- Developing inter-personal skills and meaningful relationships

“Therefore go and make disciples of all nations, baptizing them in the name of the Holy Spirit, and teaching them to obey everything I have commanded you.”

Pratt’s assertion is that this is primarily an educational vision that can best be understood within the terms of reference of informal education. Matt Hall, in the publication, ‘Executive Summary, Scottish Youth Workers on the Edge’ 2002, offers some helpful insight. They suggest that much of the work currently being carried out by youth workers in a church setting could be termed ‘Christian relational youth work’. The essence of this approach, according to Hall, is a long term one that ‘demonstrates care’ for young people in the context of positive relationships which are aimed at the welfare of young people, or what Hall refers to as ‘the good’ – a concept that appears often in writing about the purpose of informal education.

This suggests that rather than Christian youth work being defined by either two polar opposites, as perhaps presented by Pugh and Smith, that Christian youth work might best be understood as being underpinned by a spectrum of ideas and practice ranging from the evangelistic to the more open/informal.

One key point made by Hall (2002, p 2) is that ‘the Christian faith and beliefs of Christian youth workers sets what they do apart from other youth work practices, in that Christian relational youth workers profess that all truth originates in the life and teachings of Jesus Christ. However, their concern for the holistic care of young people is probably shared by most secular youth workers, along with objectives such as the following:

- Building self esteem
- Developing inter-personal skills and meaningful relationships

- Having enjoyment
- Testing values and opinions, and making informed choices
- Encouraging spiritual development
- Encouraging voluntary participation and empowerment
- Taking responsibility and contributing to community life
- Acquiring life-skills to tackle current issues'

It is worth pausing at this point to suggest that there is clear resonance between this list and the list from the Step it Up report that was discussed earlier.

Brierley, makes the point from a Christian perspective that this type of list and other 'core values' of youth work provide a 'philosophical framework' in which Christian youth work can take place, (Brierley 2003). Brierley seems to be one of the few writers from the Christian perspective who talks about how the different traditions of youth work in the UK can connect with, understand and respect one another.

Ellis (1990) makes a number of helpful points here. He suggests that the 'primary task' of the churches in relation to youth work is to 'pass on the content of their faith'. Ashton and Moon (1995) would suggest that 'the Christian church is not doing well with teenagers'. They go on to suggest that 'the first aim of Christian youth work must be to present young people with the claims of Jesus Christ' (p 21). Ellis would probably agree with this. Having said that he thinks the primary task is an educational one, he then goes on to discuss the relative merits of a formal and an informal approach within the Christian youth work context.

He suggests that the formal approach is one that is largely based on formal teaching methods that would resemble experiences young people might

expect at school or other places where formal learning takes place. These approaches would best fit in more conservative or evangelical traditions, where the emphasis is on telling the Christian story. In this context the Christian Educator is not so much a facilitator but instead someone who will stand out and perhaps above his or her audience and preach at or to them. Ellis seems to be suggesting that if the primary purpose of the church is to win converts then this is the way to do it. However, the comments from Ashton and Moon, above, should be held in tension alongside this idea, since they come from that tradition and are yet acknowledging its lack of success – in numerical terms at least and indeed they admit that after two decades of experiencing rapid decline in the numbers of young people taking part in church activities that things appear not to be improving much other than the churches being more aware than ever just how difficult the task is.

Ellis is also aware of the weaknesses of the informal education tradition but makes one central claim for it, namely that it is an approach that can be seen in the life and work of Jesus Christ himself.

Pratt (2005) points to a variety of factors that might help us consider whether or not Jesus Christ could be seen as an Informal Educator. He refers to the fact that Jesus did use oratory and did speak to large groups of people but also that he spent much of his time working and living alongside small groups of people and the way he worked with them was on an experiential level. He told stories and had conversations with people and left them to make their own meanings from these experiences. Ellis agrees, and suggests he used principles that are enshrined in Informal Education and the end result was that the marginalised and dispossessed were drawn into his movement.

Ellis goes on to suggest that this was Jesus' 'premeditated strategy' which is best illustrated by the fact that throughout his life he talked non-stop to the poor and those considered as outsiders and then in his last hours, when he encountered the people who mattered and had power, he had virtually nothing to say to them. Pratt refers to the story of the disciples journeying away from Jerusalem following the crucifixion of Jesus which appears in Luke 24:13-35. In this story, Jesus joins two of his followers as they make their way from Jerusalem feeling dejected at the events that had recently taken place there. We don't really understand why it is that they don't recognise him at this point, but given that they had presumably seen him die on a cross, he was the last person they were expecting. From this encounter we can discern some of the key ways in which Jesus worked with people.

1. Jesus joined the two on the journey they were already on. He did not ask them to stop and come to where he was.
2. Jesus listened to what they were talking about – he joined into the conversation they were already having. He did not impose his own perspective upon them. Instead he asked them, 'What are you discussing as you walk along?' (Luke 24:17). It would have been altogether easier for Jesus to stop them and tell them who he was and get the whole thing over and done with much more quickly. But he didn't do that.
3. Following the telling of their story, Jesus offers his perspective and tries to help them put the story into a historical context for them. Part of it is reminding them of what they should have remembered from when he was with them before.
4. At verse 28, there is a really interesting point to the story, where they are approaching the destination of the two. It looks like Jesus pretends as if he is going to continue along the road and allows the two to invite him to join them for a meal. It is a very clear turning

point in the story. The disciples had the option of saying that they'd had enough and letting Jesus move on. He did not force himself or his message upon them.

5. In the context of the meal that then ensued, Jesus used very familiar symbols – bread and wine – and in the intimacy of that moment the eyes of the disciples were opened and they could see who had been on the journey with them.

Pratt's comment on this story is very clear,

“The conclusion of Luke's gospel, when read as a piece of experiential learning, display Jesus' artistry as an informal educator. On the road to Emmaus, Jesus provides the disciples with a framework for understanding their recent experience, allowing them to fit recent events into the overall narrative of the Old Testament.” (2005, p 3)

Pratt goes on to suggest that the primary mission or purpose of the church is to 'make disciples' and that this is an 'educational task' that can generally only be achieved through an 'informal approach'.

One small side issue worth noting at this point is that the Church of Scotland's Strategy for Young People (2006, p 2) has chosen this particular bible passage and this style of analysis of it as the theological underpinning of the strategy.

It is interesting that in Ellis' article, 'Informal Education – a Christian Perspective' (1990), he seems to struggle with the very nature of informal education as practiced in a Christian setting. As has been said earlier, he even suggests that the more formal approach will be more successful in winning people for the faith. He asks interesting questions about the

educational value of youth clubs while at the same time recognising that for many young people the youth club may 'still be the only effective method yet devised to reach the marginalised youth of our society'.

He goes further and makes a plea for the informal approach – in spite of what he sees as its lack of success. It feels like he is setting the argument in a justice context. His point is that if the church (or indeed any organisation) relies on the formal approach to learning then that will by definition exclude those who cannot or simply do not do well in that context. He uses the term 'up-market' to refer to the client groups that could cope with this type of methodology. The challenge he lays before all of us is that the method we use will reveal our value system and whom it is that we actually want to reach. If we put a heavy emphasis on the formal system then we will probably only reach those who already fit in, the white middle classes. If we open up the informal education method then we are more likely to be able to connect to those who might otherwise not be reached.

The struggle in that context is to be authentic to who we are as a community – i.e. believers in Jesus, while working in a context that affirms and respects young people and their right to believe or not believe. To achieve that Ellis suggests that there needs to be some sense of coming together of the formal and informal approaches and discovering some form of shared space. He talks about achieving a 'blend' of the formal and informal that will have 3 key elements:

- Participation – the idea of shared experience and about young people being involved in activities that they share with the youth worker.
- Explicit message – the Christian story is clearly told but through a variety of ways and there is a recognition that the workers themselves are 'part of their own message'.

- Range of activity – the intentional choice of activities which can be helpful to young people and yet contain something of the Christian story.

Ellis takes a more positive approach than most writers who discuss Christian youth work in contemporary 'secular' literature and certainly much more positive than most of the contemporary Christian writers, like Ashton and Moon.

In Helen Gregory's article in *Young People Now* (2006), she tells the story of a young man who had been excluded from school in spite of attempts by various youth work interventions. He then got involved with his local Youth for Christ project and over time found that the people he was encountering there really cared about him. He went on to do better than expected in his GCSE's and also got involved as a volunteer youth worker in a (non faith-based) community project. The article does not say whether or not he became a Christian but the outcomes for him and his community are clearly positive.

There is no time here to go into the nature of conversion but perhaps this story gives us a broader perspective on how some workers in the Church might view it. Conversion may not be simply about the transmission and receipt of a set of religious ideas or dogma, but may also be about exposure to a community and its values, absorbing them and then acting them out in your own way, in your own community. For a church-based initiative both outcomes might be seen as 'success'.

In a day and age when it appears to be increasingly difficult to engage with young people and to find adults to work with them, a story like this one might challenge those who are perhaps suspicious of the faith-based sector.

The litmus test must be to consider whether or not such interventions are good for the young people involved and for their communities. If such measures are used then that might be a challenge to those who consider Christian youth work to be outside current understandings of what makes good youth work practice.

The Church of Scotland, and organisations like it, has a real opportunity to run open youth clubs the length and breadth of Scotland, which have the potential just to operate for 'the good' of all young people, free from any political targeting or other agenda inspired by the latest moral panic.

There is a need to find out the nature of youth work as carried out by an organisation like the Church of Scotland. It has clarified what it sees as the purpose of youth work in its Strategy for Young People document but it is less clear on how that strategy is being worked out in local congregations and whether or not the practice of youth work is one that would be understood as falling within understandings of informal education.

The earlier point made by Hall (2002), where he suggests that Christian youth work is about sharing the Christian story but also about caring for young people holistically may be where Christian youth work finds itself today but at this point there is little evidence to support that one way or another. Hall advocates an approach that allows young people to question the Christian faith without giving them a 'ready-made' package. The aim, then, is to allow young people to decide what they want to do with that information, if anything at all.

Some writers (e.g. Pugh, 1999, Jones, 2001) have pointed out that there are issues for the Christian churches and agencies, and presumably for all

religious bodies, in the current zeitgeist that is often described as being 'post-modern'. Jones (2001, p 25) puts it this way:

"The last century has been a time of questioning and deconstruction, especially in the upper echelons of academic philosophy, literary criticism, architecture, and art history. In literary criticism, for example, post-moderns have argued that no text has an actual meaning since each reader imports meaning into the text; even the authors' meaning for the text has been deconstructed. Post-modern philosophers have argued that there is no grand meta-narrative (an overarching story or common experience that unites all human beings), and they have thereby attempted to deconstruct most philosophies and religions."

Pugh also picks up on this point when she says that the 'post-modernist interpretation' poses questions for Christian youth work. From Jones there is a sense of challenge and from Pugh there is a sense of mistrust. Jones seems to desire to help the churches and its workers understand the day in which we live so that they might respond appropriately. Pugh seems to suggest that this might not be possible when she says that Christian youth work can adopt what she calls a 'legislative approach' and goes further in questioning whether it is possible for this work to work in the current post-modern context.

Jones' (2001) approach is to urge the church to get to grips with the new 'emerging world' and respond positively to it. He talks about the day his world changed when he tried to make some assertions about biblical truth in terms of how Jesus Christ should be viewed by people. The person with whom he was engaged in debate frustrates him by answering that she believes that each assertion he is making is true and has meaning just for him

but is not something that she embraces as truth for herself. This story neatly illustrates the context in which church-based youth work finds itself in today. It is operating in a multi-faith, multi-cultural situation where there are many narratives that compete with one another and no single narrative has the claim or right to tell the whole story for people in Britain today.

This situation is not unique to Britain but has been taking place in other Western countries for some time. Kallioniemi (2003) discusses the situation in Finland, a small country that has a strong Christian tradition and yet faces increasing multi-faith and multi-cultural expressions in its society.

Discussing the nursery education sector in Finland, Kallioniemi, suggests that old models of thinking and ways of working simply 'no longer work' and goes on to make the point that there was a temptation to remove religious education from the nursery school curriculum altogether because that would have been easier in the new multi-faith context.

This is an interesting point to consider and begs the question of whether or not just such an approach is being taken in the Moving Forward document because to miss out the religious or spiritual dimensions in youth work and young people means that there is a whole raft of questions that simply do not need to be considered? Jenkins, Hartas and Irving (2005) make the point that there is often a tension amongst policy makers in the education sector between those who see themselves as religious and those who do not. There is further evidence in Francis (1997), cited in Milligan (2000, p 3) that there may be some system antipathy towards those whose religious beliefs come from within the Christian tradition.

Quoting the Chairperson of the Social Workers Christian Fellowship, Pam Thorn, Francis suggests that those who come from a Christian perspective may find their position less valued than those who come from a minority

belief system. In spite of these tensions there is growing evidence, according to Nesbitt and Henderson (2003) of a growing and developing 'interface' between schools in the UK and religious organisations but they suggest this development is going on 'largely unnoticed'. They attempt to illuminate some of the reasons behind these tensions by implying that the nature and purpose of religious bodies can be unclear to those who are outside them. In the absence of clear information or knowledge about the true nature and purpose of an organisation like the Church of Scotland it is possible for its contribution to youth work to either be classified wrongly or dismissed altogether.

Kinsella (2007) commenting on research carried out by Greg Smith into faith-based voluntary action, reports that Smith found a general lack of understanding amongst 'statutory agency staff' about issues of faith and belief which sometimes manifested itself as 'prejudice against faith groups'.

In other parts of Europe the Churches have a different relationship with the State than they do in the UK. In Sweden, for example, there has been a long-standing tradition of a 'parish tax' which funds the state church and employs clergy and other workers in it (see Appendix 2). Recognising the increasing expressions of religious pluralism inside the Christian tradition and in other faith systems, the Swedish government changed this system and replaced it with a fee that is paid by members of particular religious groups. Members of all religious communities that meet certain state-required criteria can have fees taken from their salaries and passed on to the religious bodies they are members of. In the arena of youth work, one such example is the youth organisation of the Swedish Mission Church, SMU, which is a body separate from the 'mother church' and which receives significant funding from the government through its membership. To receive this funding the organisation has to have a separate identity from the parent church and has

to be run by young people themselves. This is an interesting model where the State chooses to work with religious bodies providing they meet particular criteria that are deemed to be important for everyone (see Appendix 3).

The Moving Forward strategy document does make explicit references to ethnicity and minority groups (e.g. p 35). As Madge 2001 and Milligan (2000) remind us, if we are thinking about ethnicity then religion is often an important element of that. Milligan proposes that in a significant amount of the writing on ethnicity in the UK the focus tends to be on cultural and social issues and fails to recognise that faith and belief systems are very important to many people's identities. If the Moving Forward strategy is serious about helping young people from ethnic minority groups – and it is right that it should – then there is a need to deal with the religious questions such an approach are bound to throw up.

One wonders if in the light of current experience in the UK these questions are simply too hot to handle? According to Smith (2007) faith has never been so important in Britain because of the way it can divide society and lead to the 'blowing up of tube trains'. Raising questions about religion in youth work in Scotland may not be comfortable but for the Moving Forward strategy to be effective, dealing with these issues may be absolutely vital.

The world has changed and the Church of Scotland will have to operate in its current post-modern shape. It has no option but to do this. Ballard (1990) outlines four ways in which local churches can work in their communities.

- *Through evangelism.* Ballard recognises on one hand the need for the churches to be clear about where its message is coming from. For our work to be authentic then it is important that we share the message

that lies behind it. However he rejects some of the expressions of this aspect of the work that are sometimes seen to be 'manipulative and insincere' and leave people feeling as though they are second class and put under pressure to belong. Sharing the Gospel, according to Ballard is about caring for people.

- *Through service.* Ballard suggests the churches do this by caring for the poor, the sick, and the elderly. By allowing its buildings to be used by community groups and by supporting community endeavours.
- *Being the 'scattered presence'.* Ballard recognises that the churches are made up of members who are scattered throughout the communities in which they live and work and that they can have a positive impact wherever they find themselves to be.
- *Being the 'anonymous presence'.* Ballard suggests that there will be many members of the churches and projects carried out by or on behalf of the churches that will simply go on without anyone knowing where they come from.

Hall (2002) cites Dunn and Mohler (2000) who also recognise this change by identifying the following key observations on young people's culture:

- A greater appreciation for diversity
- An emphasis on deeper levels on authenticity in community
- The recognition of the power of culture in shaping one's interpretive grids
- An increased desire for personally meaningful spiritual experiences
- A strong response to visual experiences
- A preference for inter-active learning
- A desire for purposeful peer-to-peer ministry
- Attentive to the sharing of life stories

The church in the UK does seem to have picked up on the change. The Youth Alpha programme, for example, comes from an evangelical stable and recognises two things. First, that many people are looking for some meaning in life and secondly, that people don't like to be told what to think or believe.

In response, the Youth Alpha programme seeks to be 'an opportunity for anyone to explore the Christian faith in a relaxed, non-threatening way over ten thought-provoking sessions' (www.uk.alpha.org/youth). The course is open to anyone and promises a relaxing environment where people are encouraged to ask any questions they want and the promise of respect is offered right at the outset. There is no sense of this programme being about inculcating young people in a prescribed set of dogma but instead about being an invitation to come in and explore and make up your own mind.

The programme has its critics from those on the right and left wings of the churches.

Hunt (2005) suggests that there is a danger that programmes like this are very reductionist and represent a dumbing down of the Christian faith and story into what could be considered as 'bite-sized chunks'. He refers to Ritzer (1996) and the process of McDonaldisation he identified where products are standardised and made simple. There is also concern about the ecumenical stance (the Roman Catholic church is involved and so that is a matter of concern for traditional, evangelical protestants), its populist marketing and packaging, its emphasis on manifestations of the Holy Spirit, its educational rigour and so on.

While these criticisms may well be fair, they have to be seen in the light of the fact that the Youth Alpha and the Alpha programmes have been taken by over 8 million people worldwide. An impressive statistic that suggests the

programme and its authors have done something about reading the signs of the times and responding appropriately.

Young (1999, p 43) picks up on the issue of values when she says that 'youth work is not therefore concerned with the inculcation of a prescribed set of values but rather with the development of young people's critical skills and rational judgement'. She also emphasises the privilege we have in working with young people and that this is not something to be abused. There will always be tensions between our personal values and the values we work with in our time spent with young people and we have to acknowledge the tension and try not to impose our values on anyone. There is clear evidence in the literature we have reviewed here that there are those in the Christian tradition who understand this challenge and are responding to it positively.

This opens up the question about spiritual and moral development in youth work. Pugh (1999) suggests that while the issue of spirituality has for some time been on the agenda of secular youth work there 'is little evidence of it in practice'. This can be borne out by the complete lack of reference to it in the Scottish Government's Moving Forward document.

Jones (1999) connects to this idea when she says that

"Youth work has always been concerned with the development of young people's values. From its beginning, commitments to 'the improvement of the spiritual and mental condition of young men' (YMCA 1844 Statement of Purpose, in YMCA 1987, p 4), the development of 'the whole personality of individual boys and girls' (HMSO 1940: para 2) and the desire for young people to 'better equip themselves to live the life of mature, creative and responsible members of a free society' (Maud 1951, p 3), all expressed aspirations which were

centrally concerned not with the activities in which young people participated but with the values they held and the 'kind of people' they were to become."

This quote is taken from Jones' contribution to the book, *Ethical Issues in Youth Work* and she has given her contribution the title, 'Youth Worker as Guide, Philosopher and Friend.' Her thesis is that practitioners need to work in such a way as to help young people mature and develop the 'critical and emotional capacities' to allow them to take responsibility for themselves instead of being what she refers to as 'powerless victims'.

The spiritual and moral realm in youth work seems to be something its secular branch is acknowledging but appears to be uneasy with. Is the absence of any reference to this realm in the *Moving Forward* document further evidence of this dis-ease or is this area of work simply assumed to be an implicit part of what is set out in the new strategy for youth work? Mott-Thornton (1998) makes the point that conversations about spirituality are full of uncertainty and therefore only those who have some sympathy for the concept will be willing to engage in conversations about it.

It is interesting that Young (1999, p 84) cites the McNair Committee in its report of 1944, which suggested that:

"A well-informed philosophy of life, which may or may not be professedly religious, is most necessary to the youth leader: indeed, it is not easy to conceive of a successful youth leader without it."

(HMSO 1944:106)

Whoever we are and from whatever place we practice with young people the challenge faced before us is to respond to young people appropriately and to try to meet their needs in a way that treats them as whole people and does not miss out the bits that might cause us too much trouble. It seems from the literature that most secular writers and writers from the Christian traditions are content to stay on either side of a very large gap. Davies (2005) gives some insight into this dilemma in an article entitled 'What does St Paul have to say to Youth Workers?' He suggests that people have a problem with Paul's writing because they consider it to be normative – setting down a series of conditions that are supposed to be lived out by the individuals and groups to whom he was writing – when they should instead be viewed as 'simply giving insight into the human condition'. He goes on to suggest that Paul's practice can be understood from an informal education perspective in that he seems to have been committed to offering people 'extended debate' where he allowed people to think for themselves and make their own decisions, was person-centred in his approach to working with people, was concerned about people and their well being and was committed to journeying with people – over a long period of time if necessary

There is obviously some middle ground in this debate and the challenge for everyone is how to live and work well on that middle ground for the good of young people today.

2.3.8 Who is youth work actually for?

Has youth work ever just been about young people? Has it ever simply been about recognising and meeting their needs unconditionally?

Barber (2007, p 77) asks a similar question, "Does youth work serve the interests of the dominant status quo prevailing in society at a given time or

does it challenge in a more democratic manner that which needs to be challenged?"

The early youth work pioneers like George Williams could have the criticism levelled at them that although they had a genuine concern for the young men who were flooding into the cities perhaps they were more convinced of their own sense of privilege and the right it gave them to promote their religious beliefs? It is easy to look back with hindsight and ask critical questions of those who have gone before us but it is worth asking whether or not this is simply an early example of what continues today, regardless of the context of youth work practice?

The experience of being young under New Labour seems not to have been particularly empowering for young people. Instead they have become the butt of a negative media, a fearful society and a government that jumps on politically astute quick fixes. The focussed and target driven mentality that invades the current literature has the effect of demonising young people who have particular experiences rather than recognising the conditions that exist that cause these situations in the first place.

It is hard to see much evidence from the literature covering the history of youth work to see expressions of practice or understanding that are simply about serving young people and their needs. The churches are clearly part of that history and they must do better than advance their own brand of the deficit model of youth work – i.e. you'll be fine if you just accept Jesus.

This review of literature concludes with words from Terry Barber (2007, p 87) who instead of answering the question that is posed here, chooses instead to ask the question, 'who is it not for?' He answers his own question thus:

“It is not for those who seek to control and manipulate young people. It is not for those who are not prepared to listen to young people or to trust them. It is not for those who focus exclusively on problems as opposed to possibilities.”

Time will tell if the new Moving Forward strategy is about control or manipulation or about empowerment and emancipation. Time will tell if the Government have listened to young people and if the Government is prepared to trust what they have said. The challenge for the Church of Scotland is perhaps to be more aware of the influence the churches have had in the developing story of youth work in the UK – for good and bad – and to consider how it might make a positive contribution to the new strategy about to take effect in Scotland in 2008.

2.2.4 Summary

The concept of ‘youth’ is problematic for young people and youth work practice. It is a loaded term that comes with a lot of baggage. It is not an idea based on some romantic notion of young people making a clear and happy transition from one stage to another. At some point in the UK this stage of life has been loaded with problematic associations and the resulting conversations and the policies that have developed from them seem to err on the negative with the result that we may have a society that is afraid of its young, and a generation of adults too afraid to get close enough to work with them. The Institute for Public Policy Research study from October 2006 suggests that after school activities are good for young people and help prevent them from turning to anti-social behaviour but have successive policy development focussing on bad behaviour resulted in adults unwilling to be involved in these activities?

The Scottish Government's new strategy for youth work makes clear the desired outcomes of the new policy. Part of it recognises that volunteer workers will play a major role in youth work provision in Scotland. Is the strategy just another way of controlling the bad behaviour of Scotland's young people or is it a genuine attempt to serve their real needs?

CHAPTER THREE – METHODOLOGY

3.1 Introduction

In the previous chapter when reviewing the literature the following points became clear:

- Youth work is understood to be about benefiting young people and their communities – it has a dual purpose.
- The term ‘youth’ is problematic and should be used with care.
- The contribution of youth work carried out in churches is largely absent from current literature and what there is suggests a polarised view that appears to allow it only to be about evangelism or about social action.
- While it is clear that the Church of Scotland has made explicit its reasons for being involved with young people in its Strategy for Young People little is known about the *nature* of the work it is doing with young people through its congregations and thereby its current and potential contribution to the ‘good’ of young people in Scotland seems to be largely unknown.

The methodology driving the rest of this study has to relate to these key issues and to be focussed on providing data to fulfil the aims of the study, i.e. to investigate the nature of youth work in the Church of Scotland and the desired outcomes, namely:

- 1 A clear indication of how youth work is practiced in the Church of Scotland as either Evangelist or Informal Educator.

- 2 A consideration of the consequences of the outcomes of that investigation for the Church and for the wider youth work field in Scotland.
- 3 A determination of how the Church of Scotland might contribute to the Scottish Government's Moving Forward agenda.

3.2 Considering an appropriate methodology

'Educational researchers aim to extend knowledge and understanding in all areas of educational activity and from all perspectives including learners, educators, policymakers and the public.' (British Educational Research Association 2004, p 3) This is an important point to make at the beginning of the discussion about methodology in this particular study. If the methodology is going to assist in achieving the desired aims and outcomes for the study then it is important to emphasise the need for stakeholders inside and outside the Church to be involved in the process.

For this study that would mean that the following groups must have some locus in the chosen approach:

- 1 Young people – *the learners*
- 2 Youth workers – *the educators*
- 3 Local church leaders and the General Assembly – *the policy makers*
- 4 Other denominations, local authorities and the wider youth work field – *the public*

In the course of the investigation phase of the study attempts have been made to make contact with all of these groups so that they can have some influence on the outcomes of the study. This does not just make for good

practice in terms of educational research but is also about the positive values that underpin the study.

3.3 The values dimension

No research study can be 'value-free' (Robson, 2002), it is impossible to extract the value base of the person who is asking the questions, doing the research and writing up the results from every stage of the process involved in this type of endeavour. Indeed Robson (2002) suggests that the choice of study itself, the methods chosen to investigate it are all driven by the values of the researcher who has made a choice to follow one question over another, one direction as opposed to another.

In this case the researcher has to consider his own value base and because of the peculiarities of the organisation under review, his position in that organisation and his theological perspectives on the issues being considered. What impact might his position in the organisation have on participant response – for good or ill? What might his own theological perspective add to and subtract from how he chooses to follow the investigative process? These issues are considered in the context of the discussion about methodology below.

3.3 Ethical considerations

In addition to recognising the importance of values in a study of this kind, it is also vital to give attention to the ethical dimension that underpins this type of process. Robson (2002) encourages a consideration of the ethical dimensions at every stage of the research process. Leedy and Ormrod (2001) concur and affirm that this must be done especially when people are involved in the process. It is important that people who choose to take part

in this type of study are respected at all times and that they feel they are respected. Bryman (2001) cites Diener and Crandal (1978) and outlines how people should be treated in a process like this:

- They should not be subject to any harm at any stage in the process.
- They should consent to being involved in the process.
- Their privacy should be respected at all times.
- There should be no attempt to deceive them.

Oliver (2003) emphasises the need for participants to be respected at every stage of the process and for that respect and all other ethical considerations to inform each stage of the research process.

The British Educational Research Association (2004) also points out the ethical responsibility towards the body 'sponsoring' the research, in this case the Church of Scotland. At all times care should be taken to respect the Church, its history, traditions and aspirations for the future and any attempt to use this study and its outputs to denigrate the Church would obviously be unethical. Again, as with issues relating to values, ethical questions will be considered at each stage of the discussion on methodology.

The BERA sums this up neatly when it says that people conducting research should ensure that the methodology chosen is congruent with the purpose of the research being undertaken. The methods employed in this study will now be considered.

3.4 Selecting an appropriate methodology for the study

In order for the outputs of this enquiry process to be useful for the Church of Scotland and the wider youth work field, a methodology had to be

developed which would produce results that are reliable and valid (Robson, 2002). For Leedy and Ormrod (2001), reliability refers to a consistency in the outputs of a study and validity is about whether the method chosen measures what it is supposed to measure. They make the point that any research activity is about increasing our awareness of the particular phenomenon about which we are concerned and that to achieve this some form of systematic process needs to be formulated that will allow for the collection of data and then the consideration of what that data might mean.

In the Church of Scotland, any investigation about young people and youth work would have to involve all of the parties listed in section 3.2 above. If any of these groups had been missed out then this would have an impact on the quality of the outputs. It also needs to be mentioned again that the purpose behind the study changed during the investigative process. Initially the focus was on whether or not the Church was ready for a more strategic context for its youth work. Then, after publication of the Moving Forward document, it became clear that a more useful focus for the study would be on the nature of youth work in the Church with a view to examining how that youth work might be understood by the wider youth work field and the potential contribution it might make to achieving the goals outlined in the Moving Forward agenda.

The Church of Scotland is one of the country's largest organisations. According to The Church of Scotland's head office (see Appendix 4) there were 1486 congregations in 1189 charges. The reason for the lower number of charges as compared to the number of congregations is due to two things. First, a number of congregations are brought together as a single 'charge' so that although the Kirk can identify 1486 congregations, there are in fact only 1189 such charges.

In attempting to find out whether or not the Kirk was ready for a more strategic approach for its youth work and to investigate the nature of that work the most appropriate methodological approach was deemed to be a postal survey that was sent to every congregation in the Church. Each congregation was sent a 4-page questionnaire (see Appendix 5) and was invited to complete it and return it to the Church offices in Edinburgh. The questionnaire contained a series of closed and open questions so that a mixture of quantitative and qualitative data could be gathered.

The decision was taken to use this form of methodology because of the scale of the organisation under review and the perceived need to give every congregation the chance to take part in this process. In terms of values, it is important to try to be as inclusive as possible and not choose any methodology that would potentially miss particular groups of congregations out or leave congregations that might have wanted to take part feeling divorced from the process. The other reason for choosing this method was that it meant that awareness could be created in local churches about the issue being explored – whether congregations chose to get involved or not.

Consideration was given to selecting a number of congregations at random rather than sending the survey forms to all congregations but the decision was taken to invite all churches to take part so that everyone would know they had been invited. The possibility of running a series of focus groups around the country was also contemplated but this idea was dismissed because of time constraints and because it would prove difficult to ensure that enough and the right range of participants were involved in the process. Because the organisation in focus is so large, the numbers involved in this investigation also had to be considerable or the outcomes would not be seen as having validity for the Church or for any ‘outsider’ who might be interested in the outcomes of the study.

Surveys offer a number of key advantages in this particular context (Bryman, 2001, Leedy and Ormrod, 2001, Robson, 2002, Hakim, 1987):

- They are relatively easy to construct and administer.
- The researcher is not present when the survey form is being completed and cannot affect the process. This is of particular importance in this case given that the researcher is a senior member of the Church of Scotland's staff and face-to-face interviews might have been intimidating for participants.
- The results are easier to understand.
- The process is more open to scrutiny.
- It can be relatively anonymous and so people are prepared to be more truthful.
- They are efficient in terms of time and cost.

There are also some disadvantages:

- The absence of the interviewer means that s/he can't help participants if they become confused.
- It can be difficult to get a good level of response.
- There is a real need to keep the surveys very simple and so there is a limit to the number and style of questions that can be effectively used.

In constructing the questionnaire for this survey, care was taken to keep it as brief as possible, as anonymous as possible and as simple as possible. The possibility that local churches might be wary of responding to a senior Church official was factored into the questions that were asked and those that were not. Congregations weren't asked to disclose numbers of young people they work with or to focus on how those numbers had changed in the

last few years. Instead they were asked a series of questions that were of specific interest to this study.

Bryman (2001) suggests that to get a better response rate for this type of approach it helps if a covering letter is sent out with the questionnaires. This was done and the letter sought to clarify the parameters of the study and to reassure participants that this wasn't some kind of formal census that might come back to haunt them.

Before the questionnaires were sent out two stages of testing were held. The first was with a small group of church based office bearers and the second was with a group of parish based youth workers. Around ten participants took part in each of these stages and they were selected from lists of people who had recently attended events run in local communities by the Church of Scotland's former Board of Parish Education. This process allowed for the questionnaire to be edited to make it as clear and concise as possible to ensure the maximum possible return. This process of pre-testing is identified as good practice by Robson (2002).

The letter that went out with the questionnaires invited Session Clerks, the administrator of the leaders' group in a local church, to gather a group of elders, youth workers and young people together and to have that group work through the form together.

The front page of the questionnaire asked only for the name of the congregation and the presbytery in which the congregation was situated. It was important to get the name of the congregation to find out if it was just a single charge or a charge made up of a series of linked congregations – therefore one form might cover up to 5 or 6 local churches. It was necessary to ask about presbytery location so that the geographical spread of responses

could be determined. In this study it was important that the outputs reflected the diverse geographic nature and spread of the Church of Scotland and its congregations.

The rest of the questionnaire was used to identify the following information:

- The kind of community each respondent's church was located in. This would allow possible connections made to the type of community and other key variables in the study.
- The kind of work that is currently being carried out by local churches to see what patterns are being followed, whether they are formal/informal in nature and if new ways of working with young people are being used or are emerging.
- The purpose of the fourth question was to get a sense of the make up of the workforce involved in the youth work carried out in the Church of Scotland. Is it a professional led body or is it one that is largely made up by volunteers? If so what are the implications of this for the Kirk in the light of the 'Moving Forward' document's emphasis on rewarding and training staff, particularly volunteers?
- The key motivations that drive people to work with young people in the first place. Are congregations simply concerned with 'saving souls' or 'bums on pews' or are they working for the 'good' of young people?
- Examples of good practice. The purpose of this question was to see if these would fit within an informal education understanding or if they would emphasise a more conservative evangelistic approach.
- In the seventh question, respondents were asked to consider two options for the future, one that had local churches 'taking the lead' with 'backup' from the national body and one with local churches being left to decide everything for themselves. This was the crunch

question in terms of whether or not a more strategic approach was desirable.

- What would the key elements of such a strategy look like? What clues would they give us in terms of the nature of the work that the Church is doing with young people?

Responses were received from 494 charges representing around 573 congregations. The response rate for current charges is just under 42%. It would obviously have been better to get a more substantial response but the experience of most individuals and corporate bodies trying to get local churches to take part in this type of exercise is generally poor and this level of response is considered to be very positive.

In choosing to opt for a questionnaire that was sent to every congregation the opportunity also allows for identifying more effectively regional and other variations that may prove useful and important in understanding what the Church is doing with young people. If the responses from rural congregations, for example, are substantively different from those of city or suburban churches, then any response the Church makes to the outputs of this study should seek to address this.

Appropriate sections of the data were then coded and entered into the computer using SPSS (Statistical Package for Social Sciences) analysis software, which has been around since the mid-1960s and a series of calculations were run in order to begin to determine some meanings for the data that had been generated. Copies of the outputs from the SPSS analysis can be found in Appendix 7. Leedy and Ormrod (2001) caution that it is important to bear in mind that this type of approach can only give us a snapshot about what is going on at a particular point in time. For policy makers inside and outside the Church of Scotland this snapshot may be very

meaningful in how the Church understands itself, the work it is doing with young people and how that work is understood by those in the wider youth work field. This snapshot can also help the church to consider future steps as it works out what it wants to do next in the arena of its work with young people.

To allow more young people and youth workers to get involved in the process, an additional round of surveying was produced which aimed to facilitate structured conversations between Church leaders and youth workers and youth workers and young people. At this stage some presbyteries got in touch and asked if they could facilitate the conversations at presbytery level. It was agreed to let them do so. A resource pack was produced to help local leaders facilitate the conversations and they were invited to return some of the material to the Church offices in Edinburgh. The only congregations to take part in this phase of the process were those that had indicated in the first stage that they might want to take part in further discussion and had given a contact name for such a purpose and the presbyteries that had been in touch to ask if they could get involved in the process.

By January 2006, 97 churches and presbyteries had chosen to have a contact on this list and responses were received from 36 of them, which represents a response rate of 36%. This was a small response from a small sample group but nevertheless the research outputs provided useful insight into the way local churches were thinking about youth work and in particular allowed a clearer voice for young people to be heard in the research process.

The third stage of the process was put together when it became clear that this study would afford an opportunity for the Church's 'Strategy for Young People' to be considered in the light of the 'Moving Forward' document to

determine whether or not the Church of Scotland has something to offer to that series of objectives. To achieve this online questionnaires were devised and URLs were sent to the following categories of people:

- Denominational Youth Representatives working for the member organisations of ACTS – Action of Churches Together in Scotland.
- Youth workers in the Church of Scotland operating at congregational level whose names appeared on the Big Blether contact list.
- YouthLink Scotland local authority representatives.

The reasons for including the denominational youth representatives was to find out the following:

1. The style of youth work being carried out in their denomination. Are they primarily concerned with converting young people or is another style being used?
2. Whether or not they had an agreed agenda for youth work in their context and, if so, what it was.
3. How aware they were of the Moving Forward document given the sheer numbers of young people involved in youth work in the churches in Scotland and their lack of response to the consultation phase which led up to the publication of Moving Forward.
4. What, if any, support they felt the government should give faith-based work in Scotland. It will be interesting to see if such support would be welcome or if the denominations prefer to be independent of government support and any interference that might go with it.

The reasons for contacting local youth workers in congregations was to find out the following:

1. If they have any connection with the local authority in their area and how important that is to them if they do. Since the Moving Forward document has a major focus on local authorities it is important to see if there are good links.
2. The style of youth work being carried out in their congregations. Are they primarily concerned with converting young people or is another style being used?

The reasons for contacting YouthLink Scotland local authority youth representatives was to find out the following:

1. Do they take church-based youth work that is carried out in their areas into account in terms of their planning and provision?
2. Do they actively try to involve church-based workers in what they are doing?
3. To ask them why they think it is that there is no explicit reference to church-based youth work in the Moving Forward document.
4. To see whether or not they think that local church youth work should be supported by the Scottish Government in some way.

If the answers to these questions in the last two categories suggest that there is no significant link between local authorities and local churches and if local authority representatives do not consider it appropriate to include church-based youth work in local planning and provision or in terms of government support, then it may be more difficult for the Church of Scotland to find a way into the process of contributing to the rolling out of the Moving Forward agenda.

The chosen method here, as has been mentioned, was the creation of online questionnaires. They were created using software available at

www.freeonlinesurveys.com and the URLs for each survey were emailed to people in each of the 3 categories. Copies of all of the forms can be found in Appendix 9. The advantages of this approach were that it was simple and quick to set up and to distribute amongst the groups of people who were being invited to take part – particularly in the second category, local church youth workers. The approach is not without its disadvantages however as can be difficult to get people's attention in an email from someone they do not know and had never met and so the introductory text in the emails had to be clear and concise and there had to be a real emphasis on why it was important for people to take part.

Another key advantage of this process is that the outcomes of each response was counted by the website and so results could easily be collated and downloaded for analysis.

All outputs at all stages of the research process have been kept on file.

3.5 Limitations of the research methodology

The key limitations of this process are clear. In sending forms to every congregation it is obvious that a significant number will choose not to take part and this is exactly what happened. How representative can the results then be?

Another issue is whether or not responses will only come from congregations that have a clear interest in the issue being discussed and that those with little or no interest in the study in particular or youth work in general or those congregations that have a sense of mistrust of the central institutions of the Church of Scotland might choose to ignore the invitation to take part.

Another possibility is that some congregations that struggle to do work with young people may be afraid to admit this to someone from the central institutions of the Kirk for fear that future action may be taken against them.

The second stage of the process was perhaps too ambitious for the majority of local churches who had been involved in the process up to that stage and perhaps it was too much to ask someone in the local church setting to take responsibility for facilitating the conversations that were required.

The key limitation of the third stage of the process is the fact that it was conceived and executed in a very short space of time towards the end of the study. The General Assembly had approved the Church of Scotland's 'Strategy for Young People' and the study could have stopped there but the possibility of connecting it to the Moving Forward document and its agenda, and trying to determine a future path for the involvement of the Church of Scotland in that developing agenda was hard to resist but also hard to achieve in the limited time available. In terms of using online questionnaires more consideration should have been given to whether or not the weblinks provided would have been accessible to individuals who work in organisations where strict firewalls are in operation that might restrict access to sites of the kind being used in this study.

A final key limitation was the amount of time available for the study itself. Was it possible to achieve something worthwhile in the time that could be secured for the study?

3.6 Defending the chosen methodological approach

The key issue in opting for any particular approach in terms of research has to be whether or not it measures what it is designed to measure (Leedy and

Ormrod, 2001:31). The processes used in this study have allowed a significant number of different contributors to input and there are clear connections between the outputs that will be seen in the next section.

The response rate of just under 42% of charges is still significant even if less than a majority response. The data gathered about the location of congregations that responded adds to that significance in that they were received from local churches in every type of community as listed in the survey questionnaire.

These factors enhance the reliability and validity requirements for the process because they include voices from all sections of the Church of Scotland community. A significant number of respondents said that they were doing no work with young people at all which suggests that the potential fear factor had been reduced.

The second stage of the enquiry process, the Big Blether, was taken up by only a small number of congregations but those that took part did so enthusiastically and the data produced has strengthened the process as a whole.

By the end of the research phase, the study had gained inputs from local churches, youth workers, young people, denominational youth work managers and local authority managers. This clearly links to the point made earlier about the need for an education-based research programme to involve the learners, the educators, the policy makers and the public in the research (BERA, 2004). The fact that key parts of the outputs were considered by the thousand-member strong General Assembly in May 2006 is also a factor that should be kept in focus.

The litmus test for this investigation, however, will be determined solely by whether or not it provides enough meaningful data to answer the questions that have driven the study to this point. What is the nature of the work the Church of Scotland is doing with young people and what are the consequences of discovering this for the Church itself and the wider youth work field in Scotland? Is the Church's practice of youth work simply about saving souls or is it about something broader and wider that can be understood as informal education?

CHAPTER FOUR – RESEARCH FINDINGS AND DISCUSSION

4.1 Introduction

The purpose of this investigation, as outlined in the previous chapters, is to investigate and discover the nature of the work the Church of Scotland is doing with young people and then to discuss how that might be viewed by the wider youth work field and how the Church might contribute to the new Moving Forward agenda. Is the work that the Kirk does with young people that of an evangelist, simply seeking to win converts for the Church's cause or is it trying to do something more subtle, in a way that those outside might recognise as informal education?

The response rate for the first stage of the research which was targeted at local congregations in the Church of Scotland was just under 42%. It is worth pointing out at this stage that the Church of Scotland is divided into a number of local presbyteries – groupings of local churches – which are located throughout Scotland and also in England, Europe and Jerusalem. While the churches in the presbyteries of Europe and Jerusalem were invited to take part it is not surprising that they did not since this development would most likely be seen by them as a Scottish issue and not one that would affect them directly. While this response was anticipated it was still important to invite the churches in these presbyteries to take part.

The number of responses received from the each of the Church of Scotland's presbyteries in the UK can be seen in Table 6 on the next page.

Presbytery	Number of responses	Presbytery	Number of responses
Edinburgh	39	West Lothian	11
Lothian	15	Melrose & Peebles	11
Duns	5	Jedburgh	3
Annandale & Eskdale	4	Dumfries & Kirkcudbright	16
Wigtown & Stranraer	9	Ayr	19
Irvine & Kilmarnock	13	Ardrossan	13
Lanark	5	Greenock & Paisley	22
Glasgow	65	Hamilton	25
Dumbarton	10	Argyll	8
Falkirk	11	Stirling	17
Dunfermline	6	Kirkcaldy	12
St Andrews	11	Dunkeld & Meigle	8
Perth	16	Dundee	10
Angus	14	Aberdeen	12
Kincardine & Deeside	4	Gordon	6
Buchan	13	Moray	9
Abernethy	3	Inverness	7
Lochaber	6	Ross	5
Sutherland	3	Caithness	3
Lochcarron & Skye	2	Uist	2
Lewis	5	Orkney	8
Shetland	2	England	2
Unknown	4	Total	494

Table 6: Responses by presbytery to the survey questionnaire

Forms were sent to local churches via the Session Clerk and each congregation was invited to have a conversation about the questions raised in the survey questionnaire. The way Kirk Session meetings work means that this type of request would have to be considered by the Session as a whole and then either completed at one of their meetings or they would establish a separate group to complete the form. The covering letter sent out with the questionnaire encouraged the latter approach but the local church is sovereign in the way it deals with this type of request.

The Kirk Session in each local church consists of ordinary men and women who have been ordained as Elders in the Church of Scotland. In addition to their Eldership roles many of them will carry out other functions in the Church including work with young people. This body is responsible for the development of the life of the local congregation and therefore is the most appropriate group to consider the questions posed by the survey. The responses gained gave a genuine insight into how the provision for young people in local churches actually works as well as the hopes the congregation might have for this area of work in the future.

The total number of responses is 494. As has already been pointed out, this number does not reflect the total number of congregations involved in the survey but the number of 'charges' under the authority of a single Minister. This means that the final figure of 494 represents a significantly higher number of local congregations - particularly in rural areas where congregational linkages are very common.

In terms of reliability and validity we can see that congregations from every part of Scotland took part in the survey and churches in all the presbyteries in the UK were involved in the research process. Therefore the results can give a national perspective and shouldn't be skewed in favour of the city

churches or the Central Belt, where most congregations are located. If the Church of Scotland's Strategy for Young People is to be effective in the day of Moving Forward and if the nature of its work it is to be understood, then it is vitally important that the views of the rural churches are also taken into account. In some rural communities the church hall will be the only meeting place available where youth work can happen – a fact that is acknowledged with an explicit reference to church halls in the Moving Forward document (p 46).

Each respondent was invited to identify the types of community their churches were located in. The choices given were:

- City Centre
- City Priority Area
- Rural Village
- City Suburb
- Town
- Rural Town
- Other

A number of people from island communities pointed out that they did not feel that these options were adequate for their situations and that there should have been a separate category for this type of community. However the majority of responses from the islands of Scotland identified themselves either as 'rural villages', 'rural towns' or 'other' and the general sense is that the choices listed were not a cause of confusion for respondent.

The breakdown of responses from each type of community was as shown on Table 7 on the next page.

Type of community	Number of responses	Percentage of total response
City centre	23	4.7
City priority area	32	6.5
Rural village	178	36.0
City suburb	79	16.0
Town	89	18.0
Rural town	75	15.2
Other	18	3.6
TOTAL	494	100.0

Table 7: Response from each type of community

It is interesting that so many churches in rural situations took part in the survey. We will look at the qualitative inputs from those churches later but for now it is worth considering whether or not these communities are more acutely aware of the absence for young people whether that be through them dropping out of church or moving away for study or work. Another issue might be the competing demands of other activities e.g. rugby, which is particularly important in some parts of rural Scotland.

It is good to see that there is a fairly even balance between churches in more urban and rural settings. The Church has to pay particular attention to the work carried out by congregations in the 'city priority area' category as this will have an impact on the poorest people in Scotland. This area of the Church's work is the responsibility of the Priority Areas Committee of the Ministries Council and its website entry says, 'The Priority Areas Committee is responsible for the Church's work within the 58 poorest communities in Scotland. The list of these communities was drawn up in partnership with the Scottish Centre for Research on Social Justice and is based on the Scottish Executive's Scottish Indicators of Multiple Deprivation (SIMD)' (www.churchofscotland.org.uk). It is vitally important that the experience of

people who live and work with young people in this type of community is included in this process.

As has been said earlier, the Church can have confidence in these results because of the number of responses and their geographical spread.

4.2 Does the Church of Scotland want to have a strategy for young people?

If the Church of Scotland and its work with young people are going to be understood by itself and the wider youth work field then it is important that it makes clear the purpose of that work as well as the nature of its work with young people. The introduction of a strategic approach was the initial focus of this study but then became part of a broader investigation into how the Church might contribute to the new Moving Forward agenda and whether or not its work could be considered as being part of what is understood as informal education.

The questionnaire asked people to choose between these two options:

It is a good idea for the Church of Scotland to develop a strategy for youth work with local churches taking the lead and the central bodies providing appropriate and relevant backup.

or

Local churches should be left to develop their own strategies without interference from the General Assembly or any central body.

The table below shows the overall choice made by the people who responded.

Answer	Number of churches responding	Percentage of total response
Yes	363	73.5
No	131	26.5
Total	494	100.0

Table 8: Responses to the question about developing a strategy for young people

It appears that 73.5% of those who responded selected the first option and 26.5% selected the second one.

This result shows clear support for the idea of a strategy for youth work within the terms of the questions posed. The question was not structured in a simple, 'do you want a strategy? Yes or no?' way but rather recognised the context in which the questionnaire was going to play and the resistance there can be at local level to central bodies telling local churches what to do.

Clearly if the researcher had been someone working outside the organisation this question would most likely have been different. Instead the choice of question reflects an insider's knowledge and a desire to get to the point of the research purpose and not to be distracted by the antipathy that can exist between the central and local dimensions of an organisation like the Church of Scotland.

The essence of the question was to ask if congregations wanted to be part of something that they developed with support from central bodies or did they want to be left alone to work things out for themselves. While a near 75%

level of support for the idea of a strategy is significant the people who did not agree with this approach must not be ignored and work needs to be done to include congregations that may feel they are best left to their own devices.

A key issue at this stage is to find out whether congregations in all type of community were supportive of a strategy or not. Here is the breakdown:

Type of Community	Strategy - Yes	Strategy - No
City centre	19	4
City priority area	25	7
Rural village	111	67
City suburb	62	17
Town	67	22
Rural town	64	11
Other	15	3
Total	363	131

Table 9: Responses to the question about strategy by type of community

In most communities a substantial majority of congregations are voting for the strategy however the situation in rural villages is interesting since 38% voted against – which is significantly higher than the overall figure voting for the second option. There are a number of possible reasons for this, some of which have been mentioned earlier, but an obvious one might be that churches in these communities may not have any youth work happening at all or this area of work may be a real struggle for them and therefore they don't want to have expectations placed upon them that they feel they are unable to meet. One respondent made the point that they were looking elsewhere for support:

‘The material we use from Youth for Christ is better than anything else we have seen and YFC seem to be more in tune with young people than the Church of Scotland.’

Other concerns focussed on the danger of a strategy producing fatigue or extra workload and one congregation made the point that they already had a strategy for youth work.

This will need to be investigated further.

4.3 The local youth work menu

In trying to gain insight into the nature of the work being carried out in local churches respondents were given the following options when completing this section of the questionnaire:

- Bible class
- Youth fellowship
- House group
- Youth club
- Summer mission/holiday club
- Uniformed organisations
- Young adult group
- Cell church
- Midweek group
- Prayer group
- Other

The list includes most of the ‘traditional’ activities that churches might carry out with young people and the inclusion of the category ‘other’ ensured that any new or emerging models of youth work could be listed and taken into consideration. Again, it is worth acknowledging that this is an ‘insider’s’ list and that someone outside the organisation might have started at a different point with this question.

The overall breakdown of the types of activities offered in local congregations appears in the table below.

Type of activity Offered	Number of responses	Percentage of respondents
Bible Class	220	44.5
Youth Fellowship	129	26.1
House Group	47	9.5
Youth Club	134	27.1
Holiday Programmes	164	33.2
Uniformed Organisations	296	59.9
Young adult Group	49	9.9
Cell Group	4	0.8
Midweek Group	29	5.9
Prayer Group	52	10.5
Other Activity	119	24.1

Table 10: Breakdown of local church provision for young people

This table gives an interesting sense of what is happening in general in the local congregations in the Church of Scotland. It is worth noting that the traditional Bible Class continues to have a significant place in the youth work menu. It is also interesting that uniformed organisations are the most popular form of youth work that is offered by local churches. This may be an issue since those groups take place in local churches but are part of separate organisations that may or may not have an agenda congruent with the local church.

It is interesting also to see that only around a third of congregations are offering activities that might be considered under the category of 'outreach' i.e., youth clubs and the summer mission/holiday club activities. Since the churches have been complaining for decades about the decline in church attendance by young people it is interesting that two thirds of them seem not to be engaging in activities designed to attract more youngsters.

It is also surprising that when family life is changing and when so many other activities for young people happen on Sundays that so few congregations seem to be offering specific midweek meetings for young people apart from the Uniformed Organisations. If young people can't be available on a Sunday, one might think more congregations would offer activities during the week.

More attention will be given later to the activities that were included under the category 'other'. At this point it is worth looking at how these activities break down by type of community that is shown on Table 11 on the next page.

	City centre	City priority area	Rural village	City suburb	Town	Rural town	Other
Bible Class	10	12	46	49	58	37	8
Youth fellowship	4	3	35	31	26	22	8
House Group	4	5	12	11	6	8	1
Youth Club	3	8	44	26	26	22	5
Holiday programmes	7	9	45	40	28	29	6
Uniformed organisations	13	21	57	68	77	52	8
Young adult Group	3	5	7	9	10	13	2
Cell Group	0	1	1	0	0	2	0
Midweek group	2	1	11	5	8	2	0
Prayer Group	1	3	12	14	12	9	1
Other Activity	8	10	32	22	17	23	7

Table 11: Breakdown of local church activities by type of community

The table shows that for the City Priority Area parish, for example, the youth work menu is most likely to be (excluding the category 'other'):

- Uniformed organisations
- Bible class
- Holiday activities
- Youth club

For a church in a suburban context the menu seems to look like this:

- Uniformed organisations
- Bible class
- Holiday activities
- Youth fellowship
- Youth club

These menus are very similar although the contexts are very different. The addition of youth fellowships in the suburban context may indicate that churches there hang on to young people until they are a bit older than congregations in other types of community since this form of youth group is traditionally aimed at older teenagers. On the surface level it might be thought that work carried out in an inner city area would be very different from the provision in a suburban setting but the evidence from this research would suggest this is not the case. The menus appear to be very similar.

The most formal model of youth work offered by churches is the Bible Class that will generally be held on a Sunday during the morning church service. It will usually last for between 30 minutes to one hour and the aim will be to follow some kind of more formal programme that will help young people learn about the Bible and how to contextualise it into today's world. It is interesting that it is a model that is used consistently across the different types of community. The only exception would seem to be rural villages where only around a quarter of congregations are using this model. This might be because there are fewer young people around on Sundays due to the demands of family life or other activities as has been suggested earlier.

It is also interesting that the holiday activities, generally designed to reach out to young people who have no current connection to a local church are used only by around a third of churches in most communities - an

interesting statistic in an organisation that has bemoaned the years of decline in church attendance by young people. This could be an indication of a lack of confidence on the part of local churches to undertake this type of activity.

The fact that more churches in suburban and rural town areas use this model might suggest that it is seen to be more useful in a middle class, high employment context where the offer of a week-long summer holiday activity is highly valued in particular by working parents who have to juggle their children during the long summer holiday.

The lack of groups for older young people might imply that there are very few such young people around churches anymore and that this lack of provision simply reflects the fact that the post-16 generation is in effect missing. What impact might this have on the long-term future of an organisation like the Church of Scotland?

The youth club model seems to be used consistently throughout the different types of community, apart from city centre churches. Like youth clubs in all contexts, the church based youth club has a long history and tradition (Ellis, 1990) and it seems to still have a place in the menu today. The low number for city centre churches could have something to do with the fact that many of them will exist in areas with few residential homes.

It is obvious that the most popular model is the uniformed organisation that scores highly in each type of community. This is a model that congregations seem to understand and find they are able to do. The people who staff the groups may be people who have a sense of connection and tradition with the organisations having been involved with them as youngsters themselves. It's interesting that even in city centre locations a significant number of churches, around 50%, are offering this model. This is incongruent with the

findings for youth clubs as outlined in the paragraph above and perhaps is explained by the fact that adults will transport their children to such groups – particularly perhaps if those adults have a connection with the group from their own childhoods. This indicates the parental role in the success or otherwise of local church based youth work. If a parent feels that a particular activity has value perhaps they are more likely to encourage their children to go along.

In most communities around a third of young people reported that they had

It is clear that a considerable amount of the youth work that is offered through local churches is done so in this particular format. This is significant for a number of reasons but perhaps the most significant one is put as a question: is Church of Scotland youth work too dependent upon the uniformed organisations – organisations that exist in their own right as national bodies even though locally they are accountable to the congregations where they operate? It's worth remembering that the Uniformed Organisations are recognised in the new Moving Forward strategy in a way that the churches are not. If these organisations set agenda or steer a course that does not affirm the connection young people have with the local church or if they experience decline in the numbers of young people taking part, then the Church of Scotland will be directly affected by this.

General involvement in the life of congregations

The response to the cell (small) group model is interesting in that in the 1990s there was a lot of discussion about cell church for adults as well as for young people (Harvey, 2003) but it would seem that this model is very marginal in the Church of Scotland context at this point in time. This may be to do with some of the concerns about the model, also highlighted by Harvey, in terms of the types of churches that have used it and the way that it has been used to exert considerable control over those involved in it.

churches seem to be doing this because they don't have other local groups

available for young teenagers, or because the number of young teenagers

This result also raises the more significant question about whether the youth work mix in the Church of Scotland is so fixed that newer models emerging in other parts of the church in the UK will find it difficult to find a slot in the menu of a local Church of Scotland congregation.

4.3.1 Exploring the 'other' option. Are new models emerging?

In most communities around a third of congregations reported that they had activities going on for young people that did not fit into the other categories. The figure was lower in the rural village and town categories. Here is a list of the most common answers given when asked what they did that was classified as 'other'.

- Youth Alpha – an introduction to the Christian faith for young people
- Rock Solid – a resource produced by Youth for Christ
- Monthly worship services
- Involving young people as leaders in Sunday School
- Supporting young people to attend Sunday worship
- Youth worship service
- Music, drama, dance and sport related groups
- General involvement in the life of congregations
- Minister's visit to schools

No questionnaire could give options that would cover all eventualities so it was good to give people the opportunity to list activities they think did not fit the items on the list on the form. Of particular interest here is the sense that many churches are encouraging young people when they leave the Sunday School to go immediately back to that group as a helper. Many churches seem to be doing this because they don't have any formal groups available for young teenagers, or because the numbers of young teenagers

they have are deemed to be too small to warrant having such groups. Is this a good thing? Is it good for the young people concerned and for the children they are working with or is it a sign of desperation and a last-ditched attempt to hang on to young people at all costs?

Giving young people responsibility at any age is a good thing. We can see in the growing phenomenon of school-based peer mentoring programmes, particularly in relation to the issues of bullying and the transition from primary to secondary schooling, that young people can be actively involved in a process of supporting and listening to their peers and children younger than themselves for mutual benefit (Pyatt, 2002). However these programmes offer training, advice and support to the young people who choose to be involved rather than just throwing them in at the deep end. If churches are choosing to utilise young teenagers in quasi-leadership roles in the Sunday School then this raises issues relating to the provision of specific training and support for those young people and opportunities for them to reflect on their experience. There might also be a concern about young people feeling obliged to do something they might otherwise not want to do or something they might feel they are not really able to give up. From a safeguarding perspective this might also raise issues in terms of the supervision of children by other young people who are still technically children.

The problem then seems to be what to do with them if they don't want to get involved in the Sunday School and don't want to go to the Sunday service. The idea given by some respondents of 'supporting young people to attend Sunday worship' is interesting in that it implies that Sunday worship is potentially alien to young people and if they are going to make a successful transition from Sunday School to the church pew that they will need to be supported in that process. In most Church of Scotland congregations, young

children are only present in the Sunday worship services for the first few minutes. The standard liturgy is that there is an opening hymn and prayer and then a children's address, usually led by the Minister, which is fairly short and aspires to be relevant and visual. After this the congregation will sing the children's hymn and then the children are taken out from the 'body of the Kirk' to their Sunday School and other activities. There are some variations to this model but by in large this is the way things are done in most congregations.

The problem with this model is that children are being sent away every Sunday rather than being welcomed in. After 12 years of being sent out from church on a Sunday, one can imagine that it might be fairly difficult for a young teenager to suddenly have to sit through an entire service in the church without some kind of support.

One wonders if this phenomenon is more to do with some form of survival at all costs mentality within an institution that has experienced a lot of decline in recent years than it is about providing the best for young people. We will be able to measure this more accurately in the section below looking at the answers given to the qualitative questions in the survey.

4.4 Who actually does the work in Church of Scotland congregations?

Question four of the survey form asked respondents to indicate who works with young people in their congregations. Was it a mix of paid staff alongside volunteers or was it purely a volunteer-led activity?

Type of community	Using volunteers only	Using paid staff and volunteers	Total
City Centre	19	4	23
City priority Area	22	10	32
Rural Village	169	9	178
City Suburb	67	12	79
Town	83	6	89
Rural Town	69	6	75
Other	16	2	18
Total	445	49	494

Table 12: Youth work staffing in local churches

Looking at the table above it appears that in every type of community the vast majority of congregations are using mainly volunteers to do the work with young people. One might have expected suburban churches to employ paid staff more than the others but it would seem that it is the churches in the city priority areas that are making these appointments most often. This may be because they have better access to sources of funding and that their needs, and the needs of their communities can be better identified and understood in the light of current government and societal priorities. It is evident that paid staff is an emerging phenomenon in all types of community and it will be interesting to see how this continues in the future and the effect of this development on youth work in congregations that can afford to fund such a position.

What challenges are placed before the Church of Scotland by having such an important area of work as youth work being carried out mainly by volunteers? If we look at this in the light of the concerns discussed earlier about people's unwillingness to volunteer these days in the light of police checks and concerns about having false allegations made about them and the general sense of time poverty that people experience in the world today, it would seem that this area of work might be very vulnerable to forces outside the control of the Church and its local congregations.

There is also an immense challenge in how to ensure quality in a largely volunteer workforce. Volunteers cannot be left to their own devices but instead need to know what is expected of them. To achieve this the Church as an institution needs to communicate what it seeks to do with young people to those adults engaged in youth work at the local level. In addition it must take steps to show concern for their endeavour and to value what they are doing. This will raise important questions about whether or not there is a requirement to be trained on the part of volunteer workers or whether the Church has a laissez-faire approach to that particular issue – in part perhaps because it is afraid to put too many demands upon its volunteers.

As the results for this question were analysed it was clear that there was a technical problem with it. Respondents were asked to indicate if they had a full or a part time worker and then to say if their youth work was carried out by volunteers only or by a mix of volunteers and paid staff. The problems with the question did not surface at the testing stage. It would have been better to have had the final two options first and then to ask those who had indicated that they had a mix of paid and volunteer staff to indicate whether they had employed a worker on a full-time or part-time basis. In spite of this mistake the results for the question show a degree of consistency. According

to Table 12 above 49 congregations are using paid staff. When the frequencies for full- and part-time workers were calculated the total for both variables was 47, with 24 employed full-time and 23 employed part-time.

In spite of this unfortunate error the results are the same. The youth work activity in the Church of Scotland is delivered mainly by volunteers alongside a small but significantly growing number of paid staff.

Perhaps the most surprising result here is the low score for churches in rural areas. Congregations in rural areas appear to face a number of challenges in terms of geography, staffing, and resources but many of the issues faced by young people rural communities are particularly acute in terms of youth suicide, high youth unemployment etc (O'Meara et al, 2002). It seems that the cities are better at raising the funding for the employment of youth workers than country churches and so perhaps there's an issue here about how the Church prioritises where its resources go. The needs of young people in rural areas are no less acute as those in the cities but perhaps there is less sense of urgency about employing youth workers in this context because fewer young people are around the churches?

4.5 Motivations for youth work

In terms of determining the purpose of youth work it is important to find out why people are doing it. Are they motivated by the sense of wanting to convert young people to the Christian cause? Are they trying to provide a series of activities for young people which will add value to their lives but which may not bring them to the position of accepting the Christian faith? Why are churches involved in youth work in the first place? What is the imperative that drives them to work with a generation that seems destined and perhaps determined to turn its back on the Kirk? Is it all about getting

‘bums on pews’? Is it about helping young people to look at life in a different way and giving them the tools and information to make better choices? Is it about building good relationships with them?

We will explore the motivations listed by churches in each type of community but first we will examine those that appeared most frequently across the sample group in the order of frequency of appearance:

1. To ensure the future of the Church
2. To share the faith
3. To provide purposeful activities

This is an interesting list. Thinking about it from another perspective, one might have thought that the second entry would have filled the first slot on the list. The future of the church was raised by a significant number of congregations in all community types. It was expressed in the context of ‘young people being the church of tomorrow’ rather than a desire for young people to accept the faith.

In total 176 congregations listed the future of the church as one of their major motivations for working with young people. This represents just under 36% of the total group which is an interesting statistic. The response by each type of community is shown on Table 13 on the next page.

Type of community	Number of responses	Percentage of total response from that community
City centre	2	8.7%
City priority area	2	6.0%
Rural village	49	28%
City suburb	41	52%
Town	41	46%
Rural town	29	39%
Other	12	67%
Total	176	

Table 13: Survival motivation by type of community

It is interesting that the figures for the city centre and city priority area churches are much lower than the other types of community. Could this be a class issue where people in middle class communities and churches are more motivated by the perceived need for the church to survive and see youth work as a means of achieving that?

It is easy to react to these findings in a critical way but it is worth pausing and noting that this seems to be an honest response that adds validity to the findings as a whole. The Church of Scotland knows what decline is all about and is concerned for its own future.

4.5.1 City Centre churches

This therefore begs the question, is the Church of Scotland doing youth work for the young people it serves or for itself? Can it genuinely be about meeting young people's needs if it is most often motivated by one of its own needs – the need to survive? Does operating from a position of 'survival at all costs' provide the necessary positive basis and encouragement for work with young people to thrive and be of use to young people? If youth work has the dual purpose identified earlier of being about the good of young

people and then the good to their communities how does this finding tie up with that?

These are key questions that every local church will have to consider as it works out how best to plan a future with young people. A relationship that is based on survival has the potential to put a burden on young people that they may very well shrink from. They are not simply attending church or a youth group or activity. They represent the future of that community and if they choose to leave then that future is made more precarious.

Having said this, the fact that sharing the faith did not come top in terms of the motivations driving youth work practice in the Church does indicate that this may not be the over-arching identifier for youth work in the Church of Scotland. The nature of the Kirk's youth work may very well be understood using other ideas.

Now we will look at the motivations listed by churches in each type of community to see what the similarities and differences are. In each instance ideas about the future were listed but here we will simply list the main ideas for each type of community:

4.5.1 City Centre churches

1. Grow in faith
2. Reaching out to young people
3. Sharing our values
4. Lack of numbers, our survival and the future of the Church
5. Providing young people with an alternative
6. Meeting young people's needs

This is an interesting list because it takes us beyond the survival issue and we can see a more holistic approach emerging. There is an acknowledgement of young people and their needs here and a sense of the Christian community realising its unique place and story and wanting to share some of that with young people.

4.5.2 City Suburb churches

1. The future
2. Sharing god's love
3. Providing activities

Again we see here that the provision of activities for young people is a key issue and this connects to earlier findings for suburban churches that seem to offer more activities than churches in other types of community.

4.5.3 Rural Village churches

1. The church of tomorrow/looking to the future
2. Spread the gospel
3. Young people are an important part of the church family

This is the first list where ideas about the inclusion of young people in the church community were made explicit. Seeing young people as part of the current community must be vital to how a community understands itself and its present, not just its future. Seeing young people as an 'important part' of that community is vital because it confers value upon them and should confer value on those who work with them. The use of the word 'family' is also significant because it suggests that young people are not simply there but that they belong. The use of the word 'family' is interesting in that it

shows that young people are seen to be an important part of the Christian community.

One wonders if this is something that is more prevalent in rural contexts where the likelihood is that young people will be fewer in number anyway and therefore will be noticed more and are more likely to be valued and involved or if not their absence more likely to be seen and perhaps acted upon? This may point to a strength that churches in rural communities have that they are not aware of as much as they could be. Belonging to any community is important and perhaps churches in rural villages have got something to teach churches in other types of community. These ideas about work in rural areas connect with those of Glendinning et al (2003) where it is suggested that rural communities are good places for children but more complicated for teenagers – particularly for young women.

Many churches in this type of community report that there are fewer and fewer young people around to work with. Local authorities change the schooling plans and older teenagers and young adults move away for work or education. It is hard to work with young people in this type of community and this comes across in comments like the one below:

“There would indeed be reasons that would motivate our church to be involved in working with young people, if there were any in attendance. (Name of Church) covers the area of 3 old parishes, which each at one time had its own primary school. The last of these to close shuts down in this summer. The current primary school had only seven pupils, and although our minister regularly visited the school, there were no children or parents at all who came to church. There are also no young people aged 12-25 who attend, at least on a regular basis.”

This comment suggests that there are people willing to engage with children and young people in a particular rural community but that there are simply none around to engage with. Because of the declining number of churches in rural areas, many parishes have been linked together giving one Minister responsibility for a number of congregations over a huge geographical area which must also make it difficult for him or her to connect with local schools, should there be any in their areas. This story does however serve to remind the Church of Scotland just how important the members of its clergy are in making and maintaining connections with local schools – perhaps particularly in rural areas.

Another key issue for this type of community is what happens during a clergy vacancy – the period of time after a Minister has left a congregation before a new one can be appointed to take over. This can take a long time depending on the local situation. One church makes this comment illustrating why this particular situation can cause problems for youth work in a rural village church:

“Due to our prolonged vacancy, we have been unable to think about youth work at the moment.”

It is interesting that the respondent has used the word ‘unable’. One wonders if this is about a lack of ability to focus on youth work and young people or whether people simply feel they aren’t allowed to do this without the services and supervision of a member of the clergy. If the life of a congregation goes into limbo during a vacancy it seems, from what the findings of this survey suggest, that this can be a critical time for youth work in the local church. Perhaps this provides another reason for why more emphasis should be given to employing youth workers in this type of parish?

The outcomes of this research can give the Church of Scotland the opportunity to recognise this experience and listen to churches in this type of community. It is not going to help them or the Church at large to force a strategy for young people on them that will set targets that are simply unachievable in this type of context without the provision of appropriate support and resources.

4.5.4 City Priority Area churches

1. Future of the church
2. They are exciting and rewarding to work with
3. Encourage spiritual growth

One particular comment, unique to a church in this type of community was, 'we despair at the wasted lives around us'. Congregations in this type of community are likely to encounter young people with a variety of social problems be that drinking, drugs, family issues, sexuality issues, violence and so on. It is interesting however that in spite of that, the future of the church still made it into top place on the list.

It is good, however, to see a positive comment about young people themselves come through from churches in this context. The idea that young people are 'exciting and rewarding to work with' is good to see and perhaps in this type of community young people and their lives are more open to the people who provide youth work in the churches. Most churches in the other types of community tended to talk about young people in abstract terms – almost as a body of people that have things done to them – in this context it was more likely they would talk about young people themselves in very definite ways. There is an acknowledgement from the churches here about

just how hard it is to work with young people and also a sense of determination to keep going.

4.5.5 Rural town churches

1. The future, the survival of the church
2. Sharing the faith
3. Provide a safe space
4. Help young people make good choices

In this context the idea of safe spaces, while present in other categories, makes a more obvious appearance. Perhaps in smaller towns some of the social problems faced by young people in cities are evident but it is possible that these can be recognised and worked with more easily because young people will stand out more in smaller communities.

One comment suggests that this might be so:

“We provide a secure place with an attractive alternative lifestyle off the streets, especially for vulnerable young folk. We provide them with an anchor in a bewildering world, somewhere to go and someone to relate to.”

The idea of safe spaces is important for youth work. It is important that we provide them for young people. It is important that in a world where we have many fears for young people and about young people, that the churches are providing places where these fears are less prevalent or perhaps even absent. There are many positives in this idea and many attractive images that go with the concept. However it is also important that we don't demonise the world or the young people who inhabit it. Most young people

in Britain live fairly mundane lives where they go to school, do their homework, spend time with family and friends, play with computer games and on the internet and get up each day to repeat the process. As was said in the literature review, our view of young people is often shaped by media reporting and generational traditions. While it is important and significant that churches here are saying they want to provide safe spaces for young people, it is also important not to fall into the trap of buying into a negative stereotype of young people always being victims in a big bad world from which they need us to rescue them.

What is clear is the opportunity for churches to provide safe places for young people. Places where they can hang out and have fun and also where they can develop the competencies they need to live better in the worlds they inhabit. This is perhaps the reason for the one specific reference to church work in the Moving Forward document where the use of church halls is advocated as a location where youth provision might take place (Moving Forward, p 46).

4.5.6 'Other' churches

- 1. They are the future of the church**
- 2. The church is a family which includes all ages**
- 3. We can learn from young people**

Again a list that provides us with more insights into what the churches might be doing. Remember that most churches in this category will be in rural locations most likely in island communities. The idea of family reappears but the particularly interesting idea is the nature of the family. While it is acknowledged the church is made up of many people who would

be considered by young people to be 'old', the question must be whether this is a good or bad thing.

The family in question is one that includes all ages. This means that in the church community young people have the opportunity to interact with people from the older generations. One cannot help but wonder if this may be a strength that the Church of Scotland has in abundance and yet is not acknowledging or making sufficient use of. It is good for young people to engage with older people and vice versa. Elli and Granville (1999), make the point from the perspective of a school setting that bringing old and young together in some form of purposeful activity provides mutual benefit.

The skill with this type of intergenerational activity is to enable that to happen in ways that work. One church tells this story:

“Our youth group invited the ‘old codgers’ on the Kirk Session to a game of ten pin bowling. We were surprised when they agreed and the young people were delighted to be able to completely trounce the elders when the match took place. Undaunted the elders invited the young people to a rematch, this time playing carpet bowls. On their second meeting it was the oldies that won. At the end of it all we discovered that the winning wasn’t important but that we had shared an experience together and we’d had fun.”

It is a concern for any organisation when the bulk of its membership is made up of older people however there is a possibility here for the Church of Scotland to make something positive from this for young people and for all congregations to be encouraged to find ways to bring young and old together in purposeful activity.

It is also encouraging to see the idea of young people being a source of learning for the church coming up here. One of the key concepts of informal education is that it is about conversation, which by necessity has to go in more than one direction at a time. Young people have things to say that are useful for the churches to hear. It is important that congregations don't simply see young people as empty vessels waiting to be filled but rather as people who are on the same journey with something to offer.

The findings in this section are interesting and significant. We might have expected from our reading of the literature that an organisation like the Church of Scotland would have the idea of saving souls as its primary purpose. It is clear from this study that, while sharing the Christian story is very important to the Church, its primary motivation would seem to be its own survival. It is easy to jump on this idea and be critical – for many good reasons. However, if the Church is to move forward in a positive direction then it needs to start from a place of honesty. It has lost a lot of young people over the last few years and it is concerned with its own survival and the survival of the Christian story and community in Scotland. These are unavoidable truths but they represent the starting point from where the Church might move. The key question is, will it?

4.6 Reflections on practice

The questionnaire asked respondents to answer this question related to youth work practice:

Can you give one example of good practice in working with young people from some situation in your church? In other words, what would you say your church does well with young people?

The purpose of the question was to try to get a sense of what churches are actually doing with young people – not just the nature of the activities but what goes on in them. Will the findings fit within understandings of informal education or will there be a strong emphasis on more formal aspects of Christian Education?

In keeping with the section on motivations, we'll look at each type of church community in turn.

4.6.1 City Centre churches

- Working with other churches
- Programmes, social groups and activities
- Youth worship services
- Listening to young people

It is interesting to see 'working with other churches' make an appearance here because it might be that the solutions to the youth work 'problem' the Church of Scotland has lie in being more collaborative in the future. Perhaps the idea of youth work being shared by churches in a community rather than each congregation doing its own thing needs to be encouraged? Perhaps there is scope in working with local authority agencies? If there are lots of churches in an area with very small numbers of young people, is it a good idea to bring them all together to create more of a sense of momentum? Can the church learn to realise the strengths of working alongside small numbers of young people rather than see this as a weakness? Whatever the answers to these questions, it is good to see that churches seem to be prepared to work with other congregations.

It was also important to hear about new projects emerging in locations like the south side of Glasgow where local churches are doing a lot of work with the children and young people whose parents have come to Scotland as asylum seekers or refugees.

The issue of worship is a big one for the Church. Churches seem to struggle to know what to do about this and sometimes get defensive rather than trying to listen to young people and respond more positively. In *Youth Apart* (1996) this issue and challenge is acknowledged and suggests that local congregations need to take the approach of providing worship experiences that are relevant for young people and resist trying to shoehorn them into existing models that may suit people in older generations.

4.6.2 City Suburb churches

- Range of activities
- Good leaders and helpers
- Safe environment

For the first time we see a positive comment about the people who work with young people in the Church. As we saw earlier, the vast majority of these will be volunteers. How much work do local congregations do to help volunteer workers feel valued and supported? What emphasis is there on training? Do people want it? Does the Church think it's even important to offer it? The old computer data adage 'garbage in, garbage out' comes to mind. If the volunteers are unmotivated and untrained then how can we expect the outputs of the work to be positive? *Moving Forward* strategy makes it clear that there is to be a 'commitment to ongoing training and development of youth workers and volunteers' (page 6) so one wonders how the Church of Scotland might tackle this on national and local levels?

The Moving Forward (2007, p 26) document lays down the gauntlet here by expressing a desired outcome in this area:

“For national voluntary organisations to be able to provide the best possible training opportunities for local volunteers, to improve the support given by them in delivering high quality outcomes for the young people they work with and to enhance and expand the sustainability of their work in local areas.”

For an organisation like the Church of Scotland – in common with many others no doubt – this may prove to be a real challenge. The Scottish Government’s new strategy obviously recognises the role volunteers play in the youth work provision in Scotland and seeks to encourage agencies like the Church to take more care in the training and support of local volunteers. It will be interesting to see if issues relating to training come up in the section on the contents of the youth strategy below.

4.6.3 Rural Village churches

- Involving young people
- Paid workers
- Working together with other churches

The phenomenon of paid youth work staff is first raised by churches in this type of community as being a good thing. Although the numbers are relatively small at the moment it is clear that where they are employed they are seen to have a positive impact. There is also a clear desire to employ more people in this type of role.

The idea of involving young people is also important – particularly in this type of community when so many young people stop coming to church or move away for work or education. Helping young people to feel that they belong may help their experience of church be more positive.

4.6.4 City Priority churches

- Resources, programmes and discussions
- Relationships, being open and welcoming
- Holiday clubs

This is another indication of the importance of relationships in youth work and it is significant that it appears in the responses from churches that are situated in some of the toughest communities in Scotland. These churches will most likely not have a huge amount of expensive resources to play with but they will have people willing to build relationships with young people and provide a welcome to them. Young (1999, p 63) makes the point about the supremacy of relationships in youth work and how they provide the means for young people to ‘create and re-create’ themselves. It is possible that in this type of community these relationships will be of particular importance to the young people involved in the activities offered by the churches there.

4.6.5 Rural Town churches

- Activities
- Involving the young people
- Working together with other churches

4.6.6 'Other' churches

- Offers a welcome to everyone
- Listening to young people
- Involving young people
- Building relationships

These last two lists, along with the others above, show that there is a degree of consistency across the churches in the different types of community. If we were to summarise this section, we would see that the churches seem to be saying that they feel they are good at:

- Providing programmes and activities for young people
- Listening to and involving young people in the life of the church
- Building relationships with young people

These ideas could be embraced by the values and principles that underpin good practice as identified by Community Education Validation and Endorsement (CeVe, 1995) in terms of flexibility of approach, encouraging participation, open access and promoting learning. These are all concepts that would be familiar in most informal education contexts. Again when reading through the responses for this question the spreading the gospel issue or the conversion issue, if we want to consider it at its most narrow definition, does not appear to be at the forefront. It is obviously there. The Church is keen to share its story and sense of faith but seems to set that in a context of a programme or activity that is about something else and in the particular context of a relationship between adults and young people.

The Moving Forward document identifies key ideas that were put forward by young people in terms of what they want to 'get out' of youth work (Page 15):

- Developing qualities such as self-respect, self-reliance, self-confidence, responsibility and a good work ethic in young people – young people taking their place and making a difference in the world today and in the future.
- Developing life skills, particularly communication and social skills.
- Being listened to and being able to influence provision of youth work opportunities and other services and policies which affect them.
- Ensuring the inclusion of all young people regardless of background, race, religion, gender, disability or sexual orientation.

We can see connections between what young people are saying they want and what the Church of Scotland feels it is doing. In the Church of Scotland's Strategy for Young People document there is a series of 'principles for good practice' (p 9):

- Develop and maintain the required skills and competence to work effectively with young people.
- Listen to young people with respect and allow them to participate fully in any youth work programme.
- Plan and organise programmes that make sense in the lives young people live and relate to the community surrounding the local church.
- Make all activities open to anyone who wishes to engage in them and work with young people in a way that fosters social inclusion.
- Work alongside others engaged in youth work in the local church and seek to provide a co-ordinated approach wherever possible.
- Seek opportunities to work with other congregations and agencies in

the local community.

- Be as flexible as possible with young people and allow their needs and aspirations to shape the learning programme in each local church.
- Provide learning programmes that relate to personal, social, economic and political experiences as well as moral, biblical, theological and spiritual themes.
- Help young people recognise the need to change both now and in the future.
- Recognise that those who teach and share the Christian faith should themselves be learners and understand that they have things to learn from young people.

This list embraces the work that congregations are already doing whilst setting them clear challenges for the future. Again there seems to be a connection between what the Church is doing and wider understandings about informal education practice with explicit references to listening, respect, openness and inclusion, collaboration, flexibility, learning, needs and so on. Do other stakeholders in the field also recognise this connection and are they willing to forge links with the Church and see it as an ally in the work that needs to be done with and for young people? Is there a problem with the Church being a religious body, and in particular a Christian body, that might get in the way of such a link? Might local authorities and government bodies want to steer clear of any connection that might be viewed as favouring the dominant religious culture and institution in Scotland? Is it better for them to ignore the Church completely and so avoid any problems or is there another, more constructive way forward? Can we recognise that there may be tensions in such a connection between church and state but work together anyway or does the absence of any reference to any religious body in the Moving Forward document show that they are simply to be ignored?

At the same time, is the Church of Scotland ready for that engagement? Can it shrug off decades of the decline agenda and recognise that it is doing something of value with young people and build relationships with other youth work providers in its communities for the purpose of serving the young people of Scotland?

4.7 Reflecting on a strategy

As well as asking congregations to choose whether or not a strategy was useful for the Church of Scotland, they were asked to give a reason for their answers and also to consider what that strategy should look like if the Church were to develop one.

Again we will look at the responses from churches in each community. It is important to remember that in each type of community the clear majority were in favour of the development of a strategy.

4.7.1 City Centre churches

The main reasons for supporting a strategy given by these churches were:

- It's vital for the future
- We want outside ideas and encouragement
- We want more support and resources
- We want training

The main reasons for not supporting a strategy were:

- One size cannot fit all

- Things are fine as they are

We will see as we go through this section that there is a clear concern from those who would resist the development of a strategy about a 'one size fits all' approach. People were concerned that they would be straight jacketed into a shape they do not fit. This was anticipated and considered in the choice of options given about whether or not a strategy should be introduced in the questionnaire that was sent to congregations. This is a genuine concern and one the Church of Scotland will have to consider and be sensitive to as it rolls out its strategy. It is not unreasonable for local churches not to want to be hampered in the work they are doing and reflects perhaps an inevitable suspicion on the part of local congregations about the central bodies and their agendas which may be perceived to be more about control than empowerment.

It is also interesting to see the idea that 'things are fine as they are' when it has been clearly acknowledged by the Church that in terms of its work with young people things have not been fine. Having said that the statement is a truism in that one size obviously cannot fit all situations the Church of Scotland finds itself in so its strategy will have to intentionally acknowledge this.

We will also see throughout this section the desire for more resources and training for workers. This will represent an important challenge for the Kirk but one that chimes with the intentions of the Moving Forward document in terms of outcomes for youth workers, particularly volunteers.

4.7.2 City Suburb churches

The main reasons for supporting a strategy given by these churches were:

- We need resources, advice, training etc
- Young people can feel valued and get more involved
- There needs to be two-way communication between national and local levels
- A standard needs to be set as long as it's flexible

The main reasons for not supporting a strategy were:

- It can't work – the one size can't fit all situations
- It can't be tailored to local needs

It's interesting to see that congregations in this context saw the development of a strategy as something that would promote the valuing of young people and that it might lead to them getting more involved. The point about two-way communication is also worthy of note and if the strategy can promote a better dialogue between the national and the local levels of the Kirk then some of the anxieties expressed by those who chose against the introduction of a strategy may be alleviated.

4.7.3 Rural Village churches

The main reasons for supporting a strategy given by these churches were:

- Helpful to receive backup when necessary
- Encouragement
- Share knowledge and resources

One particular comment from a congregation in this category is worth noting. It said, 'We are a small congregation with only a few potential

leaders – we need all the help we can get!’ This suggests that the tone of what the Church of Scotland tries to roll out needs to be encouraging, enabling and must ultimately be seen as being helpful. A strategy that simply provides a series of rules and targets and which does not seek to support local congregations is likely to be forgotten and ignored by all concerned.

The main reasons for not supporting a strategy were:

- The Church of Scotland is out of tune with young people
- Each church needs to be free to adapt to local circumstances
- The strategy would cost money

Again we see the idea that we can’t have a one size fits all scenario but more important is the sense that local churches are saying that The Church of Scotland is out of tune with young people. This shows an interesting dynamic that exists within the Church where local people feel a degree of antipathy towards the denomination they are part of and accuse it of being out of touch while at the time they are working directly with young people on behalf of that very body – perhaps whether they like it or choose to acknowledge it or not.

4.7.4 City Priority Area churches

The main reasons for supporting a strategy given by these churches were:

- We need support and resources

The main reasons for not supporting a strategy were:

- One size cannot fit all situations
- The Church should leave us alone
- The Church has no knowledge of local interests and local people know local needs

It is not surprising that congregations in this type of community are looking for more resources and for support. It is also interesting to link that with the fact that this group of churches are more likely to have paid staff working with them suggesting that they are finding ways to access funding to get the resources they need. The comment that the Church should 'leave us alone' connects again to that sense of people feeling a gap between what they are doing locally and what the denomination is about as a whole. While the denomination must take cognisance of this, at the same time people need to recognise that they are part of a national body and in this type of community they rely on it fairly heavily in terms of funding for clergy, buildings and so on. This type of antipathy may be common in large institutions – particularly ones as old as the Church of Scotland – so it could be understood in those terms but if it gets in the way of what is best for young people and youth work at a local level then that is obviously unfortunate.

4.7.5 Rural Town churches

The main reasons for supporting a strategy given by these churches were:

- We need support and backup
- Encourage imagination
- Guidance and ideas
- Funding

The funding issue is worth looking at here. The Church of Scotland's strategy comes with no funding package but seems more to be about setting a framework in which youth work in local churches can be understood and practiced. The Scottish Government's Moving Forward document by contrast does offer the promise of cash for local organisations to enable them to improve their provision for youth work.

The main reasons for not supporting a strategy were:

- All churches are different and should be left to do their own thing

Again we see the 'one size can't fit all' issue being raised. One respondent put this idea in a particularly potent way when they said, 'Historically any support or backup or resource offered by 121 (the Church of Scotland's head office in Edinburgh) has been so weakened by compromise as to be of variable quality and then of little relevance or benefit to those at whom it has been supposedly aimed.'

Again we see this antagonism towards the national body coming from local people. This is clearly a big issue and one that central planners need to consider as they move this initiative forward. It is worth noting however, that policy in the Church of Scotland is always set by local people and not by staff employed by the Church. Again there seems to be a disconnect here with the local being very critical of the national or 'central' while at the same time not recognising that it is local people who are making those decisions. Does this suggest that in a very basic way, the people who make up the membership of the Church of Scotland simply don't understand how their organisation works? Perhaps the Church of Scotland needs to reconsider how its structure actually works and to enter into a new dialogue with

people who are involved in local congregations who perhaps don't understand it?

4.7.6 'Other' churches

The main reasons for supporting a strategy given by these churches were:

- We need support, resources, guidance and back up
- Training
- We need an agreed framework

The main reasons for not supporting a strategy were:

- Every church is different and will have different needs

To summarise this section it is fair to say that those who support the development of a strategy do so because they hope it will include ideas about:

- Support and resources
- Direction and guidance
- Training

The main issue raised by those who are against such a development is the idea that they don't want a one size fits all approach imposed upon them which will make their work more difficult.

The Church of Scotland clearly needs to take these ideas into account as it rolls out its programme for youth work but it is also worth considering if a local authority was consulting the groups in its area about a similar issue

whether the answers would be any different. Is it possible that most local groups in most large organisations would ask for the same or similar things that are on the list above and would also hope that any such strategic development would not hamper them in their work or be about a central body trying to gain more control?

This suggests again that at grassroots level the way youth work is practiced and the ideas that surround it are possibly very similar to most other youth work organisations. Again this suggests that there may be more areas of connection and common ground that could be explored and exploited.

4.8 Envisioning a strategy

The final question posed in the survey form asked respondents to list up to 3 key elements they considered should be contained in any strategy for youth work developed and approved by the Kirk. There was a consistency in responses from congregations in all types of community and the ideas most often put forward by them were:

- Training for youth work volunteers
- Consult young people regularly
- Financial support
- Being more inclusive toward young people
- Employ more youth specialists
- Creating a new form of church for young people

These ideas are in tune with the outputs of the previous section and with the Church of Scotland's Church Without Walls process that has been helping local congregations reconsider how to be church in the 21st Century since its introduction in 2001. In the section of its founding document (2001, p 23)

that relates to work with young people it recognises the challenge facing the Kirk after years of decline and emphasises the supremacy of the need to build good relationships with young people and goes on to offer the following advice:

“Congregations determine to integrate children and young people into the life of the congregation; or to offer the resources to plant a church for a new generation alongside the current congregation.”

We can see that the churches that took part in this survey are looking for a strategy that embraces this idea. It recognises that it is difficult for an old organisation like the Church to consider how best to change but challenges it to integrate, rather than tolerate children and young people and then opens the possibility that if this cannot be done within the existing structures of local church life then other – perhaps more radical - options should be explored.

The responses to this survey indicate that there are many congregations in the Church of Scotland that are ready to take positive steps towards a more integrated and inclusive agenda for young people and comments like ‘creating a new form of church for young people’ may be evidence that congregations are ready to take some risks to make this happen.

If the Church of Scotland’s Strategy for Young People is to have any genuine effect then it must clearly connect with these ideas and point congregations in directions that will enable them to face the challenges of working with young people today.

The outputs from this stage of the study give the organisation cause for concern in the sense of disconnect between its sense of itself as a national

body and its local outlets, the importance of the organisations own survival as a motivator for youth work and the need for any strategic development in the area of youth work to resist the temptation to control rather than empower and enable. There is also a clear need to recognise the particular challenges faced by an important area of work that is mostly carried out by volunteers and how that group should be trained, resourced, recognised and rewarded.

The outputs also suggest that the work the Church of Scotland is doing, while obviously flavoured with its own sense of the Christian faith, is not dominated by an urge to convert every young person it encounters. The nature of the Church's work seems at this stage to be more about building relationships with young people and providing positive places for them to gather and positive activities to be involved in which may mean that other providers in the informal education sector in Scotland can understand its work.

It will be interesting to see if any of these outputs connect with those from the next section where the voices of church leaders, youth workers and, most importantly, young people are added into the process.

4.9 The second stage of the investigation

In the first stage of the investigation congregations were invited to nominate a contact person from within their membership to receive further information about this process if the local church wanted to be kept informed. As congregations began to return the questionnaires from the first stage of the investigation contact was made with the people whose names appeared on this list and they were invited to facilitate conversations between church youth workers and church leaders and between youth

workers and young people. Ninety-seven churches, just under 20% of the congregations that took part in the first stage, chose to get involved. A pack to facilitate such conversations was produced (see Appendix 6) and those who took part were invited to download it from the Church of Scotland's youth website and to have the following conversations:

- A conversation between church leaders and youth workers using the SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis tool which would allow participants to have a discussion about how things currently work in the local church context and then they were invited to list 3 things they could do as first steps in developing a more strategic approach locally.
- A conversation between church leaders and youth workers about changing attitudes, practice and focus for youth work in the local church. Participants were given some basic information about some of the themes that were emerging from the research that had been done up to that point and asked to respond.
- A conversation between youth workers and young people aimed at trying to find out young people's ideas, thoughts and feelings about their connection with the local church.

Returns were received from 35 congregations, 36% of the total invited to take part. Some of the reasons for this small sample might be:

- This was a more demanding process than simply filling in a form and returning it.
- It is easier to talk *about* young people than talk *to* them.
- Congregations may have gone through the process but may have chosen not to return the forms.

- Congregations may not want to ask young people questions the answers to which might be difficult for the congregations to hear.

While the low rate of return was disappointing, the forms that were received did produce some interesting results and do give a space, albeit a small one, for the voices of young people in particular to be heard.

4.9.1 Changing youth work in the local church

Changing Attitudes to young people

The main issues that came up here were:

- It is important to create a welcoming atmosphere for young people
- It is important to get young people as fully involved in the life of the local church as possible
- It is important to get young people more involved in worship or to change worship to make it more accessible for young people.

The issue of making young people welcome was linked in a few instances to the age profile of the local church. Some respondents pointed out that sometimes the older generations in the churches can be a bit intolerant of young people and their 'less formal' ways. Another pointed out that it was important to remember that many young people today do not see their grandparents very often and so to have them involved in a local community where there are older people is a good thing – a point that was considered in the previous section. Another suggested that we try to celebrate older youth workers more rather than see them as a disadvantage.

It is clear from the responses that there is a desire amongst some churches for young people to feel welcomed in their local churches and for them to be as involved as they can. One church said that the message to young people should be 'what they can do for the church', rather than 'what the church can do for them'. There is an acknowledgement here of potential points of tension in terms of generational and cultural issues in terms of music used for worship.

One church put it all this way:

"In our congregation, young people are already valued and supported by the Minister and Kirk Session. The way we are currently attempting to allow our young people to be more part of the church of today is to increase their level of participation in contemporary (worship) services, and in providing opportunities for the older youth to begin to have ownership in leading the young people's group itself. These initiatives are received very positively by the young people and increase their sense of belonging to the church significantly."

The outputs from this section of the exercise also connect to the points made in the previous section about the challenges of making worship in the local church relevant to the lives of young people.

Changing Practice in youth work

The main issues that came up were:

- Employ more full time paid workers
- Consult young people

- Manage local youth work more effectively
- Offer training to local youth workers

These ideas tie in with the results that were gained during the first phase of the research and discussed in the previous section. There does seem to be a desire for churches to have access to professional expertise in youth work on a local level through the employment of a worker. There is also a clear indication that people are looking for training in youth work.

The ideas surrounding the management of local youth work were particularly interesting because they focussed on concepts like teamwork, communication, co-ordination, and working on an area basis with local churches pooling resources and working together to provide youth work activities for a particular geographical area.

The idea encountered at the first stage of the investigation of there being a gap between uniformed organisation groups in local churches and the more 'regular' groups was put on the table by one respondent. The suggestion made was to try to get the different groups to work together more often and to get the young people in the uniformed organisations more connected to the congregation as a whole rather than just to their uniformed organisation unit, company or group. We have seen the importance of uniformed organisations to the Church of Scotland and this comment underlines the need to for the Church to consider its relationship with them.

As one respondent put it, there needs to be 'accountable and supportive relationships between youth workers and the local Kirk Session'. Again this is something that comes into the area of managing youth work and perhaps this is an area of learning that could be incorporated into any training programmes that emerge from this investigation.

Changing focus for youth work

The main issues that came up from a number of respondents were:

- The context the churches are working in today is very different from the past - many people don't really know the Christian story.
- We need to meet young people where they are.

One response made the point that, 'there has to be an underlying belief in young people' and another said that 'young people are not just there to provide an annual nativity play for the congregation.'

The sense gained from the congregations who responded to this stage of the process is that they recognise the need for change and a real assessment that this will not be easy. People can see that the world is different from what it used to be and the fact that they are looking for training and for paid professional staff might indicate that they do not feel confident or capable to meet the challenge at this stage.

4.9.2 Hearing young people's voices

Youth workers asked their young people how they felt about going to church on a Sunday. The list below summarises how they answered the question:

- Not enough people of the same age
- We like the Minister
- We come because we have to
- My mum forces me!
- It's too early in the morning

- I want to be part of something rather than just sit doing nothing
- People look down on us
- Lots of other things to do on a Sunday
- Don't enjoy coming to church
- Church is not cool
- Older people aren't welcoming
- Church is for older people

The young people were invited to talk about how they felt about being involved in a church group. Here is a summary of their responses:

- The BB group is good
- The Bible Class is fun
- I like helping in the community
- Enjoy the activities
- It's good to get involved
- Enjoy being with friends
- The people who run it are nice
- I want to have more of a say in the way the group is run

Young people were invited to talk about how they feel about worship at church services. Here is a summary of their responses:

- Not relevant
- Need to use modern technology
- I enjoy it
- It can drag!
- It's the same every week
- It would be good to get young people involved more

- Boring!
- Stagnating
- Outdated language
- Enjoy the sermons
- Happier songs would be good
- Too sombre
- Vary the format
- Sermons too long
- Hymns too long
- Other styles of worship would be good
- Want songs with a beat
- Enjoy taking part
- Adult worship is boring
- The building is drab
- It's aimed at older people

Young people were invited to consider how they felt about belonging to a local church. Here is a summary of their responses:

- Feel I belong through the BB
- People care about us
- Feel part of a group
- 'Sort of'
- It's like a family
- Don't know the congregation
- Don't feel like I belong
- I feel welcome but not really part of it

Young people were asked to consider what they feel they get out of their connection to the local church. Here is a summary of their responses:

- Helps them to think about things – consider actions before they do them.
- They get to meet lots of people
- It's not relevant
- Get to travel to other countries
- A sense of family
- There's a language barrier
- The congregation is old
- Some young people didn't know the group they went to was part of a church!

Young people were invited to consider how they felt about God at the time they took part in these discussions. Here is a summary of their responses:

- Not sure if God exists
- The creation issue is a puzzle
- Some days better than others
- Hard to talk about God with friends
- Doesn't make sense
- No proof God exists
- We can ask Jesus for help when life is hard
- Lots of questions
- God is loving and forgiving
- God is with us
- Confused and uncertain
- Will deal with it when I'm older!

- I feel God is fickle and vengeful
- I feel loved
- God is a 'cool dude'
- God seen as a punishing figure

There is an obvious danger when you ask adults to report on things that young people have said that their words might be subject to some kind of editorialising if they say things that the adults find difficult. In this type of conversation when young people begin to open up and be honest about their church experience it can be difficult for adults not to get defensive or want to edit what they consider to be negative responses. There is also the obvious danger that young people are simply not honest in how they answer for fear of incurring the wrath of the person asking the questions.

Looking at the lists above, however, there does appear to be a general sense of balance of both positive and negative ideas coming from the young people in each section.

It's interesting that many of the young people talked about 'having' to go to church, and also mentioned the time of services and the other activities that are on a Sunday. Perhaps churches need to give more thought to the timing of their groups? Voluntary participation is one of the key underlying philosophies of informal education, does that go out of the window when young people are forced to attend church by well-meaning parents?

The responses to the ideas about Sunday worship are particularly interesting in that they seem to be honest. Some young people do seem to enjoy worship – at least the bits that are aimed at them or that they can get involved in. By and large though, Sunday worship seems to be a struggle for them – as we have considered in earlier sections of this investigation. The

generation issue comes up again with the idea that adult worship is boring and that it is all aimed at older people.

It is clear however from the way the young people have answered other questions that they can have a real sense of belonging to the local church and it was surprising how often the word 'family' appeared. In today's society when there are so many pressures on families of all shapes and sizes, perhaps the Church has something to offer young people that will run alongside their relationships with their own families. This notion of the church being a type of family also came up in the first stage of the process and it is encouraging that there's a connection in perspectives between adults and young people.

Of particular note was one church that reported that young people who took part in the conversation who were members of the Boy's Brigade felt less part of things than their contemporaries – another hint at the possibility of a gap existing between uniformed organisation groups and the rest of the local church youth provision.

Another interesting idea mentioned on a couple of returns was that for some of the young people they were surprised to learn that the group they were going to had any connection to the Church at all. One wonders how that is possible but it seems to be the case in at least a few instances. Does this indicate that local churches might be doing work with young people that is purely about providing activities and will not contain any or much sense of the Christian message?

The list about how young people were feeling about God at the time they took part in these conversations is of particular interest. It shows young people being positive and negative about ideas of God and faith in almost

equal measure. It is encouraging that youth workers gave young people the space to be honest – and one or two of the workers reported that this had been the first time they had ever done this with their young people and that the meetings had gone on for much longer than expected. Most of the letters that accompanied the feedback said that the workers had found it to be a useful experience and that they had gained some insight from the process that would inform future ideas and developments.

It is important for churches to give young people genuine opportunities to voice doubts as well as certainties and it would seem – from this small glimpse – that local churches can do that if they are encouraged and given the resources to do so.

It is tempting to put more emphasis on the findings of this stage than they merit, given the level of response, but at the same time it is just as important to affirm the words that church leaders, youth workers and young people have offered to the process and to reflect upon them, albeit with care.

There does appear to be a connection between some of the themes we have explored earlier, e.g. the participation of young people in the local church and some of the ideas expressed by young people themselves. Their words suggest that they like to be involved in things and to *feel* involved in things. The issue of youth participation in the life of the local church – and in the life of the Church of Scotland as a national body – is going to be crucial as the Church considers how best to roll out its Strategy for Young People. Do youth workers in local churches consider how to involve young people more or do they wait until they think they are mature enough? If they do, then when is the ideal age for young people to be actively involved and is there a danger that if we wait, by the time we're ready to involve them, they may

have chosen to take themselves off elsewhere and engage in one of the many other activities that are open to them?

The Church of Scotland is going to have to work hard, at national and local levels to make young people feel wanted, and part of what is going on in the life of the Kirk today. We have to address the generation and cultural gaps that exist and to find ways to let young people be more active in the every day life of the local faith community. The question is, can the Church of Scotland's Strategy for Young People deliver?

The challenge for the denomination is summed up by this one quote from one of the local churches that took part in this stage of the process:

“We have to stop viewing young people as the church of tomorrow but recognise them for who they are - part of the church of today. We have to get them involved in setting agenda, planning and delivering worship. We have to give them a voice to be heard and taken seriously.”

In conclusion, the outputs of this section continue to highlight the struggle the Church of Scotland has in its work with young people. Elderly congregations, training for youth workers, youth participation and the major issue of belief; all of these sit alongside the apparent fact that many young people seem to enjoy, value and feel they gain something from their connection to the local church.

It is also clear from the outputs from young people in particular that if the Church of Scotland is going full steam at winning converts from them that there isn't much evidence of success in what the young people have had to say at this stage.

While the rate of response here was obviously low and while care must be taken not to put too much emphasis on the results and make too much of them, it does appear that there is a thread of consistency running through the outputs from the various stages of this investigation and further evidence that the Church of Scotland is not taking on the role of Evangelist in seeking to win converts for the faith but rather working with young people in a way that could be recognized as informal education, albeit with a Christian flavour.

Will these outputs connect with the responses from the wider youth work community in Scotland? This will be explored in the next section.

4.10 Setting the research in a wider context

The final stage in the research process was to take some of the ideas that had emerged from the previous sections into the field to see if there was evidence there that would support the emerging ideas and conclusions from the first two stages of the investigation.

To do this, online questionnaires were devised and email links to them were sent to the following categories of people:

- Denominational national youth work leaders in Christian churches in Scotland (apart from the Church of Scotland)
- Youth workers based in Church of Scotland congregations
- YouthLink Scotland's local authority representatives

The purpose of contacting the denominational representatives was to see what style of youth work they considered to be the norm in their churches, to

discover whether or not they had clear strategic aims for youth work and to find out how aware they were of the Moving Forward document and its implications.

The purpose of contacting the youth workers based in Church of Scotland congregations was to see what type of worker might respond, i.e. paid or volunteer, and whether or not the workers had a connection with youth work being carried out by the local authority in their areas. It also allowed them to answer the same question posed to the denominational representatives about the style of youth work they felt they were practicing.

Finally, the purpose of contacting the local authority representatives was to see whether there was a tie up in responses between them and congregationally based workers, to see if the local authorities were taking any notice of church based youth work and to ask them to consider why the Moving Forward document makes no explicit reference to church or faith based work and to suggest ways in which the Government might support that type of work.

4.10.1 Denominational Youth Representatives

In Scotland the main denominations have joined together in one ecumenical body called Action of Churches Together in Scotland (ACTS). Contact was made with each member body and a list of 8 youth representative contacts was made available. Contact was made with all 8 and responses came back from 4 of them. Therefore this study has input from 5 of the 9 churches that are members of ACTS, which is an important factor in this investigation.

While this is obviously a small-scale exercise the outputs from it might provide some useful hints about what is happening with youth work at the denominational level.

Styles of youth work in the denominations

Respondents were given 3 options to consider at this point. The options were drawn from the literature review where Pugh (1999) and Ellis (1990) suggest that there are 3 distinctive ways of understanding youth work carried out in a Christian context:

- The conversion model – which Pugh would challenge as being outside traditional understandings of youth work
- The social action model – which represents providing positive activities for young people in communities
- A fusion of both these options – activities that have the purpose of sharing something of the Christian story and its implications.

For some reason two of the respondents did not answer the question in the first section of the form. Of the 2 that did answer one chose the fusion option as the most prevalent in their denomination and said that the conversion model was the least prevalent, and the other said that the conversion model was the most prevalent with the social action model being the least.

It is disappointing that only 2 of the 4 denominational representatives answered this question as this reduces the usefulness of the outputs from this section of the investigation. It is tempting to try to make inferences about the 2 churches that didn't answer this question. Is it because they aren't clear about the nature of the work that's practiced in their denominations? Was the question too difficult for them to understand? It is surprising however

that people in their positions of leadership within their organisations were unable to answer this question.

The next two questions asked respondents to discuss the strategic approaches taken by their denominations in the area of youth work, if any.

One of the respondents said that they did have an explicit strategy for youth work and the other 3 said they did not.

The one that had a strategy summarized it as follows:

“Train and support young people (and those working with them), to help bring young people together, to explore and express Christian faith, equip people to influence the world and to share experiences.”

The ideas contained in this statement would fit into the fusion model as outlined above and indeed that respondent said that it was the most prevalent model of work in that denomination. This is too small a study from which to make firm conclusions but there is a sense that in youth work carried out by churches in Scotland the Christian emphasis may sit alongside other activities that are going on rather than be the main thing that is presented to young people when they choose to get involved.

In terms of the third question in this survey which asked whether or not denominations had an explicit or agreed understanding about why they are working with young people, one respondent who had answered ‘no’ to this question said that they didn’t have ‘a clue’ about whether or not such a statement existed in their denomination. Another answered ‘kind of’ and said that their denomination had just formed a committee that would consider the development of such a strategy.

The main point of interest here is that there does seem to be a lack of clear purpose for the youth work activity being carried out by the churches in Scotland. This is surely a concern for the denominations themselves but also for the faith-based sector as a whole. How can the churches and other faith-based organisations be taken seriously if they are apparently not valuing youth work enough to have some kind of agreed set of guiding strategic principles to give energy to that work? This lack of evidence of strategic thinking is perhaps something that would be unthinkable in other organisations and agencies – particularly those that rely on government and other sources of funding. Perhaps one reason for the lack of strategic thinking is that youth work in these organisation is funded from within their memberships and so there is little perceived need to express purpose for youth work in ways that the wider youth work field in Scotland, and potential funders, would understand. The fact that only 4 of the 8 denominations contacted chose to take part might also lend weight to these ideas about a lack of clarity and purpose for youth work in their organisations. Sometimes a lack of response can be just as revealing as gaining one.

There is an old adage that ‘those who aim at nothing are sure to hit it’ and the decline in numbers of young people with a connection to the churches that has been discussed at length in this study, may well be evidence of this lack of purpose that continues to be evident today. If the denominations want the Scottish Government to take them seriously and to consider giving them support then it is surely not unreasonable to expect that each organisation will have a sense of what it is trying to do with young people which can be understood by everyone who has a concern with young people today.

The survey goes on to ask respondents how aware they are of the Moving Forward strategy. Two respondents answered that they were reasonably aware of it and one answered that they were not at all aware of it with the final respondent saying they were very aware of the new policy. The final respondent also took the opportunity to be critical about the process the Scottish Government had gone through in forming the strategy and an alleged lack of consultation with the 'Christian youth work sector'. They were also critical about the lack of recognition of issues relating to faith and spirituality. This study has repeatedly asked this same question but it is important in considering the former point to remember that at the consultation phase for the Moving Forward process none of the Christian denominations appear to have taken part. It is interesting that this respondent is critical of a process that they could have taken part in. Perhaps they didn't know about how to get involved or the Government didn't make it clear enough about how to go about it. The end result is the same with a complete lack of input from the churches in Scotland.

While this respondent was clearly aware of some aspects of the strategy, they articulated that awareness in quite critical terms in relation to important issues to them that they believed had been missed out or should have been given more recognition.

The final question asked respondents what kind of support they might want the Scottish Government to give them. It is worth listing the responses in turn, first the response from the one denomination that had a strategy for youth work and was reasonably aware of the Moving Forward strategy:

"The Scottish Government should recognise the importance of spiritual development of young people and the potential role that church based youth work plays in the overall development of young

people. The Government should be willing to fund church based work on an equal footing to other youth based work and help facilitate rather than obstruct the work that churches carry out with young people. For example, fund the safeguarding process (i.e. provide basic training and process clearance applications at no cost). Find ways of making it more rather than less attractive for people to help organise and work with young people.”

It's worth pointing out here that this response does connect to ideas considered earlier about the difficulties in recruiting adults to work alongside young people.

The denomination that had said the main emphasis in its congregations was the conversion model but had no explicit agenda for its work and was only reasonably aware of the Moving Forward strategy said that the Government should give 'financial support as well as a listening ear'. The respondent that said they didn't have 'a clue' about any agreed agenda for youth work in their organisation and were not at all aware of the new Moving Forward strategy said that they wanted the Scottish Government to give them 'lots' of support.

The final respondent, who had been critical of the process used to develop the Moving Forward strategy, suggested that the Scottish Government should take note of the funding regime that exists in England 'where faith based groups can apply for funding from the Department for Children, Families and Schools.' They go on to say that, 'the current system seems heavily weighted towards statutory and secular youth work provision'.

It is clear that if the Scottish Government were to offer support to faith based organisations like the churches being considered here that they would be

willing to receive it. It is interesting that most respondents focussed on financial issues though not exclusively so. It is significant that one of them said they would like to have a 'listening ear' and one wonders if that individual relates to the bodies supported by YouthLink Scotland that exist to support people who work at senior levels in organisations like this?

The evidence here – albeit from a small sample – suggests that the churches in Scotland by and large have little strategic sense of purpose about their work. This does not indicate a sector that is focussed on its task and purpose and is engaging with the wider youth work field – in spite of the apparent awareness of the Moving Forward agenda. If the churches have chosen to isolate themselves from the rest of the youth work community in Scotland then why should they expect any support in return? If they are not articulating what it is they do with young people and why that is valuable in ways that the Government and other organisations can understand then it is likely that the lack of recognition we see for this area of work in the Moving Forward document is going to continue. If there was ever the possibility of moving towards a regime similar to the one in Sweden which was explored earlier then it is clear the churches in Scotland would have to work harder to get the kind of support they appear to want from the Government.

4.10.2 The views of youth workers based in Church of Scotland congregations

The email link to the online questionnaire for this group was emailed from the Church of Scotland's head office in Edinburgh to youth workers who had taken part in the second stage of the investigation.

When the email was sent out there were a total of 150 names on the list (it had grown from the 97 mentioned in the previous section). A total of 49

responses were received which represents around 33% of those contacted – a number that is consistent with rates of response in other sections of the investigation. Again the numbers are small so care must be taken but the responses are valuable enough to give some useful information about the issues under consideration.

Of the 49 responses, 18 (37%) were paid staff either full or part time and the remainder, 31 (63%), were volunteers. This connects to and affirms the results shown in an earlier section where we saw that the bulk of the youth work being carried out in the Church of Scotland is being facilitated by volunteers while there is a significant and most likely growing phenomenon of paid workers in local parishes.

The youth workers who responded were located in the areas shown in Table 14 below.

Local authority area	Number of Responses	Local authority area	Number of Responses
Aberdeen	4	Edinburgh	9
Aberdeenshire	3	Falkirk	3
Angus	1	Fife	1
Argyll and Bute	1	Glasgow	6
Ayrshire	1	Lothian	1
Dumfries and Galloway	1	Perth and Kinross	1
East Ayrshire	2	Renfrewshire	2
East Dunbartonshire	2	South Lanarkshire	1
East Lothian	3	Sutherland	1
East Renfrewshire	2	West Lothian	4

Table 14: Youth worker responses by local authority area

According to the Convention of Scottish Local Authorities (www.cosla.gov.uk) there are 32 local authorities in Scotland. Responses were received from youth workers in 22 of them at this stage. This is a good response but it's worth noting that there was a lack of response from workers in the north west of Scotland and also from the island communities. However there is still a reasonable balance of urban and rural settings.

The next question asked respondents to say whether or not they had a connection with their local authority. Of the total of 49 respondents, 21 (43%) said they did have a connection and 28 (57%) said they did not. It is interesting that just over 40% of the workers reported a link with their local authority. This gives an insight into what is actually happening on the ground that is perhaps not fully understood by the denomination as a whole and is not reflected in the Moving Forward document.

Respondents were also asked to indicate how useful any connection to a local authority was. Although only 21 had said they were working with local authorities, 25 respondents actually answered this question. Perhaps some of those who had said they didn't have a connection didn't read the question properly and chose either the 'not very important' or the 'not important at all' options on the list. The key point here is that the vast majority of people who said they have a connection with local authority youth provision appeared to find it very important or important. The people who checked those options made up 17 of the 25 respondents – around 68%. This is an interesting result, which indicates that it is possible for local churches to make this connection and for the connections made to be worthwhile.

The final questions in the survey, like the one for the denominational representatives, asks the youth workers to consider which style of work they

feel they are using in their localities. The same options are given to them as to the denominational representatives. From the sample of 49 workers:

- 6 said that they were using the formal, conversion approach
- 12 said that they were using the informal, social action approach
- 31 said that they were using the fusion approach

It is interesting to see that all 3 styles are represented in the practice of youth work in the local congregations of the Church of Scotland. As a national body, it would be odd if all 49 respondents had chosen only one of the styles on the list. What is useful here however is to see the choices made relative to each other. It is possible that the majority of congregations in the Church of Scotland that do youth work are not operating the 'conversion' based approach but are trying to connect with young people in other ways. It is interesting when we link this with the issue that emerged earlier about one of the primary motivations for local churches in their work with young people being the survival of the Church. It seems possible that they are not choosing to try to win souls in a traditional sense to achieve that goal. Instead they are using a variety of informal means to make contact and then build relationships with young people.

It is important for local authorities, other voluntary agencies and the Scottish Government to be made aware of these findings – albeit from a small sample. They indicate something is going on that people might not be aware of. The wider youth work field may think that the churches are only working with young people to entrap them into the Christian faith and then to get their backsides stuck on a pew for life. Instead what is actually happening appears to be that congregations are using methods to work with young people that most youth workers in most contexts would understand and use themselves.

If these findings are indicative of the realities of what's going on in youth work in the Church of Scotland then perhaps the Scottish Government can begin a process of recognising the contribution that organisations like the Church can make to young people's lives and then consider how to support such organisations in what they are already doing. If the Government is not recognising this work because they perceive the work to be about the conversion of young people, then the evidence in this study may indicate that there is a different reality. In that new situation, it should surely be possible for the Government to affirm and support at least some aspects of what the Church of Scotland is doing?

4.10.3 The response from local authorities

The Church of Scotland is a member of YouthLink Scotland, the national youth agency for Scotland, funded by the Scottish Government. YouthLink Scotland is an umbrella body that brings together the different sectors of youth work and is about informing, resourcing and networking its members. To get in touch with local authority representatives, an email was sent with a questionnaire web link to the Church of Scotland's contact at YouthLink. He was asked to forward the email to the local authority members. Responses were received from 21 people and when the YouthLink contact was asked to send the email out again to remind people about the survey, he cautioned against doing this because he suggested that response was already quite high and that the group would not appreciate a reminder. The location of the respondents is shown in Table 15 on the next page.

Dumfries and Galloway	Edinburgh
Clackmannanshire	Falkirk
Comhairle nan Eilean Siar	Fife
Dundee	Inverclyde
East Ayrshire	North Lanarkshire
East Lothian	West Lothian
East Ayrshire	Dunbartonshire
East Lothian	Western Isles
Renfrewshire	

Table 15 - Responses by local authority area

At this stage of the investigation responses were received from local authority representatives in 14 of the 32 authorities in Scotland – which represents a return of just under 44%. Two respondents chose not to reveal which local authority they worked for.

There is a reasonable mix of local authority areas though some key authorities are obviously absent. There are obviously a variety of possible explanations for this but one is the issue of internet access which was discussed earlier. Perhaps in some of the local authorities access was restricted and so individuals who received the weblink would be unable to respond. It is also worth noting here that there was a response from some of the island councils at this stage of the process.

The respondents were asked if they take church-based youth work into account ‘when planning and making provision for young people in your area’. Twenty representatives answered this question and 15 said that they did (75%) and 5 said that they didn’t (25%).

Some of the comments that went alongside this statistic are worth considering here:

- If young people indicate that this is an area they would like us to include.
- I'd say we take into account all youth work, we have church youth workers in the area who link into our services.
- We are not fully aware of the provision – assistance would be appreciated.
- We incorporate this provision within the Area Community Learning and Development Plans.
- We should make more attempts to.
- We try to avoid duplication.
- Church based groups are eligible for our community grants scheme.
- We have experienced very positive partnership working with a church.

This list does not indicate that there is a huge amount of hostility around on the part of local authorities when it comes to working with local churches. It also appears that it is easier for local authorities to connect with a congregation when they have a dedicated member of staff working in the youth work area. This was a point made in a number of the responses to this question, e.g., 'some of our local churches have youth workers attached to them and we work alongside them'. In making the case for local churches employing paid youth staff, this is clearly an advantage that should be considered by any congregation considering such an appointment. It does seem from this response that if there is someone in the local church that the local authority can connect with that they will do so and the response to that seems generally positive. However as we have seen the vast majority of

youth work in the Church of Scotland is carried out by volunteers and this may make the forging of such a connection more difficult for both the local authority and the local congregation.

Respondents were then asked to discuss whether or not they actively tried to involve church-based youth workers in what they were doing. Twelve of the 20 that responded said they did (60%) and 8 said that they didn't (8). Some of the comments made about this particular issue were:

- Active participation has not always been welcomed
- We do when possible and appropriate, but not always
- We have in the past had youth workers from church groups undertake youth work training
- In many cases they are part of local youth strategy groups, and contribute to discussions about gaps in provision and so on.

The sense here is that it isn't always easy to get local church-based youth workers involved in local authority provision. As mentioned above, if the work is carried out mainly by volunteers then it can be difficult for a local authority worker to know whom to contact in the local church. Having said that, there is a clear indication again that there are ways in which local church workers are getting involved in activities run by local authorities and that this contribution is seen as a positive one.

The next question asked respondents to consider why it might be that the Moving Forward document makes no reference to church-based youth work. Interestingly one of the respondents said they hadn't seen the Moving Forward document at the time of completing the form, which shows that it's not just churches that can be slow to pick up on new initiatives.

There are some useful comments here but one that comes up quite often is 'I don't know'. Some of the reasons given include the idea that the church might not be seen as a key stakeholder and that churches may need to promote their work more effectively to the wider community. Again, this might be easier for congregations that have employed a youth work specialist than for those who rely entirely on volunteers and so perhaps the Church of Scotland has to try to consider how to help local churches in that situation to make the connection with their local authority and its provision for young people.

The key issue that came up most often in the answers to this question was the faith-based aspect of the Church of Scotland. Here are some of the specific comments:

- It focuses simply on converting young people.
- I don't feel that it is necessary to have faith-based youth work as an absolute must.
- To ensure there is no discrimination against any youth work
- I guess most people see faith groups dealing with a minority of young people.
- Can be seen as not wholly inclusive if meant only for people from specific faiths.
- Some people's/organisations' perspectives are that church and faith based youth work is not universal and open to all.
- It has always been a sensitive area with perhaps concerns that one group might be perceived to be favoured above others. I suppose the Church of Scotland has been seen to be the 'established' church in Scotland but in a multi-cultural, multi-faith Scotland, the idea of giving precedence to one group is more difficult.

We live in a society where perception is everything and from these responses, it seems possible that the wider youth work field might perceive the Church of Scotland as simply being about conversion and that having a faith base is by necessity something that divides and excludes. The last comment connects with earlier ideas about the Church facing the challenge of living in a post-modern context and suggests that the response to that is to completely remove the faith element from youth work and to plan for it as though it doesn't really happen. Is this a genuine choice made to promote fairness or is it a way of avoiding living and dealing with difficult questions and the tensions that go with them, as was seen from the research on religious education carried out in the pre-school sector in Finland (Kallioniemi, 2003)? If you don't hand out favours to any religious bodies then none of them can complain and if you do hand them out to some then they'll all want it. Is this the thinking that is forming the working out of the Moving Forward strategy?

It is also interesting to see the comment about faith-based youth work being a minority activity when, as has been highlighted earlier in this study, number of young people taking part in the Church of Scotland's provision is estimated at 100,000. When did this work become a minority activity? Has it become invisible and if so why? Is it because the Church and other Christian churches have been unclear about what they've been doing and why – as some of the outputs in this investigation might suggest? Is it because they have just been keeping themselves to themselves and don't see the need to connect and communicate with the wider youth work field?

The evidence gathered by this study would tend to contradict the perspectives being offered here in terms of the perceptions about the work the Church is doing with young people. Each stage of this research process has not given any real indication that the primary driver in the Church's

work with young people is the desire to convert them. This final stage of research is suggesting that in fact the conversion model would only apply in a minority of local congregations and yet the perception would seem to persist that the majority are using it. There is work to be done here, by the Church and also by local authority staff to actually communicate and find out what is actually happening so that a new conversation can begin and the congregations of the Church of Scotland can be seen to be potentially useful contributors to youth work in the communities of Scotland.

The final questions in this survey asked respondents to consider whether or not the Scottish Government should support the work done by the Church. Out of the 20 people who responded, 15 of them said that the Government should provide that support (75%) and 5 of them said that it shouldn't (25%).

It is worth taking a moment to consider again that the Moving Forward makes no explicit reference to work carried out by the churches or any other faith-based organisation in Scotland. Set that alongside the fact that the majority of local authorities in this study are saying that this work should be given some form of support that would necessitate the Scottish Government making new connections with this area of work. It is also useful to remember here that many churches have made a link with local authorities and find that worthwhile and that local authorities are mirroring that. Is it time for the Scottish Government to enter into a new dialogue with the Church of Scotland and other faith-based organisations to consider how best they can contribute to the Moving Forward strategy?

Specific comments made in this section include:

- All youth work should be supported
- Potentially if the work is inclusive in the truest sense of the word

- Any positive support for young people in informal safe settings should be supported
- We promote a healthy lifestyle as well as our faith based stuff, which actually consists of good living
- Faith based groups play an important role in providing activities for a wide range of young people that other agencies wouldn't target...if faith based groups didn't do this work there would be greater pressure on local authorities to do more
- Many faith based organisations do excellent work with young people

Considering these comments gives rise to some hope that the new conversation mentioned earlier in this section might just be possible. There is a sign here that the work churches and other faith based groups are doing is being seen and its value recognised. The idea that all youth work should be supported is also important given the lack of reference to the faith-based sector in the Moving Forward agenda. Perhaps the evidence of this study might counter any misconceptions about what is happening in this sector and provide the background to bring people together in the new conversation?

The most significant comment on this list is the one that mentions that churches are doing work that other agencies are simply not doing – an idea that connects to the story from Young People Now (2006) that was mentioned earlier about the young boy who had been in trouble at school and in community and was then embraced by work carried out by a local Youth for Christ group, the results of which were positive for him and his community. The respondent also realises that if the churches were not doing this work then there would be more work for the local authorities to pick up. This possibly indicates two things, that there is value in what the churches are doing in and of itself and the fact that the churches are doing it in the first

place means that there are opportunities for local authorities to do other things which means the service for young people in any given community can be extended.

This section of the study is being written just days after the organisation, Glasgow Churches Action, in a report entitled, Salt of the Earth, highlighted the fact that churches in the city of Glasgow were making a massive 'hidden contribution' to the city through a large number of projects (BBC News, 21 November 2007). Is it possible that the youth work provided by the Church of Scotland and other faith-based bodies is also 'hidden' and that current political sensitivities based on possibly erroneous assumptions about what this sector of the youth work community is actually doing? If this is the case, does the evidence produced by this study – especially the apparent willingness of local authorities to recognise what this sector is about – provide a platform for the faith-based sector in Scotland to make its contribution to the lives of Scotland's young people more explicit?

CHAPTER FIVE –

REVIEWING THE RESEARCH PROCESS AND ITS FINDINGS

By the end of this process it is estimated that around 600 congregations from the length and breadth of Scotland, from every type of community had taken part in addition to conversations between congregational leaders and youth workers and between youth workers and young people. There was also input from other Christian churches, parish based paid and volunteer youth workers and local authority representatives connecting the first part of the research with the Scottish Government's Moving Forward document. For a small-scale study this is an extensive and broad list. It should also be remembered that the 1000-member strong General Assembly of 2006 reviewed the outputs from the first stages of the research process and approved the publication of the Strategy for Young People document. There are some definite trends and ideas emerging from the data and there are hints at some other ideas, which will need to be explored outside the scope of this study.

As has been said the first two phases have encouraged the Church of Scotland to listen to its people and to formulate and agree its Strategy for Young People document, approved by the General Assembly of 2006. Some of the strengths and weaknesses of that document and its contents will be discussed in the next section but at this stage it is simply important to say that it is positive that the Church of Scotland has taken this step, particularly in the light of the fact that most of its sister churches appear to have no such similar strategic underpinning for their work with young people and, more importantly perhaps, in the light of the publication of the Moving Forward document and the vision it contains. There is now some measure by which the Church of Scotland can be judged. Will it be judged and found wanting? Is it too late for an organisation like the Church of Scotland to be embraced

by Government and have its work acknowledged and even understood? Is the Church ready to take its place in the wider youth work field and make itself heard and understood or will it be content to stay on the margins and find its work simply not referred to or considered as it has been in the Moving Forward document? Is there evidence that the work it is doing with young people fits wider understandings of informal education, which will enable the development of links between the Church, government and local authorities?

CHAPTER SIX – CONCLUSIONS

The question that has shaped this study is whether or not the work the Church of Scotland is doing with young people is that of the evangelist, with the Church primarily concerned with their conversion to the Christian cause, or if the Church's work in this area is that of an informal educator evidencing the values and principles that are considered to be foundational to the understanding of the practice of informal education. The stated aims of the investigation are that by the end of the process there should be:

1. A clear indication of how youth work is practiced in the Church of Scotland as either Evangelist or Informal Educator.
2. A consideration of the consequences of the outcomes of that investigation for the Church and for the wider youth work field in Scotland.
3. A determination of how the Church of Scotland might contribute to the Scottish Government's Moving Forward agenda.

The evidence from this study suggests the Church's work can be understood as informal education. There is little evidence that the Church is actively pursuing the evangelist's agenda. There is evidence that the Church is providing young people with a range of activities, which while clearly flavoured by its sense of faith, appear not to be dominated by it.

The evidence shows that 75% of Church of Scotland congregations want to operate in a more strategic framework. The Church of Scotland has developed a philosophical framework, based on what local congregations said they were doing with young people that can be broadly understood in current understandings of informal education. The Church of Scotland is

working with many thousands of young people in many hundreds of locations utilising the skills and abilities of a significant number of volunteer and other youth workers. In a sense the Church is already working towards the goals identified in the Moving Forward document but in a way that is hidden and perhaps not understood by the Church itself or the wider field.

A number of key ideas have emerged from this study which will have to be considered here and by the Church of Scotland and others in the youth work field.

The first conclusion is about the very nature of youth work practice in the Church. From the evidence generated by this study it would appear that it is clearly *not* about 'saving souls' or 'converting' young people. Instead the majority of those who have taken part in this process show that they are working in what Ellis (1990) would suggest is a 'blending' of ideas contained in understandings of formal and informal education in a way that they belong together 'as naturally as film and soundtrack'. There is evidence here that the majority of churches and youth workers are either operating in this type of blended context or using a more defined informal education approach. It is also clear that there are very few churches that are openly trying to use the 'conversion' approach.

Alongside this we must consider the main motivator for youth work that emerged from the study, that being the wish for the Church to survive. This is not a good basis for youth work and any work that is done from this perspective is likely not to be about meeting the needs of young people, the place where all positive and professional practice should begin, but about the needs of the local congregation and the Church as a whole. The Church of Scotland has no divine right to continue to exist forever, instead it is compelled by its foundational ideas to share its story in every age in which it

works. Every age has been different and has had its own challenges, just like today. If the Church tries to meet the challenges of working with young people from a perspective of simply wanting to survive, honest though that may be, then it will be of little use to young people and will ironically undermine the very future it is trying to protect. The irony is that the evidence here shows that in spite of this strong motivation for survival, the approach the churches are taking with young people is unlikely to be the one that delivers the desired outcome – a consequence of the informal education approach in the church-based context that has been acknowledged by Ellis (1990).

The Church needs to recognise the day in which it lives and respond to it positively. This study is giving some clarity about what is going on with young people today and the Church can now consider what to do about that.

For the Scottish Government, and perhaps for other agencies in the youth work field who might write off what the Church and other faith-based organisations are doing, it is important for them to hear that the Church doesn't appear to be chasing young people around with the sole intention of winning their allegiance to the cause. Instead the Church is engaged in offering young people a series of purposeful activities into which the Christian message is integrated as part of a useful whole that is ultimately all about the welfare of young people. Even if that were not so, the fact that so many young people appear to be involved in faith-based activities – and this study offers some evidence as to why they are involved and what they feel they gain from that involvement – should give institutions and organisations wary of this sector pause for thought. The Scottish Government does young people no favours and does its strategy for youth work no favours by ignoring the Church of Scotland and the work it is doing and if this is happening out of some sense of 'we can't favour them because if we do we'll

have to favour all of them' then key questions need to be asked. If the evidence generated by this study had shown that all the churches were concerned with was saving souls and winning members then perhaps the Scottish Government's lack of attention could be set to one side. The fact that the evidence suggests that this is clearly not the case opens up other possibilities for the Scottish Government, local authorities, other youth work organisations and for the Church of Scotland itself.

In terms of local church life, the evidence suggests that there are generational and cultural gaps that are experienced by young people very acutely but there are also signs that adults are picking this up and are trying to think about how to respond. This will have particular implications for local churches in the area of worship. The time, the place, and the language we use, how inclusive it is and so on are all matters that need to be considered. The use by some young people of the word 'family' to describe their experience of being involved in local church life is interesting and worthy of further investigation. A discussion about the state of family life in Scotland today is not within the remit of this study. However, if young people feel their connection to a local congregation is like being in a family or has connotations of family then this is surely worth knowing about?

It is clear that much of the Church's youth work is provided through the mechanism of uniformed organisations. These bodies are acknowledged by the Moving Forward document but not in any relation to their faith base, where they have one. The future of youth work in the Church of Scotland, at least in the short to medium term, is inextricably linked to the uniformed organisations in Scotland and how effectively – or otherwise – they are operating. Are the aims of youth work in the Church of Scotland, as newly outlined in its Strategy for Young People congruent with what these organisations are doing? Do these organisations pay attention to these aims

and respond accordingly in terms of work they do in Church of Scotland congregations? Whatever the answers to these questions are, it is important that the Church of Scotland realises that for now, at this point in its history, the uniformed organisations seem to be providing the bedrock of its work with young people in all types of congregation, in all types of community.

It is clear from the evidence that three-quarters of local churches are ready to welcome a more strategic approach and that they have articulated quite clearly what they hope to gain from it. They want the central bodies of the Church to provide a framework in which they can operate but that framework needs to be a supportive and enabling one. There is some suspicion around about whether this initiative is about making life harder for congregations or introducing some sense of a 'one size fits all' strategy. If the strategy is delivered in a way where congregations can see the added value it offers them then that will be a positive thing. If it is seen as a heavy hand then it is well within the realm of possibility that congregations will simply ignore it.

The evidence also shows us the changing nature of the work force that is doing the job of youth work in the Church of Scotland. It is significant that congregations are beginning to utilise paid professionals in this area of work - particularly in congregations in less well off areas - however the Church of Scotland needs to realise and affirm that it is a voluntary organisation and that its work with young people is probably likely to remain one that is carried out by volunteers in the main. In a day and age when it is becoming increasingly difficult to get adults to volunteer to work with young people how will the Church of Scotland start to show that it values what its youth workers are doing?

One of the clear issues that links to this is that of training support for local workers. At this point it would appear that the Church has no definitive programme in place for this and seems to leave this area of work to chance. Training is obviously one of the ways in which the Church can show that it values the work that volunteers are doing. It is interesting to note that the Church does have a very full in-service training programme for people who hold particular 'offices' in the Church i.e., clergy, deacons, readers and elders. While there is no suggestion that the people who hold these offices should not be the beneficiaries of such training, it is puzzling if the training and development endeavour stopped at this point. What is most heartening here is that many people who took part in the research process said that they wanted the Church to provide training so any plan that emerges as a result of this study can stand on that foundational basis.

It is clear that what local churches offer in terms of activities is not necessarily shaped by local circumstances but rather by what the churches have tended traditionally always to offer. The menu offered by local churches does not vary across different types of community contexts. The way these activities work will be different because of local circumstances. This is an issue of concern for the Church as the basis of good youth work is to help young people identify their needs and then work with them from that point.

There is a sense that churches are saying 'this is what we've got' rather than saying 'what do you want from us?' and that is an important distinction and illuminates a key weakness in the provision of youth work by the Church of Scotland. If local youth work is going to be about the young people in each locality then one would expect to see wide variations in the menus offered by churches in, for example, rural and urban parishes and yet that variation does not appear to exist. Congregations from these types of communities

have clearly articulated some of the struggles they face in working with young people but at this stage there is little evidence of local congregations working out bespoke responses to those issues.

Churches in rural areas seem to have particular struggles in relation to youth work. First, they often have to work with young people over a wide geographical area. Then they have to contend with local school provision changing and local schools being closed down and children and young people transported to schools in other villages and rural towns. The link between the local church and the local school is then broken. For many young people in this type of community there are competing demands for their attention, particularly on a Sunday, and some parts of the country sporting activities like rugby, have gone into direct competition with local churches on a Sunday morning. The final challenge faced by rural churches is the general absence of young people due to them leaving for work or education. Since many of the respondents from the first section of the research process were from this type of community we can discern that people in these areas are worried about this issue. The key questions are what can they do about the challenges they face locally and what should the Church offer them as support?

Some churches in city priority area parishes are able to access funding to employ youth work specialists and this type of parish is more likely to be able to do this than any other, perhaps because it can clearly shape the work it is doing with key government and local authority objectives for young people and youth work. It is important that the Church of Scotland recognise this developing expertise.

The issue of inclusion is one that runs throughout all sections of the study. There is a clear sense in which local churches have begun or want to make

young people feel included in the life of the local parish. Involving young people in worship, consulting them on issues that affect them and including them in the decision-making processes are all ideas that have emerged in this study. Some congregations are already making a start on these issues and many others are recognising that they have work to do. The wider issues of inclusion in terms of local church work being open to any and all young people and the Church of Scotland's Strategy for Young People contending that it has a concern for all of Scotland's young people are important in that they are 'flags' that those outside of the Church look for and perhaps suspect are not to be found. The Church of Scotland as a body and in its local congregations is faced with the challenge of persuading the rest of the youth work field that it is an inclusive organisation and that it desires to become more so.

There is little evidence from the research that local youth work is managed particularly well. Local churches have a huge amount of autonomy to run their youth work programmes as they see fit and providing they meet safeguarding requirements there is no other control on what they do in this area or on how this function of the local church's work should be managed. If the barriers that have been mentioned and the issues relating to inclusion and involvement are to be dealt with at local parish level then these represent processes that have to be managed effectively and there is no evidence from the study that local churches work in this kind of way. There is also the challenge for churches to join together with other congregations to provide for young people on an area basis rather than be trapped by the local parish system. There is some evidence here – albeit tenuous – that congregations are beginning to do this.

One issue that has emerged from the study is the practice of using younger teenagers in the leadership of Sunday School and other activities as a way of

keeping their continued involvement in the local church – particularly where the local church feels unable to offer a dedicated group for young people of that age and where those same young people feel they cannot make the transition to the Sunday service. While this can be seen as a pragmatic response to a particular problem there are some concerns about this practice. Young people might not be ready for this type of responsibility, they may not actually want to be involved in this way and they may struggle with their sudden change in status from participant to leader or helper. If this practice is about trying to hold on to young people at all costs then it is not a good one. If young people want to offer to help in this way and if they are given appropriate support to do so then it could be a positive approach to take.

There are various barriers in local congregational life that can make it harder for young people to feel as involved as they can be. The generation gap has already been mentioned but it is worth underlying the point that from the perspective of a young teenager it is more than likely that the local church will seem to be full of older people. The input from young people to this process would clearly suggest this. Other barriers are represented by attitudes that people hold that would seem to be about young people being seen and not heard and there is also a sense that the Church of Scotland isn't taking the time to explain itself to young people. The language barrier has also been mentioned above but is important to make the point here that this is an issue for young people and some kind of response to it will have to be considered.

The Strategy for Young People document does set out a clear agenda for youth work in the Church of Scotland and does seem to pick out some of the issues that have been raised. Its commitment to inclusion through its statement of purpose comes in the form of its 'concern for all Scotland's

young people, whether they are involved in the Church or not'. Its commitment to respect young people regardless of their personal circumstances and its commitment to engage with others in the youth work field to help young people live full lives. These are all ideas that should encourage institutions and agencies outside the Church that they can do business with it.

The values that underpin the strategy are worth revisiting at this point:

The Church of Scotland has a commitment to:

- Treat all young people with respect
- Respect and promote young people's rights to make their own decisions and choices
- Promote and ensure the welfare and safety of young people in their communities
- Contribute towards the promotion of social justice and inclusion for young people
- Allow young people to have a voice in all aspects of church life and to help them to be heard in the wider community
- Allow young people to identify their own learning needs and be involved in the preparation and delivery of appropriate learning programmes and experiences

Many of these values are ones that other agencies outside the Church of Scotland will be able to understand and connect with. The themes that have emerged from the study in terms of inclusion and involvement in local church life have clearly been picked up. The necessity to help young people identify their needs and work with them to meet them is also there.

This is a challenging list for any local congregation or organisation but the evidence emerging from the study suggests that congregations are already working with young people in a way that will make the achievement of these values more likely. If the study has produced the result that all congregations were concerned about was converting young people then this list would have been at odds with the practice of youth work as it was working out in local congregations. Instead the opposite is true and this list can sit comfortably with the majority of congregations that seem to be offering the 'blended' or informal approaches to young people in their parishes.

The document itself is inclusive in that it allows young people's voices to run through it and give a focus to work carried out in city priority, rural, island and suburban community contexts.

Fundamentally for the Church of Scotland and its congregations is the implicit and explicit place of the Christian faith and story in the middle of all of what has been discussed above. If the evidence says that the Church is not running around looking for scalps then it also suggests that at the heart of what we are doing is a message that we think is important for young people to hear and then make up their own minds. This message will sit alongside or infuse all of the other activities in which the Church engages with young people. The combination of these activities is ultimately aimed at adding value to the lives of young people in Scotland today, most of which will be lived outside the confines of church.

There is clear evidence that local congregations are making useful links with local authority youth work provision and that these links are also acknowledged and valued by local authorities. The challenges facing young people today are great and there is a need then for all agencies that have a

concern for them to be willing to work together. The facts that the Church of Scotland has a strategy document in which there are clear links with ideas that underpin the Scottish Government's youth work strategy as well as with wider understandings of informal education, in addition to the evidence here that suggests that the Church's youth work practice can be broadly understood as fitting within an informal education context means that the forging of relationships locally between congregations and local authorities should be something that is strongly encouraged by both sides.

On a national level the Church of Scotland and the Scottish Government need to acknowledge what is happening locally and encourage its ongoing development. It may be that the practice of youth work in the Church of Scotland is akin to the understandings of universal provision that were considered earlier (see Young, 1999 and Bradford, 2005). The Church appears to be working with young people in around 1400 locations around Scotland and seems to be doing so in a way that is open and welcoming. Congregations do not appear in the main to be targeting young people in any particular direction and regularly state a desire to make contact with more of them. Are the churches one of the few places left where young people can just come through the doors and be young and not be subjected to politically and moral panic inspired agenda?

From all of this we are able to conclude that the Church of Scotland has taken a useful and positive first step in providing a framework in which youth work can operate and a mechanism by which the nature of its work with young people can be understood by others in the youth work field. The question now is what should happen next?

CHAPTER SEVEN - RECOMMENDATIONS

7.1 For the Church of Scotland and its congregations

7.1.1 The Church of Scotland should recognise and affirm the nature of the work that is being carried out in its local congregations and note that the majority of it is being practiced in ways that would be understood as informal education. It should recognise in particular that the impulse to evangelise or convert young people is not a major driving force in this area of its work but instead young people are being offered the opportunity to encounter the Christian story through the activities and people the church offers them.

7.1.2 The Church of Scotland should encourage local churches to be positive about their work with young people and be motivated to do it for the sake of the young people and not for their own survival. The Church of Scotland should promote the idea of young people being the 'church of today' and should demonstrate as an institution good practice in working with young people in inclusive and consultative ways that can be picked up and then utilised by local presbyteries and congregations.

7.1.3 The Church of Scotland and its congregations should not be afraid to move away from the traditional menus of youth work that are offered in local churches. Congregations that are trying new ideas should be encouraged to share what they are doing with other congregations and the Church should make it easier for this exchange to happen.

7.1.4 The Church of Scotland, through the Mission and Discipleship Council, should revisit its relationship with the uniformed organisations in

Scotland and establish a working group that brings representatives from all of the organisations together with the Council's youth staff to have conversations about the existing nature of the relationship and how it might develop in future. The Council should also commission further research with local congregations about their relationships with uniformed organisations.

7.1.5 The Church of Scotland should make the outputs of this study known to the relevant bodies within the Scottish Government and seek conversations with individuals in those bodies about the work the Church is actually doing.

7.1.6 The Church of Scotland should make the outputs of this study known to all local authorities in Scotland and encourage them to make contact with local churches and involve them as much as possible as they plan local provision for young people in their communities.

7.1.7 The Church of Scotland should engage more effectively with bodies in Scotland that have a role in bringing practitioners in the youth work field together, in particular with YouthLink Scotland. This will be one way in which the Church can dispel any negative or incorrect assumptions about what it is doing with young people as well as being able to contribute positively to the wider youth network.

7.1.8 The Rural Strategy Group of the Mission and Discipleship Council of the Church of Scotland should take note of the issues raised here about youth work in rural congregations and consider how best to take these forward. The Priority Areas Group of the Ministries Council of the Church of Scotland should consider the particular issues raised here about work in city priority area parishes and consider how best to take these forward.

7.1.9 The Mission and Discipleship Council of the Church of Scotland should develop a new training programme for volunteer youth workers in local churches and should consider whether such training be a requirement for volunteers. This training programme should operate at a number of levels and allow workers to develop as reflective practitioners.

7.1.10 The Safeguarding Unit of the Church of Scotland should examine its policies and the way they are carried out in practice locally to determine whether or not they inhibit the practice of youth work in the local church. Particular attention needs to be paid to the recent report from the Children's Commissioner in Scotland about the reluctance of adults to volunteer to work alongside young people today. If the current regulations are deemed to provide a barrier to involving more people in leadership then consideration should be given to changing the regulations.

7.1.11 Every young person who is connected to a Church of Scotland congregation or project should be made aware of that connection. Local church workers – whether paid or volunteer – should be encouraged not to fall into the trap of feeling they need to hide the connection or make it seem fairly low key. It is important for young people to know what they are connecting to and the opportunities this can offer them. This can be done in a way that is not threatening to them or demands anything from them. This is an important point in terms of the integrity of what we are doing with young people.

7.1.12 Since more congregations are likely to want to employ specialist paid youth work staff the Church of Scotland, through the Mission and Discipleship Council should enter into conversations with the relevant bodies within the central structures of the Church about the formulation of a

supportive framework in which these appointments can be understood and made effectively with positive terms and conditions for employees and good practice guidelines for employers.

7.1.13 The Mission and Discipleship Council of the Church of Scotland should enter into conversations with Higher Education training bodies in Scotland to communicate the basis of their emerging Strategy for Young People and the skills and abilities they want professional youth workers to be able to demonstrate when they take on jobs in Church of Scotland projects and parishes.

7.1.14 The Church of Scotland should produce resources for youth work in the Church of Scotland as it is actually being practiced. These resources should be provided at a cost that is not prohibitive to congregations and in ways that will suit the needs of congregations in different types of community it should also encourage congregations that have developed their own resources to share them with others.

7.1.15 The Church of Scotland should develop a training programme and associated resources that will help local churches grapple with issues around inclusion, involvement and consulting with young people. This may not come naturally to congregations so there is a clear need for assistance in this area. It should also provide models of management and evaluation of youth work for local congregations so that they can make the most of the resources available to them and enhance the experience gained by volunteer workers and young people.

7.1.16 Every presbytery in the Church of Scotland should appoint at least one person from a youth work background to liaise with local authorities. This will allow for more links to be developed between congregations and

other activities that are being carried out in their communities. The evidence here suggests that this is already happening and where it does happen that it is a positive development. If the presbyteries are proactive in making such appointments then it will be easier for local authority youth work managers to make connections with local churches.

7.1.17 Every congregation should appoint an elder who will have oversight responsibility for youth work carried on in that congregation. This coordinating role will provide the means to utilise local resources more effectively and to encourage youth groups in local churches to work more closely together. This may provide the means by which stronger connections can be forged with local uniformed organisations. These congregational managers should also be encouraged to seek partnerships with local churches and other agencies in the area to extend the capacity for youth work in their communities as a whole.

7.2 For the Scottish Government and the wider youth work sector

7.2.1 It may very well be that the Scottish Government did not exclude the churches and other-faith based organisations from its thinking when it drew up the Moving Forward document. However a number of faith-based agencies did lobby the Government very hard to encourage them to at least acknowledge issues of spirituality in the report. This endeavour appears to have been unsuccessful. One of the papers that informed the process is included in Appendix 8. The final paper that was submitted to the consultation emerged from a variety of conversations with a number of representatives from the faith-based sector, all of whom were urging government to be inclusive of ideas and issues relating to spirituality and young people. This initiative was led by YMCA Scotland.

It may be that the Scottish Government feels it is including all youth work providers when it talks about the voluntary sector but perhaps this is a weakness in the strategy itself. Perhaps it is too broad and not specific enough to meet the needs of different sectors in the youth work community.

Whatever may or may not be the case in this situation, it is important that there is transparency in how the strategy moves forward and an acknowledgement at some point of what the Church and other faith-based agencies are doing.

7.2.2 The Scottish Government should therefore instruct YouthLink Scotland to establish a network of member organisations that are in the faith-based sector to begin a conversation with them about what they are bringing to the table in the light of the Moving Forward agenda. This sector is too important to miss out of this process or simply hope that they will catch wind of it at some point. This sector needs to be encouraged and challenged to be included, to clarify its objectives and to work hard at raising its game in terms of supporting its volunteer workers, evaluating its work and generally making the most of the opportunities it already has and will have in the future.

7.2.3 The Scottish Government should welcome the evidence that already local churches and local authorities are making connections and should also welcome that the Church of Scotland as a national body is going out of its way to clarify its purpose and the nature of its work so that it can be understood. The Scottish Government should recognise these developments and consider how best to utilise them for the faith-based youth work sector in Scotland and for the youth work sector as a whole.

CHAPTER EIGHT - FINAL WORDS

The evidence generated through this investigation shows an organisation in a state of flux. It is aware of where it has been and has a keen sense of its past failures and its desire to survive. It has welcomed the development of a more strategic framework for its young people and it is beginning to understand the nature of that work and how it is practiced in the local context.

The Church of Scotland is a body which is guided by a particular faith and it should not be ashamed of that and nor should any other body attempt to make it so. Instead it needs to recognise that youth work as it is currently practiced in the Kirk is unlikely to meet the challenge of facilitating its own survival and so it should let youth work and youth workers off that particular hook. The Church of Scotland as it stands today may not survive into the 22nd century but the story behind it might and those who believe in that story also appear to believe that they have something to offer young people that is good for them and good for their communities - and there is evidence around to support that view (see Kinsella 2007 and Smith 2007), as evidenced by some of the young people who took part in this study. The evidence here suggests that the church is offering relationships to young people that are not predicated on a coercive notion of conversion but on an enabling notion of conversation. Yes, faith issues will be part of that conversation but they appear not to be the dominant aspect.

It is time for the Church of Scotland to regain its confidence and to try to make links with Government and local authorities and to offer itself to the task of meeting the needs of Scotland's young people and the challenges set by the Moving Forward agenda. It is time for other agencies in the youth

work field not to dismiss the Church and other faith-based providers but instead to welcome the particular and peculiar opportunities that these organisations can afford young people and challenge them to get alongside others in the field for the benefit of all the young people in Scotland.

The Moving Forward document sees youth work as a means by which the chances for Scotland's young people can be improved. The Church of Scotland, in spite of the years of decline and lack of confidence, does appear to be in a position to be part of that process and should look forward to a new engagement with government, local authorities, other youth work agencies and with young people themselves.

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**APPENDIX ONE –
CHURCH OF SCOTLAND STRATEGY FOR YOUNG PEOPLE BOOKLET**

Strategy for young people

GUIDANCE FOR YOUTH WORKERS,
CONGREGATIONS AND PRESBYTERIES.



BEFORE YOU DO ANYTHING, STOP AND READ THIS!

In Luke 24 we read about the encounter Jesus has with two of his followers. They meet him on the Road to Emmaus, following the events in Jerusalem that saw Jesus tried and sentenced to death. They are dejected, all hope lost. These words are incredibly familiar and with all such things their meaning to us in our day can be reduced or lost altogether.

This story is a good one to underpin all of the ideas in this strategy. All that follows is simply an extrapolation from the story of Jesus and his meeting with these two men. Why is the story important to us?

First of all it shows that Jesus encounters the men on the journey they were already taking? They didn't have to go somewhere special to meet Jesus, he joined them on their road. This is a clear challenge to us in the Church of Scotland to try to meet young people where they are and not always be content to play on our home turf. If 90% of Scotland's young people don't darken the door of our churches, where are they and will we go out and meet them?

Secondly it shows us that Jesus is interested in the conversation they are having. He asks what they are talking about. He doesn't come in, stop them on the road and then preach them a sermon for an hour! He joins in what they are already talking about, what they are concerned about. Conversation is at the heart of every encounter with Jesus. We need to have a conversational ministry with young people but we need to start with the conversations they are already having. They are concerned about home, school, jobs, the environment, global poverty and HIV – and this list is clearly not exhaustive! To join in the conversation we need to know what young people are talking about and we can only do that if we are building relationships with them. Relationships are at the heart of what this new strategy is about.

Thirdly this story shows us the importance of using familiar symbols. Jesus breaks bread with his friends and in doing that they can see as though for the first time. In using symbols that are familiar to young people today we can help them see too.

Finally this story shows us the need for us to spend time with young people. If Jesus had been in a terrible rush, if he had too many other things to do then he might have moved on from the young men when he had the obvious opportunity to do so. Instead he waits for and accepts their invitation to join them for a meal and this is the point at which everything changes. We need to give time to young people and wait for their invitation to be on their journeys, to join in on their conversations and to work with them to make sense and meaning of their symbols.

Our Church has a long and positive tradition in working with young people that goes back hundreds of years. In the early stages of a new millennium it is right for us to take stock of that history and then to move forward, with more confidence than we have sometimes shown, to journey with the young people of the 21st century.

Steve Mallon
Associate Secretary Education and Nurture

A strategy for young people

In many areas of Scotland today, young people have abandoned the Church. Various reasons are given for this: because the Church is boring, unwelcoming, or because young people cannot see how faith is relevant to them.

The Church of Scotland has recognised that a problem exists, and this has resulted in the formulation of the Strategy for Young People. This terrific concept will, it is hoped, allow young people to explore faith in a comfortable, non-threatening environment. In so doing, the lives of congregations across the country will be greatly enriched. So everyone benefits.

Jude Taylor
Moderator of the National Youth Assembly 2006



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Youth work in an island setting

And in the 'burbs

How to use the DVD resource

purpose...

Every
young
person
in
Scotland
matters!



A strategy for young people

A STATEMENT OF PURPOSE

The Church of Scotland, through this Strategy, makes clear its concern for all Scotland's young people, whether they are involved in the Church or not. Today's young people need to be given opportunities to thrive in all areas of life including their spiritual development and the Church will stand alongside other agencies in trying to offer such opportunities.

The Church of Scotland affirms the right of every young person to live a life free from poverty – in all its forms, to have good health and education opportunities and to be

fully involved in the communities in which they live.

The Church of Scotland commits itself to respect every young person who comes into contact with its congregations and agencies regardless of their personal circumstances or social background. This respect is unconditional and will not be affected by the choices made by young people in terms of whether or not to get involved in the life of the Church and/or the Christian faith or in choices made by young people in terms of lifestyle.



values. ■ ■ ■

We want to introduce young people to Jesus Christ and the Christian faith and the positive impact this encounter can have upon their lives. We believe that following Christ is a positive thing for young people and for the home and community he or she lives in. We believe that the Christian faith can transform the lives of those involved in it and engage them in acts of community service locally and globally.

We want to introduce young people to the local church where they should be able to worship in relevant ways and be offered a variety of relevant learning opportunities. We believe that this involvement can add real value to the lives of young people and help them find their place in the world and make a positive contribution to it.

Young people who are involved in the Church of Scotland at congregational, presbytery and national levels should be challenged to

make a positive contribution to the life of the Church. The Church is not simply an organisation that has to make provision for young people but it can also expect young people to offer their time, talents and money in appropriate ways. This recognises that young people are stakeholders in the Church and so have the right to contribute to it along with everyone else. Existing Church leaders must take this contribution seriously and young people should be encouraged and supported as they work these things out.

We have a concern for all of Scotland's young people and aim to be involved positively in conversations about them at all levels of Scottish life and where possible to provide services for them that will add value to their lives and to their communities. We want to help young people to make the necessary transition into adult life so that they can live full lives.



A statement of values



The Church of Scotland has a commitment to:

- Treat all young people with respect.
- Respect and promote young people's rights to make their own decisions and choices.
- Promote and ensure the welfare and safety of young people in their communities.
- Contribute towards the promotion of social justice and inclusion for young people.
- Allow young people to have a voice in all aspects of church life and to help to be heard in the wider community.
- Allow young people to identify their own learning needs and be involved in the preparation and delivery of appropriate learning programmes and experiences.

“The thing I most enjoy about being involved in the C of S is the sense of purpose in working ultimately in God’s service and in the service of humanity. So much else in society seems to be ultimate individualistic.”

**Eystein,
Edinburgh**



principles...

Give them opportunities to hear the Good News and make up their own minds about its place in their lives



A statement of principles for good practice

Youth work practitioners have a commitment to:

- Develop and maintain the required skills and competence to work effectively with young people.
- Listen to young people with respect and allow them to participate fully in any youth work programme.
- Plan and organise programmes that make sense in the lives young people live and relate to the community surrounding the local church.
- Make all activities open to anyone who wishes to engage in them and work with young people in a way that fosters social inclusion.
- Work alongside others engaged in youth work in the local church and see to provide a co-ordinated approach wherever possible.
- Seek opportunities to work with other congregations and agencies in the local community.
- Be as flexible as possible with young people and allow their needs and aspirations to shape the learning programme in each local church.
- Provide learning programmes that relate to personal, social, economic and political experiences as well as moral, biblical, theological and spiritual themes.
- Help young people recognise the need to change both now and in the future.
- Recognise that those who teach and share the Christian faith should themselves be learners and understand that they have things to learn from young people.

Youth workers are notoriously bad at counting. When they say a few, they mean two. When they say lots, they mean about ten. My core group of young people I know well is small. Deliberately so. My contact with the core group came from three different sources: the first source was a summer project that existed the summer I began, who



were trying to create something sustainable for the local young people; the second source was from following up some work done by a local children's worker; and the third source are those young people that make themselves known to you through writing their names on the wall to get noticed, or stealing from local shops and annoying local businesses. All three groups are equally important, for different reasons. The first group are relatively outward thinking and take less persuasion to get them to attend things. The second group are young people who have already been identified by others, as being vulnerable and are all involved in the social care system already — they work best when their groups are built around their own social networks of their friends. The third group are well known and avoided by most people in their school and community — someone seeking out to know them for positive reasons is unusual and subsequently precious to them. Through these links I have had the privilege to walk alongside young people in school in classes, when they have been bereaved, after they have been involved in a murder and found themselves in a young offenders institution, and on those sunny days painting a mural on the wall for all to enjoy. These young people may not attend church, but they definitely have a need for what the church sets out to do — to spread the message that Christ left us, to live life in all its fullness.

By Sarah Brown, Youth and Community Worker in the parishes of Govan Old, New Govan and Linthouse St Kenneth's in Glasgow.

practical skills...

A statement of practical skills required for effective youth work

Youth work practitioners should:

- Understand themselves and young people.
- Engage with young people and the lives they live.
- Help young people to learn about God, the Bible, the Church of Scotland and the communities in which they live and issues relating to how the world works today.
- Be able to communicate well with young people, recognising that this will involve listening as well as talking.
- Plan effectively by setting realistic targets based on the identified needs of the young people they work with.
- Manage and organise the work with young people so as to maximise the potential for young people to enjoy and benefit from the programme.
- Grow and gain confidence in the Christian faith so that it can be communicated effectively with young people in the local church and community.



“What do I love about being in the CofS? I think the sense of belonging is what I love most. As to what I enjoy doing, well I get to meet people from all over the country, and most recently all over the world, and share faith and experiences with them. To share their joy and their pain, and to do something about it through the various bodies of the Kirk and affiliated organisations like Christian Aid etc.”

Allan,
Kilmarnock

christian
aid

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young people...

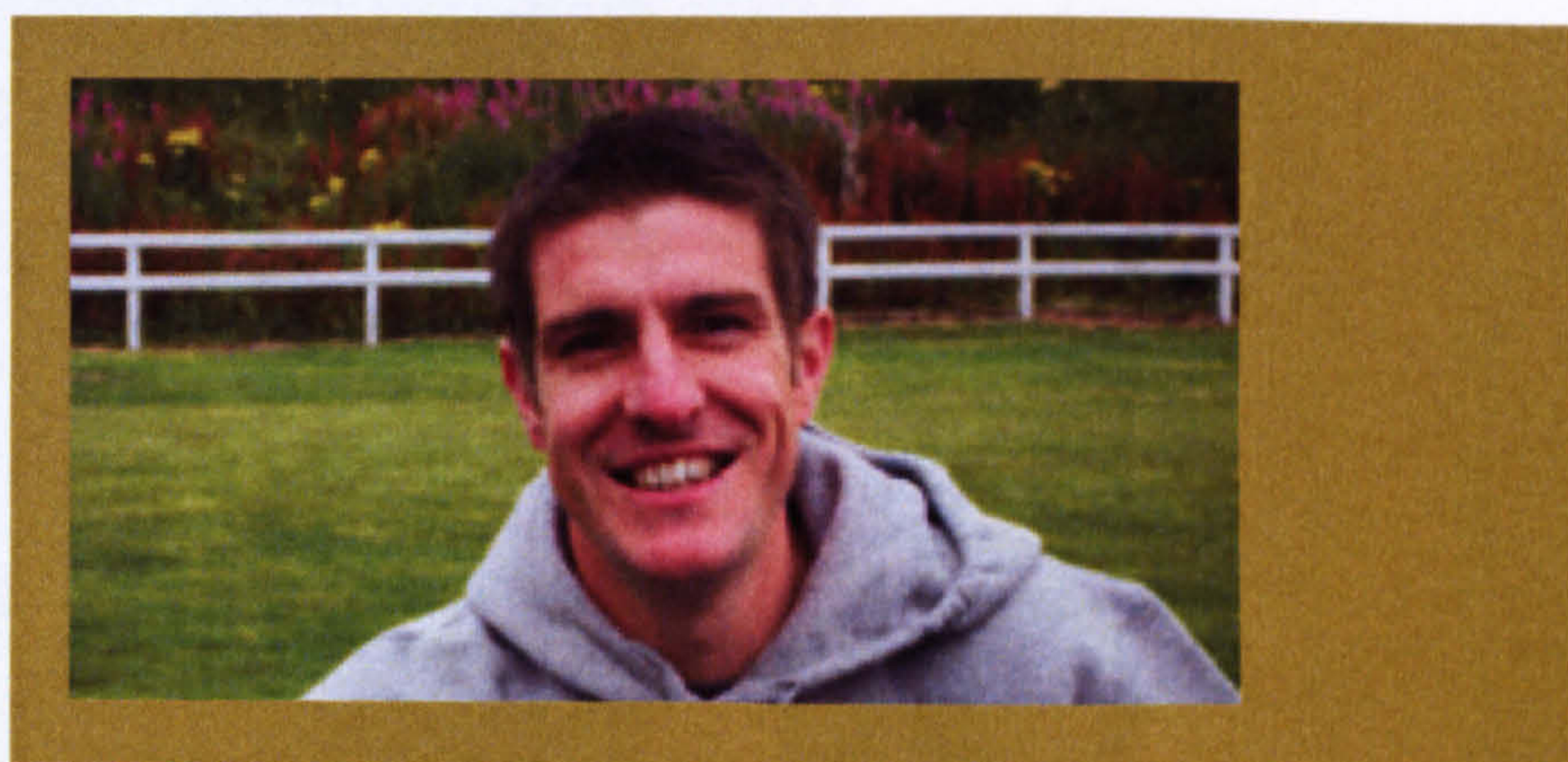
Options for Young People in the Local Church

- Give them opportunities to hear the Good News and make up their own minds about its place in their lives
- Offer them relevant worship at times that make sense – sometimes in their own age groups and at other times with the rest of the church community. It is crucial that young people who want to are able to take part in services of Holy Communion and that the sacrament is explained to them in ways they will understand.
- Plan relevant learning experiences by well-trained and committed volunteer and other workers that help them work through the process of understanding the Christian faith, the place of the Bible and how faith can be worked out in 21st Century Scotland.
- Give them opportunities to ask questions about faith and life and the workings of the local church and have those questions listened to and answered positively.
- Provide them with a variety of social activities that are fun and engaging and help them build relationships with each other and with adults in the local church.
- Give them the opportunity to have their say on issues that affect them in the local church and be involved in any new initiatives that result from this. They should also be given an explanation as to why any initiative they have asked for is not to be carried forward.
- Ask them to commit to being involved in all areas of local church life this includes taking part in worship e.g. leading services, children's addresses, practical duties e.g. welcome at the front door and the regular rhythm of congregational life.
- Support them through the difficult transitions involved in adolescence and early young adulthood with appropriate learning activities and practical support in the form of caring relationships with adults who will 'be there' for them.
- Support young people when they want to get actively involved in bigger world issues to make a positive impact on the world in which they live, e.g. the Make Poverty History campaign.



In 1991 two neighbouring Churches of Scotland in Banchory decided to join their Sunday night youth fellowships together. Shortly after that they were offered a full-time youthworker for free, financed by a Church in Seattle, Washington USA. Not an offer anyone in their right mind would turn down. The resulting joint project centred round the Edge and Rock youth groups and built on relational youth work and ministry flourished. After three years the two separate churches were ready to take on the financial burden of a full time Youth Co-ordinator and employed the current worker who has been in post since 1995. The joint project in Banchory seeks to “make contact, make friends and make disciples” among the teenagers of Banchory and the majority of the activities on offer are largely an excuse to build relationships. This is also largely a sacrificial effort on the sponsoring Churches part since the majority of young people from Banchory move away to university and rarely return to fill any pews. Instead growing numbers of motivated and committed Christian young people from Banchory are working out their faith across the country, and the world. The project now caters to around 70 different churched and un-churched youth each week and is staffed by a large volunteer team alongside gap-year youth interns. Key factors in the success of the Edge and Rock in Banchory include long term committed volunteers who are able to maximize their time with young people due to the support of a full-time worker, and the positive outreach and witness of one joint project for all the teenagers of the area rather than separate groups based around one particular church or denomination. The project, and in turn the Churches have built a positive reputation among young people due to their vision putting their own interests second and investing time and money in young people.

Tony Stephen,
Youth Co-ordinator,
Banchory



local church

Options for the Local Church

- Congregations either working alone or with other local churches and agencies can offer young people a variety of ways of feeling more involved in the local church:
- Find effective ways to reach out to young people in the parish and provide worship opportunities for those who don't normally go to church.
- Provide robust and well-resourced programmes of Christian Education that allows young people to explore the Christian faith and help them develop their own personal spiritual journey that will have a positive impact on all areas of their lives.
- Establish, where possible, a youth forum for young people up to the age of 25 who wish to be consulted on all aspects of congregational life and how it affects them and their peer group. This will show the local church's commitment to listen to young people and hear what they are saying.
- Appoint a 'Youth Representative' – a young person willing to represent the young people of her/his congregation on the Kirk Session. Congregations may consider appointing someone over the age of 18 to the office of Elder.
- Appoint an 'Elder for Young People' whose responsibility will be the oversight of pastoral care of the young people in the local congregation.
- Ensure that all volunteer and other workers who are involved in its youth programme are adequately trained and that they have at least undertaken the Kirk's Choices for Youth Ministry programme.
- Embrace and encourage all possibilities for local chaplaincies in local schools, hospitals and other places where young people are involved.
- Involve young people in all areas of church life wherever possible and practicable.
- Create good avenues of communication between youth groups and the wider congregation.
- Offer prayer and other forms of support to the young people of the church and parish.
- Encourage volunteer and other workers to network with the wider youth work community in the local presbytery and at national events when appropriate.
- Work with other local churches and agencies in their immediate areas to provide youth work services in their local communities.
- Should take seriously its role in supervising the work of the Boys' and Girls' Brigade companies and work hard to ensure that the staff and young people involved in them feel part of the local church community.

What do I like about being part of the Church of Scotland?

I love the fact that I can be part of a movement with so many people from completely different walks of life and have a sense of unity. I love being part of something national with a rich history and know that I can play a part in that history.

Louise, Edinburgh

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local presbytery...



Options for the Local Presbytery

- Appoint someone locally to be the person who offers support, advice and through whom local churches can communicate with each other.
- Appoint a local children's and/or youth ministry trainer in association with the Mission and Discipleship Council.
- Provide gathering points for young people in the form of events and for youth workers in terms of training, networking and support.
- Designate a small number of congregations within its bounds as 'centres of good practice' – where they exist - where genuine innovation and good practice can be seen and examined by all. These churches would commit to helping resource the other churches in the presbytery so that all might become stronger. Twinning arrangements between churches that have good youth work programmes and those that do not should also be considered.
- Encourage young people from within its bounds to take part in national programmes e.g. Impact, National Youth Assembly and should ensure that its place for a Youth Representative to the General Assembly is filled each year.
- Assess the progress of congregations in this strategy when conducting quinquennial visitations.
- Appoint at least one young person from a congregation within its bounds to serve as 'Youth Representative' who will offer a voice for young people and their issues at Presbytery meetings.

Youth Strategy Service

Opening responses:

Voice 1 We meet in the presence of God

ALL: And we do not meet alone

Voice 2 With the angels in highest heaven
We gather to worship the Lord

Voice 3 With the saints of every age
We gather to worship the Lord

Voice 1 With the church throughout the world
We gather to worship the Lord

Voice 2 By children and babes at the breast
God's Holy name be praised.

Voice 3 By the vision of youth and the wisdom of
age
God's Holy name be praised.

Voice 1 With drums sitars and trumpets
God's Holy name be praised.

Voice 2 Here with our hearts and voices
God's Holy name be praised.

Voice 3 We meet in the presence of God
And we do not meet alone!

Readings on Youth

Play some current chart music or dance music quietly in the background while the following statements are read out by people of different ages.

The glory of the young is their strength
Proverbs 20:29

When I was a boy, we were taught to be discreet and respectful of elders, but the present youth are exceedingly impatient of restraint. They have execrable manners, flout authority, have no respect for their elders. What kind of creatures will they be when they grow up?

Heslod, Greek 8th Century Poet.

The young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient in all restraint. They talk as if they alone know everything.

Peter the Monk, 13th Century

When I was a boy of fourteen my father was so ignorant I could hardly bear to have the old man around. But when I got to be twenty-one, I was astonished at how much the old man had learned in seven years.

Mark Twain 1835 – 1910

But Yahweh replied, "Do not say, I am a child. Go now to those whom I send you and say whatever I command you. Do not be afraid of them, for I go with you to protect you."

Jeremiah 1:7,8



The Church has need of you, of your dynamism, your authenticity, your ardent will to grow, the freshness of your faith.

The Pope, World Youth Day

If you have gathered nothing in your youth how can you find anything in your old age?

Ecclesiasticus 25:3

Instead of giving in to your impulses like a young man, fasten your attention on holiness, faith, love and peace, in union with all those who call on the Lord with our minds.

2 Timothy 2:22

Work among children and young people is still not high enough on our list of priorities. Let us remember the stark fact that any church is just one generation away from extinction.

Archbishop of Canterbury

Do not let people disregard you because you are young.

1 Timothy 4:12

We have to stop viewing young people as the church of tomorrow but recognise them for who they are – part of the church of today. We have to get them involved in setting agenda, planning and delivering worship. We have to give them a voice to be heard and to be taken seriously.

Longniddry Parish Church

“
The thing I most enjoy about being involved with the church of Scotland: Learning more about God all the time and worshiping, and meeting great people and changing the churches image because there's not to many people my age in my area who go to church. Plus the best trip of my life to the holy land, was through the Church of Scotland.
”

Barry,
Glasgow

Helping young people connect with God's message

You have new mail

SBS team visiting Malawi

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Drama

Two Young?

By John L Bell and Graham Maule (c) WGRG, Iona Community, G2 3DH.

PETER: Eh....Jesus....?

JESUS: Yes, Peter?

PETER: Eh.... Andrew and I were just having an argument.

JESUS: You're becoming like James and John.

PETER: No.....they argue about theology. We were just arguing about your age.

JESUS: Were you, indeed?

ANDREW: It's not so much your age..... It's just that we think you might be too young.

JESUS: How very flattering, Andrew. Well to put the record straight, I'm 30.

ANDREW: (To Peter) There....I told you so. You owe me a pint of camel's milk!

PETER: Wait a minute! Jesus, I thought you were the same age as John the Baptist.

JESUS: So I am.....for part of the year. John was born on 24th June. I was born on 25th December. At the moment he's 31 and I'm 30.... until the end of the year.

PETER: In that case, we were both right.

(TO ANDREW)

You owe me a pint of camel's milk!

JESUS: Listen, the pair of you, Forget the camel's milk and tell me why you think I'm too young. Too young for what? You know, its 18 years since my barmitzvah.

ANDREW: Well....too young for telling older people what to do or what to believe

PETER: Yes. Andrew's right. You're a bit young to be interfering in adult affairs.

JESUS: Are you implying that I should never have healed your mother-in-law? Am I too young for that?

PETER: No.... It's not so much what you do, Jesus. It's the things you say.

ANDREW:like when you take a bit of common sense and make a fool of it. That infuriates older people.

JESUS: I don't know what you're talking about, Andrew. You'll need to give me an example.

ANDREW: Well..eh.. How about that time when you said, 'If somebody asks you for your coat, give them your shirt as well.' We'd all end up nudists if we took that seriously. That kind of thing offends older people who take a pride in their appearance.

PETER: He's right, Jesus. And you remember when you said, 'Whoever has seen me has seen God.?' That upsets older people who think of God sitting with a golden robe on a throne, not kneeling with a dirty jersey on the pavement.

JESUS: I see.... So you think I'm too young?

PETER: Well, we're only telling you what people say.

JESUS: Never mind 'people' Peter.
What about you?
What do you say?

PETER: O.K. I think you're too young.

JESUS: So, when will I be old enough?
(PAUSE)
35....40....45....50?

PETER: Well, Abraham was 70 when he started!

ANDREW: Yes, but he had to find the Promised Land.
We're in it.

JESUS: Thanks, Andrew.
Peter, have you never heard the words,
'Your sons and your daughters shall
prophesy.
Old folk will see vision and young folks will
dream dreams'?

PETER: Do they come from a Psalm?

JESUS: No, they were written by the prophet Joel.
He wanted to point out that it's those who,
in your words,
Would be 'too young' or 'too old' who are
given glimpses of the Kingdom.
And they have to share what they see.

PETER: And what about the middle aged?

JESUS: What about the middle aged?
They, especially the men,
Hold the reins of power in the community,
in the state
and in religious life.
They have to listen to people older than

them,
and learn from people younger than
them.

PETER: Jesus, you're an idealist!

JESUS: That's the finest compliment you've paid
me for a long time, Peter.

Now, are we going to move on.....
or are you too young to follow me?

PETER: Oh, not us!

ANDREW: We're right behind you, Jesus!

JESUS: By the way, what age are you two?

ANDREW: Eighteen.

PETER: Twenty Two

ANDREW: Liar!

PETER: O.K.
I'm nineteen and a half.

JESUS: Teenagers!
...and you complain about me being too
young!

Come on and I'll treat you to your first
shave!

“I enjoy the Youth Assembly and missionary trips as you realise there are plenty of other young people right by your side even if they are not physically there week by week!”

**Rhona,
Dundee**

Conversations

.... with young people talking about their experience of the Kirk – what do young people enjoy about being involved in the life of the church?

- how does what you have heard challenge your assumptions about what young people think about the church?
- How could you find out what the young people in your church are thinking?
- What difference might it make to know?

OR

Conversation

..... between different generations of the church looking at the similarities and differences of church for different generations and encouraging people to change one thing.

- What one thing could you change in your church that will make a difference for young people in the church and in the parish?

Song

Prayers of intercession.

Leader: Lord have mercy

Response: Hear our prayer

Holy God you promised through your Son, Jesus Christ, to hear us when we pray in faith – so we pray....

for a church where young people can participate at every level, where they are given the power to take decisions and to be recognised as leaders and innovators.

to recognise and value the spirituality of the young, a spirituality that longs for belonging, acceptance, a still quiet place where their deepest hopes and desires are nurtured and valued. Help us to guide them on into adult life in our common faith journey together.

for all those who work with and for young people. Give them strength and inspiration to carry out their work with the full support and recognition of all your church.

for young people around the world – for children made to be soldiers; for young women forced into prostitution and slavery; for those who live with HIV/ Aids; for those who are homeless or on drugs; and for those who do not have a significant adult to accompany them through adolescence.

that we may be a church which takes young people seriously and learns from their passions for justice in the world and for their concerns in society.

Act of Commitment

As a symbol of the Church of Scotland's commitment to young people, and as symbol of implementing the Youth Strategy, 'we believe in young people' ribbons are introduced and passed around.

All stand to say the Act of commitment.

We will commit ourselves to implement the Youth Strategy of the Church of Scotland.

To work alongside young people as equal partners journeying together in our common life as the Church of Scotland.

We will create a church where young people are valued and listened to, and are actively involved in the life, work and mission of the church.

We will seek to enable their voices to be present within our decision making structures.

We will endeavour to create worship that is meaningful and relevant to them,

To provide a welcome where their faith can grow and deepen in love, respect and with confidence.

We will to provide training for our youth leaders and offer pastoral support for our young people.

We believe in a church where young and old learn from each other and grow with each other.

We believe that every young person in Scotland, and within the Church of Scotland matters!

Appointment of Elders / Youth Elders / Youth Representatives for Kirk Session (Under 18)

Song

Blessing

As we carry the fire of the Youth Strategy on our churches and within our local communities

Lord, send your blessing on us

As we share the vision that takes all people, young and old, seriously

Lord, send your blessing on us

As we begin to take action and plan the way ahead

Lord, send your blessing on us

As we, your church, continue to proclaim the faith afresh to each generation

Lord, send your blessing on us. In your name we pray.

Amen

Youth Work in an Island Setting



I have been involved in youth work on and off since I was a teenager, being greatly influenced by two single ladies who took a tremendous interest in me, introduced me to the gospel and encouraged me in everything that was going on in the church. This has made me realise just how important it is that youth group leaders and church members do need to take an interest in the young people connected with our churches. From this background in a large city I came to an island and embarked on youth work in a very different situation.

In cities and large towns there isn't usually any shortage of teenagers or people willing to lead the youth group. Some congregations may even have sufficient income to pay a part or full time youth worker. Towns and cities don't usually have transport problems – just jump on a bus, get a train, cycle or walk. The church is usually just down the road or round the corner. In rural and island areas transport is a problem. Parents have to drive a distance to take their young person to wherever they want to go or arrange lifts with other parents. Smaller congregations and scattered communities often have difficulties finding people to run youth groups and there isn't any money to pay for youth workers.

This is our story in a three-linked charge, with about 15 miles from one end of the charge to the other. We started with a nucleus of around eight young people from church families in the three congregations. Our aim was to be a 'church youth group', not a secular youth club. We wanted to reach the young people with the gospel and encourage them to go on in their faith. Over the years the group grew and were involved very much in church activities and taking part in the services. We went on trips away, were involved in monthly activities with other church groups, like one of our highlights arranging two evenings of Graham Kendrick's 'Make Way for Christmas'. One evening was in the local cinema and the other in one of the secondary school lecture theatres. Both evenings were a great success with each venue being full to capacity and at least fourteen congregations on the island involved.

Things have moved on from there and the original young people have all grown up, some have mar-

ried and others work away. Other young people have joined the youth group and the numbers have increased. But it is a different story now; although we still maintain our first aim that we are a 'church youth group' the majority of the young people that now come have no connection with the church at all. We want our youth work to last and want the young people to know that we care about them and that we want them to have a living relationship with Jesus Christ. Christians are not the only people out there who want to win the hearts and minds of our young people. For those who are already Christians and want something more, we have a Sunday evening Youth Fellowship. From this group we hope to see our future leaders, but in an island situation very often young people go away to university and don't come back! We still have our problems with transport – driving miles giving young people lifts here and there, arranging transport rotas for swimming and other events. Behaviour can be challenging too! (We have introduced football-style yellow and red cards – it was the young people's own idea and it seems to work!) Young people know the boundaries and what happens when these are broken.

But we do have our encouragements. Taking young people away for a week or weekend, even an overnight in the church hall, gives a tremendous opportunity for getting to know and build up good individual relationships within the group. Bible study is an important part of the weekly meeting and it's great to have the young people asking questions and wanting to pray and read the Bible. The whole programme is planned term by term and is structured in such a way that there is also free time, time for games and craft etc.

Age is not a problem for being involved in youth work. If there is a good relationship with young people they don't care how old you are! We have a team of nine adults, seven on Friday nights and three on Sunday evenings, ranging from 17 to 76, all doing their job – team leaders, tuck shop workers, subs collector, helpers and a 'keep-the-peace' lady when the groups overlap!

Pauline Hunt
Volunteer youth worker Orkney

And in the 'burbs.....

For the last 14 years at Maxwell Mearns Castle we have had, as part of our ministry team, a Youth Worker working full time. We are a suburban congregation with our age mix both in parish and church evenly spread across the generations. Adjoining our Church premises we have a 1500 pupil secondary school, Mearns Castle High School, and we have built up a positive partnership with the school, to the extent that senior management in the school regard the church premises as an extension of the school campus.

Consequently, given the proportion of young people in our Parish, the leadership of the church took the decision 14 years ago to invest in a full-time Youth Specialist who would work across these areas. There have been 3 phases in the employment pattern of the Youth Worker:

Phase 1: Directly employed with funding from church reserves, supplemented by committed and specific giving by members of the congregation.

Phase 2: Youth Worker comes to us from USA missionary organisation. Funding for first 4 years provided by USA supporters with cost of housing met by ourselves

Phase 3: Fully supported funding by congregation with Youth Worker now employed and paid for by the congregation.

Having just undergone a very thorough review of the Worker there are some vital lessons we've learned having been in for the 'long haul'. Some of these include:

A. The benefit of a dedicated Youth Specialist

The principle of a shared ministry is central to our understanding of the New Testament Church. As you will see from my photograph, I'm told I now have grey hair! Over my 13 or so years here it has been an enormous benefit to see someone whose primary responsibility is to focus on all aspects of youth ministry (11-18), to build relationships and to stay in touch with youth culture and thinking.

B. The downside of a dedicated Youth Specialist

Over time the congregation faces a danger of leaving the youth ministry to the Youth Worker. In our recent period of review we realised that the Youth Worker had become the youth work. Rather than being the person who enabled, equipped, encouraged the youth work in many areas he had become the person doing

the youth work. The review group saw this and have put in place a new job description that works towards delegating responsibility to folks in the congregation for the individual areas of youth work.

C. The changing faces of youth ministry

One of the things we have quickly recognised is that the "congregation" of any Youth Worker is one which is constantly changing and moving on. They arrive into our youth work programme aged 11 / 12 and within 5 years they are off to University, working world and a new network of friends and relationships. Over these 5 years our Youth Worker journeys with them and then they all go!

Building anything long term is very difficult but the continuity that a permanent post provides allows the work to continue as the new kids emerge and the focus moves to them.

D. Don't leave the management just to the Minister

Build the team of folks who share responsibility for the youth ministry. Recently we have divided the management of our Youth Worker between myself for day-to-day tasks as well as matters of life and doctrine and a Youth Council comprising parents, young people, youth leaders, Session, Board representatives etc. The Council meets with the Youth Worker and together they take responsibility for the youth ministry of the whole Congregation. This is in its early days and is already beginning to make a difference.

Rev David Cameron is the Minister of Maxwell Mearns Parish Church near Glasgow



How to use the DVD resource

The DVD enclosed with this booklet has two sections of material on it. The first is a recording of the launch of the Strategy for Young People at the General Assembly in May 2006. It gives you a sense of what the Strategy is about and the kinds of themes that are being explored. It can also be used as a guide to a discussion you could have in a small group or Kirk Session Meeting.

The second section shows a group of young people talking about their experience of belonging to their local churches and to the Church of Scotland. This is a resource that could be used at a Kirk Session, congregational or Presbytery meeting.

The Mission and Discipleship Council have Regional Development Officers based around Scotland who can help you as you seek to progress your journey in your work with young people. The contact details for the offices have been included in the pack that came with this material.

If you need any advice on how to run a discussion or how to facilitate a congregational or presbytery event on issues facing young people, please get in touch with Steve Mallon: smallon@cofscotland.org.uk.

I love being part of CofS because I feel like I belong here, I have this overwhelming sense of this is where I am meant to be.
Andi,
Carnoustie

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- Former student, now a Youth & Community Worker, Ayrshire

We welcome further enquiries about youth work studies at the college. If you would like further information, or an application form please contact:

Julie Green
BAYWAT Programme Administrator
International Christian College
110 St James Road
Glasgow G4 0PS

Telephone: 0141 552 4040
Fax: 0141 552 0808
E-mail: julie.green@icc.ac.uk
Website: www.icc.ac.uk

This programme is developed in partnership with Oasis



APPENDIX TWO –
CHANGED RELATIONS BETWEEN THE STATE AND THE CHURCH OF
SWEDEN



FACT SHEET

Ministry of Culture, Sweden

February 2000

Changed relations between the State and the Church of Sweden

Efforts to bring about the historic reform of the bond between State and Church have been on the political agenda in Sweden for many years. In 1999 this work was concluded and the reform took effect as of 1 January 2000.

The reform is based on a decision in principle taken by the Riksdag in 1995, following consultations, *inter alia*, with the General Synod – the Church of Sweden's highest decision-making body. As a result, the Ecclesiastical Act was abrogated and replaced primarily by two new acts: an act on religious communities and an act on the Church of Sweden.

Amendments have consequently been made to the Instrument of Government and the Freedom of the Press Act. New laws and ordinances have been passed and amendments made to a long number of existing laws and ordinances. The amendments to the Instrument of Government mean that regulations on religious communities and the bases for the Church of Sweden as a religious community shall be laid down in law. The enactment, amendment or abrogation of such a law requires a qualified majority vote in the Riksdag.

Wide support for the reform

A general aim, when drawing up the terms of the reform, was to secure wide support both from the State and the Church. More than three thousand advisory bodies had the opportunity to comment on the proposal, thus making it the biggest circulation process ever. The response was predominantly positive and the decision was passed with broad majorities, both in the Riksdag and in the General Synod.

The decision means that the Church of Sweden has left the public sector and is thus on more of a par with other religious communities. The principle of public access to official documents of the Church of Sweden will nevertheless be retained. The basic identity of the Church will not change and has been defined in the Church of Sweden Act in keeping with the Church's own picture of itself. The aim of the definition was to emphasise that, despite the change in its relations with the State, it is still the same religious community as before the reform. The change does not affect the membership of all those who already belonged to the Church of Sweden when the reform was implemented. On the whole, the reform has not had an impact on Church property either.

The reform has given the Church of Sweden full freedom, within the framework of the new legislation and existing system of rules, to decide over its own business. This means,

among other things, that the Government will no longer appoint bishops and deans or decide over other ecclesiastic appointments. Certain state bodies that have been responsible for the administration of Church matters will be wound up or integrated into the Church of Sweden. The Church has adopted a church ordinance which supersedes the abrogated Ecclesiastical Act and sets out the basic structures and decision-making procedures of the Church of Sweden.

Parish tax replaced with a fee

Parishes and church associations no longer enjoy their status as local authorities and their right to levy taxes has been abolished. However, the Church of Sweden will continue to receive free help from the State with the collection of fees from its members. The Government can also decide to grant help to other religious communities, provided that they fulfil certain conditions. The parish tax has been replaced by an income-related church fee to be paid by all members of the Church of Sweden. The fee consists of both a local and a regional charge.

Funeral activities

The Church of Sweden parishes will continue to be principals for almost all funeral activities in the country. At present, as before, only the municipalities of Stockholm and Tranås have assumed responsibility for these activities. Funeral activities will be financed by an income-based, compulsory funeral fee. Special rules have been created for those who are not members of the Church of Sweden in order to provide for their interests. As principal for funeral activities, the Church of Sweden is responsible for ensuring the availability of burial grounds for all and of premises that are free from religious symbols for the holding of funeral ceremonies.

Ecclesiastical heritage

As of 2002, the Church of Sweden will receive financial compensation from the State for the care and maintenance of its cultural heritage. Between 2002–2009 a total of SEK 1.9 billion will be paid out for this purpose. The State and the Church of Sweden have reached a long-term agreement on issues concerning Church property of cultural value.

Support to religious communities

The new Act on Religious Communities makes it possible for all religious communities that want to, and that fulfil certain – mainly organisational – requirements, to become registered. A registered religious community can, *inter alia*, receive help from the State with the collection of fees from its members or followers. The principles governing State support to religious communities have been laid down in a special act of law.

APPENDIX THREE –
EMAIL FROM COLLEAGUE IN SMU, SWEDISH MISSION CHURCH YOUTH
ORGANISATION RE FUNDING FROM SWEDISH GOVERNMENT – USED WITH
PERMISSION

Subject: about SMU getting foundings from the government.

Date: Thursday, 24 April 2008 15:21

From: Nina Lundgren <nina.lundgren@smu.se>

To: <stevenmallon@mac.com>

Hello again, I still got my email available , or i got it back, it was away for a while.

SMU are intitled to applay for foundingsfrom the state as any youthorganisation on Sweden.

For all of us there are certain rouls.

We have to be runned by young people, the majority of the board has to be under 25 years old.

We need to register as our own legal person (do you understand what I mean with that?)

Our generalsecretary and our chairman of the board and teh finacally repsonilble person has to be registred as the responsible for the organisation.

We gets money for every registred member, and to be a registred member you need to pay the member fee for SMU.

And for us at the national level to be able ot count all memebbers on the local level , every local youthgroup needs to be organized in the same way as on the national level, with their own board and all that, but they are allowed to decied them selves abotu how much their local fee are supposed to be and how you are counted as memeber.

But for the nationallevel our annual meeteing(YA) decide's the national fee wich every local group have to pay to us at the national level.

And every local youthgroup send in their report to us every semester about how many members they have and they report them divided in to male and femals and in certain age groups.

We're getting paid for everyone up til 25 years old.

So when every local group has done this report, the national level sends in how many local youthgrupos we have that are (in the eyes of the goverment) legally youthgroups and how many paying members they have , and out of that information we get our money from the state.

So we from SMu national are always trying to help local ypouthgroups to be their own independed youthgroup from their church, so that we are allowed to apply abotu money for them too.

But since it is hard for small youthgroups to find people that wants to be in the board and take teh responsibility not every local youthgroup are

legal in teh eyes of the goverment.

I hope this makes anysence at all for you, and please write it in a way that you see fit for the class, you can use my name and former title anyway.

All the best

love

Nina

Nina Lundgren

Nationell sekreterare / National secretary

biträdande förbundssekreterare/vice generalsecretary

SMU

Svenska Missionskyrkan Ungdom / Mission Covenant Youth of Sweden

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nina.lundgren@smu.se

**APPENDIX FOUR –
EMAIL FROM COLLEAGUE IN THE CHURCH OF SCOTLAND RE CURRENT
NUMBERS OF CONGREGATIONS AND CHARGES – USED WITH PERMISSION**

Subject: FW: statistics
Date: Tuesday, 1 April 2008 13:34
From: McCarthy, Jane <JMcCarthy@COFSCOTLAND.ORG.UK>
To: Steve Mallon <stevenmallon@mac.com>

here you are, hope this is what you want

-----Original Message-----

From: JAMIESON, LINDA
Sent: 01 April 2008 13:31
To: McCarthy, Jane
Subject: RE: statistics

According to the stats I have at present there are 1,486 congregations and 1,189 charges.

Regards.

Linda

-----Original Message-----

From: McCarthy, Jane
Sent: 01 April 2008 13:19
To: JAMIESON, LINDA
Subject: statistics

Hi Linda

Steve wants to know the number of CofS congregations and the number of charges it doesnt have the numbers in the latest Red Book, he thought Marjory might be able to help but I was wondering if you had that information in her absence

Many thanks

Jane

The Church of Scotland - Scottish Charity Number SC011353

This email transmission is privileged, confidential and intended solely for the person or organisation to whom it is addressed. If you are not the intended recipient, you must delete the message immediately without processing it further and you are asked to notify us of the error by email to the sender.

All messages passing through this gateway are checked for viruses but you are strongly recommended to check for viruses using your own virus scanner as the Church of Scotland will not take responsibility for any damage caused as a result of virus infection.

APPENDIX FIVE –
COPY OF QUESTIONNAIRE SENT TO CONGREGATIONS

Church of Scotland Board of Parish Education

Developing a youth strategy in the Church of Scotland

Questionnaire for Kirk Sessions or Kirk
Session appointed consultation groups

To be filled in by the Session Clerk:

Name of congregation

.....

Presbytery

.....

Question One - about your community

How best would you describe your local community (please tick):

City centre	City suburb
City priority area	Town
Rural village	Rural town

Other _____

Question Two - about what you provide for young people

Thinking about work with young people aged 12-25 which of the following groups are available for them (tick as many as apply):

Bible class	Uniformed organisations
Youth fellowship	Young adult group
House group	Cell church
Youth club	Midweek worship
Summer mission/holiday club	Prayer group

Other (please give information) _____

Question Three - about your young people's involvement in national programmes

Have your young people been involved in any of the following events? (Tick as many as apply):

Crossover	National Youth Assembly
General Assembly Youth Representation	Impact Mission

Question Four - about who works with young people:

Do you have a full-time paid youth worker?	
Do you have a part-time paid youth worker?	
Your work is carried out by volunteers only	
Your work is carried out by a paid worker alongside a team of volunteers	

Question Five - what are the key reasons that motivate your church to be involved in working with young people? **Please list a maximum of three.**

Question Six - can you give one example of *good practice* in working with young people from some situation in your church? In other words, what would you say your church does well with young people?

Question Seven - Please choose one of the two statements below that has the broad agreement of the people in your group. Please circle your choice.

It is a good idea for the Church of Scotland to develop a strategy for youth work with local churches taking the lead and the central bodies providing appropriate and relevant backup.

Local churches should be left to develop their own strategies without interference from the General Assembly or any central body.

Give a reason for your answer in the space below:

Question Eight - if the Church of Scotland does agree a strategy for youth work what key elements it should contain? **List a maximum of three.**

APPENDIX SIX –
COPY OF BIG BLETHER RESOURCE PACK



The Big Blether: church leaders and youth workers

Guidelines

It is assumed that the Big Blether contact person in your church will be facilitating this conversation.

It would be good to have this meeting somewhere outside of the local church so that people can be more relaxed. Sometimes meeting in church premises makes us too formal and stiff. Perhaps meeting in a local coffee shop or similar or someone's home might be a good idea.

Appoint someone to be the scribe for your conversation. They should fill in the blanks on each of the sheets that go with this one. A copy of the YELLOW sheet should be returned to the Cosy office.

Aims for this conversation

The Big Blether is about creating space for honest conversation about our work with young people - both now and in the future. Sometimes youth workers and church leaders can feel they are working against each other in the local church. The aim of this conversation is to have some honest dialogue about how things really are and to then consider how we might move from that position. At the end of the conversation you'll be asked to think about 3 things your congregation might do to make your youth work provision more effective.

Part One - SWOT Analysis

This is where you get the chance to think about where things stand at the present time using the simple technique attached. Give everyone in the group a copy of the sheet and ask them to fill in the blanks and then consider what you've written together and what it says about what you might do in the future.

- What might you need to change?
- How can you make that happen?

Part Two - questions to consider and return

There are 3 key questions for your group to consider and the attached sheet gives you space to put in your response - a copy of which should be sent back to the Cosy office.

The questions have emerged from the responses received to the questionnaire that was sent out to congregations last year. The key themes are:

Changing focus

If the focus for youth work in the Church of Scotland is not clear...

Some points to consider:

- What should the 'big idea' about working with young people in the context of a local church be?
- How should that 'big idea' be communicated to all those involved?
- How should a local church measure its effectiveness in achieving the 'big idea'?

Changing attitudes

The survey suggests that a key motivating factor for working with young people is to keep the local church going. That if we don't do this kind of work then the congregation will simply die. This approach often sees young people as the 'church of tomorrow'.

Some points to consider:

- How valid is this as an objective for youth work?
- How do we avoid seeing young people simply as the 'church of tomorrow' and not help them be the church of today?

Changing practice

The survey suggests that there is no clear sense of what good youth work practice is. Every congregation is doing it's own thing with little thought given to the effectiveness of the provision.

Some points to consider:

- How do we make youth work more professional?
- How do we make it more effective?
- How should we measure the work of youth workers?



The Big Blether: youth workers and young people

Guidelines

It would be good to have this meeting somewhere outside of the local church so that everyone involved can be more relaxed. Sometimes meeting in church premises makes us too formal and stiff. Perhaps meeting in a local coffee shop or similar or someone's home might be a good idea. Make sure that at least two youth workers meet with the young people and that all child protection procedures are followed.

You can work with young people who are already involved in your church or a mix of those who are and those who used to be. If you don't have any young people then perhaps you might want to chat to young people who are no longer involved or young people who are in the wider community. The important thing is to make the meeting as relaxed as possible - providing food usually helps!

Appoint someone to be the scribe for your conversation. They should fill in the blanks on each of the sheets that go with this one. When completed a copy of the YELLOW sheet should be returned to the Cosy office.

Aims for this conversation

The Big Blether is about creating space for honest conversation about our work with young people - both now and in the future. Sometimes young people can feel separate from the rest of the congregation. This aim of this conversation is to have some honest dialogue about how things really are and to then consider how we might move from that position. At the end of the conversation you'll be asked to pass on the key issues that have emerged from it to the Cosy office. *The key thing about this conversation is that it is an opportunity for young people to tell you what they really think!*

Key themes and questions

What appears below is a list of suggested themes/questions that might be usefully discussed in your big blether with young people. They are drawn from the experience of youth workers and young people from all over Scotland.

- Do you come to church on Sunday? Why/why not?
- Are you involved in one of the church groups? Which one? Why do you go?
- Do you enjoy the worship at church services? If yes, what do you like? If not, how could it improve?
- Do you feel that you belong to the local church?
- What does being connected to the church add to your life?
- How do you feel about God today?

Think up themes and questions of your own but remember to let the young people lead the conversation.

Resource sheet for Big blether for church leaders and youth workers

Part one - SWOT analysis

<p>Strengths What do we do well?</p>	<p>Weaknesses What could we do better?</p>
<p>Opportunities Things that we could do but don't do right now?</p>	<p>Threats Things that get in the way of us moving on?</p>

The 3 things we can do in our congregation as a first step in developing a more strategic approach are:

- 1
- 2
- 3

- What are the strengths you need to build on and how can you do that?

Part Two - A copy of this sheet should be returned to the
Cosy office

Changing attitudes

Changing practice

Changing focus

Please fill in the blanks with a summary of the key points you've discussed in your Big Blether. Keep a copy for yourself!

Resource sheet for Big blether for youth workers and young people

Fill in your general sense of what young people have said about the key issues below:

Coming to church on Sunday

Being involved in a church group

Worship at church services

Belonging

Connection

How do you feel about God today?

**Please return a copy of this sheet to the Cosy office.
Thank you.**

APPENDIX SEVEN –
OUTPUTS FROM SPSS DATA ANALYSIS

SAVE OUTFILE='/Users/stevenmallon/Documents/study/strategy.sav' /COMPRESSED.
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 /ORDER=ANALYSIS.

Frequencies

[DataSet1] /Users/stevenmallon/Documents/study/strategy.sav

Statistics

presby

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presby

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	39	7.9	7.9	7.9
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3	15	3.0	3.0	13.2
4	11	2.2	2.2	15.4
5	5	1.0	1.0	16.4
6	3	.6	.6	17.0
7	4	.8	.8	17.8
8	16	3.2	3.2	21.1
9	9	1.8	1.8	22.9
10	19	3.8	3.8	26.7
11	13	2.6	2.6	29.4
12	13	2.6	2.6	32.0
13	5	1.0	1.0	33.0
14	22	4.5	4.5	37.4
16	65	13.2	13.2	50.6
17	25	5.1	5.1	55.7
18	10	2.0	2.0	57.7
20	8	1.6	1.6	59.3
22	11	2.2	2.2	61.5
23	17	3.4	3.4	65.0
24	6	1.2	1.2	66.2
25	12	2.4	2.4	68.6
26	11	2.2	2.2	70.9
27	8	1.6	1.6	72.5
28	16	3.2	3.2	75.7
29	10	2.0	2.0	77.7
30	14	2.8	2.8	80.6
31	12	2.4	2.4	83.0
32	4	.8	.8	83.8
33	6	1.2	1.2	85.0
34	13	2.6	2.6	87.7
35	9	1.8	1.8	89.5
36	3	.6	.6	90.1

presby

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	37	7	1.4	1.4	91.5
	38	6	1.2	1.2	92.7
	39	5	1.0	1.0	93.7
	40	3	.6	.6	94.3
	41	3	.6	.6	94.9
	42	2	.4	.4	95.3
	43	2	.4	.4	95.7
	44	5	1.0	1.0	96.8
	45	8	1.6	1.6	98.4
	46	2	.4	.4	98.8
	47	2	.4	.4	99.2
	50	4	.8	.8	100.0
Total		494	100.0	100.0	

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Frequencies

[DataSet1] /Users/stevenmallon/Documents/study/strategy.sav

Statistics

strat

N	Valid	494
	Missing	0

Response to questions about strategy

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	363	73.5	73.5	100.0
No	131	26.5	26.5	26.5
Total	494	100.0	100.0	

CROSSTABS
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Crosstabs

[DataSet1] /Users/stevenmallon/Documents/study/strategy.sav

Case Processing Summary

	Cases					
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commy * strat	494	100.0%	0	.0%	494	100.0%

Response to question about strategy

Count

	Strategy		Total
	No	Yes	
City centre	4	19	23
City priority area	7	25	32
Rural village	67	111	178
City suburb	17	62	79
Town	22	67	89
Rural town	11	64	75
Other	3	15	18
Total	131	363	494

FREQUENCIES VARIABLES=bclass yfell house yclub smiss uniorg yagroup cell midweek prayer other
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Frequencies

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N	Valid	494	494	494	494	494	494	494	494	494
	Missing	0	0	0	0	0	0	0	0	0

Statistics

		prayer	other
N	Valid	494	494
	Missing	0	0

Frequency Table

bclass

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	274	55.5	55.5	55.5
	1	220	44.5	44.5	100.0
Total		494	100.0	100.0	

yfell

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	365	73.9	73.9	73.9
	1	129	26.1	26.1	100.0
Total		494	100.0	100.0	

house

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	447	90.5	90.5	90.5
	1	47	9.5	9.5	100.0
Total		494	100.0	100.0	

yclub

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	360	72.9	72.9	72.9
	1	134	27.1	27.1	100.0
Total		494	100.0	100.0	

smiss

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	330	66.8	66.8	66.8
	1	164	33.2	33.2	100.0
	Total	494	100.0	100.0	

uniorg

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	198	40.1	40.1	40.1
	1	296	59.9	59.9	100.0
	Total	494	100.0	100.0	

yagroup

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	445	90.1	90.1	90.1
	1	49	9.9	9.9	100.0
	Total	494	100.0	100.0	

cell

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	490	99.2	99.2	99.2
	1	4	.8	.8	100.0
	Total	494	100.0	100.0	

midweek

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	465	94.1	94.1	94.1
	1	29	5.9	5.9	100.0
	Total	494	100.0	100.0	

prayer

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	442	89.5	89.5	89.5
	1	52	10.5	10.5	100.0
	Total	494	100.0	100.0	

other

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	375	75.9	75.9	75.9
	1	119	24.1	24.1	100.0
	Total	494	100.0	100.0	

CROSSTABS

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Crosstabs

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Case Processing Summary

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	Valid		Missing		Total	
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commy * bclass	494	100.0%	0	.0%	494	100.0%
commy * yfell	494	100.0%	0	.0%	494	100.0%
commy * house	494	100.0%	0	.0%	494	100.0%
commy * yclub	494	100.0%	0	.0%	494	100.0%
commy * smiss	494	100.0%	0	.0%	494	100.0%
commy * uniorg	494	100.0%	0	.0%	494	100.0%
commy * yagroup	494	100.0%	0	.0%	494	100.0%
commy * cell	494	100.0%	0	.0%	494	100.0%
commy * midweek	494	100.0%	0	.0%	494	100.0%
commy * prayer	494	100.0%	0	.0%	494	100.0%
commy * other	494	100.0%	0	.0%	494	100.0%

commy * bclass Crosstabulation

Count	bclass		Total
	No	Yes	
City centre	13	10	23
City priority area	20	12	32
Rural village	132	46	178
City suburb	30	49	79
Town	31	58	89
Rural town	38	37	75
Other	10	8	18
Total	274	220	494

commy * yfell Crosstabulation

Count

		yfell		Total
		0	1	
commy	0	19	4	23
	1	29	3	32
	2	143	35	178
	3	48	31	79
	4	63	26	89
	5	53	22	75
	6	10	8	18
Total		365	129	494

commy * house Crosstabulation

Count

		house		Total
		0	1	
commy	0	19	4	23
	1	27	5	32
	2	166	12	178
	3	68	11	79
	4	83	6	89
	5	67	8	75
	6	17	1	18
Total		447	47	494

commy * yclub Crosstabulation

Count

		yclub		Total
		0	1	
commy	0	20	3	23
	1	24	8	32
	2	134	44	178
	3	53	26	79
	4	63	26	89
	5	53	22	75
	6	13	5	18
Total		360	134	494

commy * smiss Crosstabulation

Count

		smiss		Total
		0	1	
commy	0	16	7	23
	1	23	9	32
	2	133	45	178

commy * smiss Crosstabulation

Count		smiss		Total
		0	1	
commy	3	39	40	79
	4	61	28	89
	5	46	29	75
	6	12	6	18
Total		330	164	494

commy * uniorg Crosstabulation

Count		uniorg		Total
		0	1	
commy	0	10	13	23
	1	11	21	32
	2	121	57	178
	3	11	68	79
	4	12	77	89
	5	23	52	75
	6	10	8	18
Total		198	296	494

commy * yagroup Crosstabulation

Count		yagroup		Total
		0	1	
commy	0	20	3	23
	1	27	5	32
	2	171	7	178
	3	70	9	79
	4	79	10	89
	5	62	13	75
6	16	2	18	
Total		445	49	494

commy * cell Crosstabulation

Count		cell		Total
		0	1	
commy	0	23	0	23
	1	31	1	32
	2	177	1	178
	3	79	0	79
	4	89	0	89
5	73	2	75	

commy * cell Crosstabulation

Count

		cell		Total
		0	1	
commy	6	18	0	18
Total		490	4	494

commy * midweek Crosstabulation

Count

		midweek		Total
		0	1	
commy	0	21	2	23
	1	31	1	32
	2	167	11	178
	3	74	5	79
	4	81	8	89
	5	73	2	75
	6	18	0	18
Total		465	29	494

commy * prayer Crosstabulation

Count

		prayer		Total
		0	1	
commy	0	22	1	23
	1	29	3	32
	2	166	12	178
	3	65	14	79
	4	77	12	89
	5	66	9	75
	6	17	1	18
Total		442	52	494

commy * other Crosstabulation

Count

		other		Total
		0	1	
commy	0	15	8	23
	1	22	10	32
	2	146	32	178
	3	57	22	79
	4	72	17	89
	5	52	23	75
	6	11	7	18
Total		375	119	494


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Crosstabs

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Case Processing Summary

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commy * mixed	494	100.0%	0	.0%	494	100.0%

commy * mixed Crosstabulation

Count

	Mix of paid and volunteer staff		Total
	No	Yes	
City centre	19	4	23
City priority area	22	10	32
Rural village	169	9	178
City suburb	67	12	79
Town	83	6	89
Rural town	69	6	75
Other	16	2	18
Total	445	49	494

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
commy * full	494	100.0%	0	.0%	494	100.0%
commy * part	494	100.0%	0	.0%	494	100.0%

Full-time youth worker by community

Count

	Full-time worker		Total
	No	Yes	
City Centre	22	1	23
City priority area	25	7	32
Rural village	175	3	178
City suburb	72	7	79
Town	85	4	89
Rural town	73	2	75
Other	18	0	18
Total	470	24	494

Part-time youth worker by community

Count

	Part-time worker		Total
	No	Yes	
City centre	21	2	23
City priority area	28	4	32
Rural village	173	5	178
City suburb	75	4	79
Town	87	2	89
Rural Town	71	4	75
Other	16	2	18
Total	471	23	494

FREQUENCIES VARIABLES=full part
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Frequencies

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Statistics

		full	part
N	Valid	494	494
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Frequency Table

Full-time youth worker

	Frequency	Percent	Valid Percent	Cumulative Percent
No	470	95.1	95.1	95.1
Yes	24	4.9	4.9	100.0
Total	494	100.0	100.0	

Part-time youth worker

	Frequency	Percent	Valid Percent	Cumulative Percent
No	471	95.3	95.3	95.3
Yes	23	4.7	4.7	100.0
Total	494	100.0	100.0	

CROSSTABS
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Crosstabs

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2	2	18	2	0	0	0	1	0	0	0
3	3	34	2	0	0	0	0	1	1	0
4	4	43	6	0	1	0	0	0	0	0
5	5	22	2	0	0	0	0	1	1	0
6	6	12	2	1	1	0	0	1	0	0
7	7	38	2	0	0	0	0	0	0	0
8	8	10	5	0	0	0	0	0	0	0
9	9	30	2	0	0	0	0	0	1	0
10	10	29	2	0	0	0	0	0	1	0
11	11	41	2	1	0	0	0	0	1	0
12	12	23	2	0	0	0	0	0	0	0
13	13	3	4	1	1	0	0	1	1	0
14	14	10	2	1	1	0	0	1	1	0
15	15	16	1	0	0	0	0	0	1	0
16	16	1	1	0	0	0	0	1	0	0
17	17	37	2	0	0	0	0	0	0	0
18	18	8	5	0	0	0	0	1	1	1
19	19	16	3	1	0	0	0	1	1	0
20	20	10	2	0	0	0	0	0	0	0
21	21	16	4	1	0	0	0	1	1	0
22	22	31	0	0	0	0	0	0	1	0
23	23	7	2	0	0	0	0	0	0	0
24	24	17	4	1	0	0	0	0	1	0
25	25	3	5	0	0	0	0	0	1	0
26	26	16	1	0	0	0	0	0	0	0
27	27	3	5	0	0	0	0	0	0	1
28	28	1	1	1	0	0	1	0	1	0
29	29	12	4	0	0	0	0	0	1	0
30	30	34	2	0	0	0	0	0	0	0
31	31	1	3	0	1	1	0	1	1	0
32	32	16	3	1	1	0	1	1	1	0
33	33	23	3	1	0	1	0	0	1	0
34	34	25	4	1	1	1	0	0	1	0
35	35	42	2	1	0	0	1	0	0	0
36	36	30	2	0	0	0	1	1	1	0
37	37	11	2	1	0	0	0	0	1	0
38	38	45	6	0	0	0	1	0	0	1
39	39	29	3	0	1	0	1	1	1	0
40	40	17	4	0	0	0	1	0	1	0
41	41	14	4	1	0	0	0	0	1	0
42	42	31	3	1	0	0	1	0	1	0
43	43	12	2	0	0	0	0	0	0	0
44	44	8	4	1	1	0	0	0	0	0
45	45	26	2	0	0	0	1	0	1	0
46	46	22	4	1	0	0	0	1	1	0
47	47	14	4	0	0	0	0	0	0	0
48	48	9	2	0	0	0	0	0	1	0
49	49	31	1	0	0	1	0	0	1	0
50	50	16	1	1	0	0	0	0	1	0
51	51	47	0	0	0	0	0	0	0	0
52	52	14	1	0	0	0	0	1	0	0
53	53	42	2	1	1	0	0	1	0	0
54	54	1	3	0	0	0	0	0	0	0
55	55	10	4	1	1	0	1	1	1	1
56	56	26	5	0	0	0	0	1	0	0
57	57	34	5	1	0	0	1	1	1	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
1	0	0	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0	0	0
3	0	0	0	0	0	0	0	0	0	0
4	0	0	0	0	0	0	0	0	0	0
5	0	0	0	1	0	0	0	0	0	0
6	0	0	1	0	0	0	1	0	0	0
7	0	0	0	0	0	0	1	0	0	0
8	0	0	0	1	0	0	0	0	0	0
9	0	0	0	0	0	0	0	0	0	0
10	0	0	0	1	0	0	0	0	0	0
11	0	0	0	0	0	0	0	0	0	0
12	0	0	0	0	0	0	0	0	0	0
13	0	0	0	1	0	0	1	0	0	0
14	0	0	0	0	0	1	0	1	0	1
15	0	0	0	0	0	0	0	0	0	0
16	0	0	0	0	0	0	0	0	0	0
17	0	0	0	1	0	0	0	0	0	0
18	0	0	0	0	0	0	0	0	0	0
19	0	0	0	0	0	0	0	0	0	0
20	0	0	0	0	0	0	0	0	0	0
21	0	0	0	0	0	1	1	0	0	0
22	0	0	0	0	0	1	1	0	0	0
23	0	0	0	0	0	0	0	0	0	0
24	0	0	0	0	0	0	0	0	0	0
25	0	0	0	1	1	0	0	0	0	0
26	0	0	0	0	0	0	0	0	0	0
27	0	0	0	0	0	0	0	0	0	0
28	0	0	0	0	0	0	0	0	0	0
29	0	0	0	1	0	0	0	0	0	0
30	0	0	0	0	0	0	0	0	0	0
31	0	0	0	0	0	0	0	0	0	0
32	0	0	0	0	0	0	0	0	0	0
33	0	0	1	0	0	0	1	0	0	0
34	0	1	1	1	0	1	1	0	0	0
35	0	0	0	0	0	0	0	0	0	0
36	0	0	0	0	0	0	0	0	0	0
37	0	0	1	0	0	0	0	0	0	0
38	0	0	0	0	0	0	0	0	0	0
39	0	0	0	0	0	0	0	0	0	0
40	0	0	0	0	0	0	0	0	0	0
41	0	0	0	1	0	0	1	0	0	0
42	0	0	1	1	0	1	0	0	0	0
43	0	0	0	0	0	0	0	0	0	0
44	0	1	0	0	0	0	0	0	0	0
45	0	0	0	0	0	0	0	0	0	0
46	0	0	0	0	0	1	0	0	0	0
47	0	0	0	0	0	0	0	0	0	0
48	0	0	0	0	0	0	0	0	0	0
49	0	0	0	0	1	0	0	0	0	0
50	0	0	1	0	1	0	0	0	0	0
51	0	0	0	0	0	0	0	0	0	0
52	0	0	0	0	0	0	0	0	0	0
53	0	0	0	0	0	0	0	0	0	0
54	0	0	0	0	0	0	0	0	0	0
55	0	0	0	0	0	0	0	1	1	0
56	0	0	0	0	0	1	0	0	0	0
57	0	0	0	0	0	0	0	0	0	0

	volun	mixed	strat
1	0	0	0
2	1	0	0
3	1	0	0
4	1	0	1
5	1	0	1
6	1	0	1
7	1	0	1
8	1	0	1
9	1	0	0
10	1	0	0
11	1	0	1
12	0	0	1
13	1	0	1
14	0	1	1
15	1	0	0
16	1	0	1
17	1	0	1
18	1	0	1
19	1	0	1
20	0	0	1
21	1	0	1
22	1	0	0
23	0	0	0
24	1	0	1
25	1	0	1
26	0	0	1
27	1	0	1
28	1	0	1
29	1	0	1
30	0	0	0
31	1	0	1
32	1	0	1
33	1	0	1
34	1	0	1
35	1	0	1
36	1	0	1
37	1	0	1
38	1	0	1
39	1	0	0
40	1	0	0
41	1	0	0
42	0	1	1
43	0	0	0
44	1	0	1
45	1	0	1
46	1	0	1
47	0	0	0
48	1	0	0
49	0	1	1
50	1	0	1
51	0	0	0
52	1	0	1
53	1	0	0
54	1	0	1
55	0	1	1
56	1	0	1
57	1	0	1

	form	presby	commy	bclass	yfell	house	yclub	smiss	uniorg	yagroup
58	58	11	5	0	0	0	0	0	0	0
59	59	31	3	0	0	0	0	0	0	0
60	60	12	4	1	1	0	1	1	1	0
61	61	16	3	1	0	0	0	1	1	1
62	62	34	2	0	1	0	0	1	0	0
63	63	44	2	1	1	0	0	0	0	0
64	64	11	4	1	0	0	0	0	0	0
65	65	37	5	0	0	0	0	0	0	0
66	66	46	2	0	1	1	1	1	1	0
67	67	36	2	0	0	0	1	0	0	0
68	68	1	0	0	0	0	0	0	1	0
69	69	26	2	0	0	0	0	0	0	0
70	70	17	4	1	0	0	0	0	1	0
71	71	50	2	0	1	0	0	0	1	0
72	72	10	4	1	0	0	0	0	1	0
73	73	31	0	1	0	0	0	0	0	0
74	74	16	3	1	0	0	0	0	1	0
75	75	14	2	1	1	0	1	1	1	0
76	76	45	6	0	0	0	0	0	0	0
77	77	30	4	0	0	0	1	1	0	0
78	78	12	2	0	0	0	1	0	1	0
79	79	17	5	0	0	0	0	0	1	0
80	80	34	5	0	0	0	1	0	1	0
81	81	45	6	1	1	0	1	1	1	0
82	82	28	0	1	0	0	0	1	1	1
83	83	3	2	0	0	1	0	0	0	0
84	84	22	4	0	0	0	0	1	1	0
85	85	16	1	0	0	0	0	0	0	0
86	86	50	4	0	1	0	0	0	1	0
87	87	18	4	0	0	0	0	0	1	0
88	88	13	2	1	0	1	0	1	0	0
89	89	29	0	0	0	0	1	1	1	1
90	90	16	3	1	0	0	0	0	1	0
91	91	16	1	1	0	0	1	1	0	0
92	92	40	2	0	0	0	0	0	0	0
93	93	44	2	1	1	0	0	0	0	0
94	94	16	3	1	1	0	0	0	1	0
95	95	8	5	0	0	0	0	0	1	0
96	96	20	2	0	0	0	0	0	1	0
97	97	14	4	0	0	0	0	1	1	0
98	98	40	2	0	1	0	0	1	0	0
99	99	16	6	0	0	0	0	0	1	0
100	100	1	0	0	0	0	0	0	0	0
101	101	17	4	0	0	0	0	0	1	0
102	102	45	2	0	0	0	0	0	1	0
103	103	27	5	0	0	0	0	0	1	0
104	104	8	5	1	0	0	1	0	0	0
105	105	18	4	0	0	0	0	0	1	0
106	106	23	2	0	0	0	0	0	0	0
107	107	28	2	0	0	0	0	1	1	1
108	108	22	4	1	1	0	0	1	1	0
109	109	14	2	0	1	0	0	1	1	0
110	110	16	1	0	0	0	0	1	1	1
111	111	16	1	0	0	0	0	0	0	0
112	112	16	3	1	0	0	0	0	1	0
113	113	24	2	0	1	0	0	0	0	0
114	114	29	6	0	1	0	0	0	1	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
58	0	0	0	0	0	0	0	0	0	0
59	0	0	0	0	0	0	0	0	0	0
60	0	0	1	0	0	0	0	0	0	0
61	0	0	0	0	0	0	0	0	0	0
62	0	0	0	0	0	0	0	0	0	0
63	0	1	0	0	0	0	0	0	0	0
64	0	0	0	0	0	0	0	0	0	0
65	0	0	0	1	0	0	0	0	0	0
66	0	0	1	0	0	0	0	0	0	0
67	0	0	0	0	0	0	0	0	0	0
68	0	0	0	0	0	0	0	0	0	0
69	0	0	0	1	0	0	0	0	0	0
70	0	0	0	1	0	0	0	0	0	0
71	0	0	0	0	0	0	0	0	0	0
72	0	0	0	1	0	1	1	1	0	0
73	0	0	0	1	1	0	0	0	0	0
74	0	0	0	0	0	0	0	0	0	0
75	0	0	1	0	0	0	0	0	0	0
76	0	0	0	0	0	0	0	0	0	0
77	0	0	0	0	0	0	0	0	0	0
78	0	0	1	0	0	0	0	0	0	0
79	0	0	0	0	0	0	0	0	0	0
80	0	0	0	0	0	0	0	0	0	0
81	0	0	0	0	0	0	0	0	0	0
82	0	1	0	0	0	0	0	0	0	1
83	0	0	0	0	0	0	0	0	0	0
84	0	0	0	0	0	1	0	0	0	0
85	0	0	0	1	0	0	0	0	0	1
86	0	0	0	0	0	1	0	0	0	0
87	0	0	0	0	0	0	0	0	0	0
88	0	0	0	0	0	0	0	0	0	0
89	0	0	0	1	0	0	1	0	0	0
90	0	0	0	0	0	0	0	0	0	0
91	0	0	0	0	0	0	0	0	1	0
92	0	0	0	0	0	0	0	0	0	0
93	0	1	0	0	0	0	0	0	0	0
94	0	0	0	0	1	0	0	0	0	0
95	0	0	0	0	0	0	0	0	0	0
96	0	0	0	0	0	0	0	0	0	0
97	0	0	0	0	0	0	0	0	0	0
98	0	0	0	0	0	0	1	0	0	0
99	0	0	0	0	1	0	0	0	0	0
00	0	0	0	1	0	0	0	0	0	0
01	0	0	0	1	0	0	0	0	0	0
02	0	0	0	0	0	0	0	0	0	0
03	0	0	0	1	0	0	0	0	0	0
04	0	0	0	0	0	0	0	0	0	0
05	0	0	0	0	0	0	0	0	0	0
06	0	0	0	0	0	0	0	0	0	0
07	0	0	0	0	0	0	0	0	0	0
08	0	0	0	1	1	0	0	0	1	0
09	0	0	0	0	0	0	0	0	0	0
10	0	0	0	0	0	0	0	0	0	0
11	0	0	0	0	0	0	0	0	0	0
12	0	0	1	0	0	0	0	0	0	0
13	0	0	0	0	1	0	0	0	0	0
14	0	0	0	0	0	1	1	0	0	0

	volun	mixed	strat
58	1	0	1
59	0	0	1
60	1	0	0
61	1	0	1
62	1	0	0
63	1	0	0
64	1	0	1
65	1	0	1
66	1	0	1
67	1	0	1
68	1	0	1
69	1	0	1
70	1	0	1
71	1	0	0
72	1	0	0
73	1	0	1
74	1	0	1
75	1	0	1
76	0	0	0
77	1	0	0
78	1	0	1
79	1	0	0
80	1	0	1
81	1	0	1
82	0	1	1
83	1	0	1
84	1	0	1
85	0	0	1
86	1	0	1
87	1	0	0
88	1	0	1
89	1	0	0
90	1	0	0
91	0	1	1
92	1	0	0
93	1	0	0
94	1	0	1
95	1	0	1
96	1	0	1
97	1	0	0
98	1	0	1
99	1	0	1
00	1	0	1
01	1	0	1
02	1	0	1
03	1	0	1
04	1	0	1
05	1	0	0
06	1	0	0
07	1	0	1
08	0	1	0
09	1	0	1
10	1	0	0
11	0	0	1
12	1	0	1
13	1	0	1
14	1	0	1

	form	presby	commy	bclass	yfell	house	yclub	smiss	uniorg	yagroup
115	115	9	2	1	0	0	0	0	0	0
116	116	17	2	0	1	0	0	1	1	0
117	117	13	2	1	1	0	1	1	1	0
118	118	1	0	1	0	0	0	0	1	0
119	119	24	6	1	1	0	0	0	0	0
120	120	17	2	0	0	0	0	0	0	0
121	121	23	2	0	0	0	0	0	0	0
122	122	36	2	0	0	0	0	0	1	0
123	123	17	2	0	0	0	1	0	1	0
124	124	34	2	0	0	1	0	0	0	0
125	125	38	2	0	1	1	0	1	1	0
126	126	16	3	1	1	0	0	0	0	0
127	127	27	2	0	0	0	0	1	1	0
128	128	10	4	1	1	0	0	1	1	0
129	129	16	1	0	1	0	0	0	1	1
130	130	22	4	0	1	0	1	1	1	0
131	131	16	3	1	1	0	0	0	0	0
132	132	1	3	1	1	0	0	1	1	0
133	133	29	3	1	1	0	0	0	1	0
134	134	8	2	0	0	1	0	1	0	0
135	135	8	2	0	1	0	0	1	1	0
136	136	16	3	0	1	0	0	1	0	0
137	137	30	2	1	0	0	0	0	1	0
138	138	34	2	0	0	0	0	0	1	0
139	139	10	4	1	1	0	1	1	1	0
140	140	25	4	1	0	0	0	0	1	0
141	141	16	3	1	0	0	0	0	1	0
142	142	35	5	1	0	0	0	0	0	0
143	143	2	2	0	0	0	0	0	1	0
144	144	22	5	1	0	0	0	0	0	0
145	145	8	2	0	0	1	0	1	1	1
146	146	29	1	0	0	0	0	0	0	0
147	147	4	2	0	0	0	0	0	1	0
148	148	1	3	1	1	0	0	0	0	0
149	149	25	2	0	0	0	0	1	1	1
150	150	14	4	1	0	1	0	1	1	0
151	151	17	4	1	0	0	1	1	1	0
152	152	34	2	0	1	0	1	1	1	0
153	153	41	5	0	1	0	1	1	1	1
154	153	11	4	1	0	0	0	0	1	0
155	154	1	3	0	1	0	1	1	0	1
156	156	23	2	1	1	0	0	1	0	1
157	157	20	5	0	0	0	1	0	0	1
158	158	3	5	1	1	1	0	0	0	1
159	159	11	2	1	1	0	0	0	1	0
160	160	8	4	1	0	0	0	0	1	0
161	161	18	3	1	0	0	0	0	1	0
162	162	11	4	1	0	0	0	0	1	0
163	163	25	4	0	1	0	0	0	1	0
164	164	1	3	1	0	0	1	1	0	0
165	165	3	4	1	1	0	0	0	1	0
166	166	25	2	1	0	0	0	0	0	0
167	167	37	0	1	0	0	0	0	1	0
168	168	14	5	0	0	0	1	1	1	0
169	169	28	0	0	0	0	0	0	0	0
170	170	17	2	0	0	0	0	0	1	0
171	171	12	5	0	0	0	1	0	1	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
115	0	0	0	0	0	0	0	0	0	0
116	0	0	0	1	0	0	0	0	0	1
117	0	1	1	0	0	0	0	0	0	0
118	0	0	0	0	0	0	0	0	0	0
119	0	0	0	0	0	0	0	0	0	0
120	0	0	0	0	0	0	0	0	0	0
121	0	0	0	0	0	0	0	0	0	0
122	0	0	0	1	0	0	0	0	0	0
123	0	0	0	0	0	0	0	0	0	0
124	0	0	0	0	1	0	0	0	0	0
125	0	0	0	0	0	0	0	0	0	0
126	0	0	0	1	0	0	0	0	0	0
127	0	0	0	0	0	0	0	0	0	0
128	0	0	0	0	0	0	0	0	0	0
129	0	0	0	0	0	0	0	0	1	0
130	0	1	1	0	1	1	1	0	0	0
131	0	0	0	1	0	0	1	1	0	0
132	0	0	0	0	1	0	0	0	0	0
133	0	0	0	0	0	0	1	1	0	0
134	0	0	0	0	0	0	0	0	0	0
135	0	0	0	1	0	0	0	0	0	0
136	0	0	0	0	0	0	0	0	0	0
137	0	0	0	0	0	0	1	0	0	0
138	0	0	0	0	0	1	0	0	0	0
139	0	0	0	0	0	0	0	0	0	1
140	0	0	0	0	0	0	0	0	0	0
141	0	0	0	1	0	0	0	0	0	0
142	0	0	0	0	1	0	0	0	1	0
143	0	0	0	0	0	0	0	0	0	0
144	0	0	0	0	0	0	1	0	0	0
145	0	0	0	0	0	0	0	0	0	0
146	0	0	0	0	0	0	0	0	0	0
147	0	0	0	1	0	0	0	0	0	0
148	0	0	0	0	0	0	1	0	0	0
149	0	0	0	0	0	0	0	0	0	0
150	0	1	0	0	1	1	1	1	0	0
151	0	0	1	0	0	1	0	0	0	0
152	0	0	0	1	0	1	1	0	0	0
153	0	0	0	0	0	0	0	0	0	0
154	0	0	0	0	1	0	1	0	0	0
155	0	0	0	0	0	0	0	0	1	0
156	0	0	0	0	0	0	0	0	0	0
157	0	0	0	0	1	1	0	0	0	0
158	0	0	0	0	0	1	1	0	0	0
159	0	0	0	0	0	1	0	0	0	0
160	0	0	0	0	0	0	1	0	0	0
161	0	0	0	1	1	0	0	0	0	0
162	0	0	0	0	0	1	0	0	0	0
163	0	0	0	1	0	0	1	0	0	0
164	0	0	1	1	0	0	0	1	1	0
165	0	0	0	0	1	1	1	0	0	1
166	0	0	0	0	0	0	0	0	0	0
167	0	0	0	0	0	0	0	0	0	0
168	0	0	0	1	0	0	0	0	0	0
169	0	0	0	0	0	0	0	0	0	0
170	0	0	0	0	0	0	0	0	0	0
171	0	0	0	0	0	0	0	0	0	0

	volun	mixed	strat
115	1	0	1
116	0	1	0
117	1	0	0
118	1	0	1
119	1	0	1
120	1	0	0
121	0	0	0
122	1	0	1
123	1	0	1
124	1	0	1
125	0	0	1
126	1	0	1
127	1	0	0
128	1	0	0
129	0	0	1
130	1	0	1
131	1	0	1
132	1	0	0
133	1	0	1
134	1	0	1
135	1	0	1
136	1	0	0
137	1	0	1
138	1	0	1
139	0	1	1
140	1	0	1
141	1	0	1
142	0	1	1
143	1	0	1
144	1	0	0
145	1	0	1
146	1	0	1
147	1	0	1
148	1	0	1
149	0	0	0
150	1	0	1
151	1	0	1
152	1	0	0
153	1	0	1
154	1	0	1
155	0	1	1
156	1	0	1
157	1	0	1
158	1	0	1
159	1	0	1
160	1	0	1
161	1	0	1
162	1	0	0
163	1	0	1
164	0	1	1
165	0	1	1
166	1	0	1
167	1	0	1
168	1	0	1
169	0	0	0
170	1	0	1
171	1	0	1

	form	presby	commy	bclass	yfell	house	yclub	smiss	uniorg	yagroup
172	172	27	2	0	0	0	0	0	0	1
173	173	29	2	0	0	0	0	0	0	0
174	174	26	2	0	0	0	0	0	1	0
175	175	26	2	0	0	0	0	0	0	0
176	176	3	5	1	1	1	0	1	1	1
177	177	31	3	0	0	0	0	0	1	1
178	178	25	4	1	0	0	1	0	1	0
179	179	28	2	0	0	0	1	0	0	0
180	180	4	6	1	0	0	0	1	0	0
181	181	37	2	1	1	0	0	1	0	0
182	182	50	4	1	0	0	1	1	1	0
183	183	1	1	1	0	1	0	0	1	1
184	184	10	5	1	0	0	0	1	1	0
185	185	35	5	1	1	0	0	1	1	0
186	186	41	4	1	1	1	0	1	0	0
187	187	17	1	1	0	0	0	0	1	0
188	188	1	4	0	0	0	0	0	1	0
189	189	31	3	0	0	0	1	0	1	0
190	190	28	6	0	0	0	0	0	0	0
191	191	28	3	0	0	0	0	0	1	0
192	192	9	2	0	1	0	0	0	1	0
193	193	17	6	1	0	0	0	0	1	0
194	194	25	4	1	1	0	0	0	1	0
195	195	4	2	0	0	0	0	0	0	0
196	196	3	2	0	0	0	0	0	0	0
197	197	12	5	1	1	0	1	0	1	0
198	198	16	3	1	1	1	1	1	1	0
199	199	1	3	1	1	0	0	1	1	0
200	200	16	5	1	1	0	1	1	1	1
201	201	6	5	0	0	0	1	0	0	0
202	202	13	2	0	0	0	0	0	0	0
203	203	32	2	0	1	0	0	0	0	1
204	204	8	2	0	0	0	1	1	0	0
205	205	7	2	0	1	0	1	1	0	0
206	206	16	3	0	0	0	0	0	0	1
207	207	5	2	0	0	0	0	0	0	0
208	208	33	5	0	0	0	1	0	1	0
209	209	30	2	0	0	0	0	0	0	0
210	210	4	5	0	0	0	0	1	1	0
211	211	31	3	1	0	1	0	0	1	0
212	212	9	2	0	0	0	0	1	0	0
213	213	20	2	0	0	0	0	1	0	0
214	214	31	0	1	1	1	1	1	1	0
215	215	17	2	1	0	0	0	1	1	0
216	216	26	2	0	0	0	0	0	1	0
217	217	1	3	1	1	0	1	1	1	0
218	218	1	1	0	0	0	1	0	0	0
219	219	1	2	1	1	1	1	0	0	0
220	220	16	3	0	0	0	0	0	1	0
221	221	7	2	0	0	0	0	0	0	0
222	222	24	5	1	1	0	0	1	1	1
223	223	16	3	1	0	0	1	1	1	0
224	224	2	5	1	0	0	0	1	1	0
225	225	3	2	0	0	0	0	0	0	0
226	226	1	3	1	0	0	1	0	0	1
227	227	36	2	0	0	0	0	0	0	1
228	228	32	2	0	0	0	0	0	0	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
172	0	0	0	0	1	0	0	1	0	0
173	0	0	0	0	0	0	0	0	0	0
174	0	0	0	0	0	0	0	0	0	0
175	0	0	0	0	0	0	0	0	0	0
176	1	0	1	0	1	0	0	0	0	0
177	0	0	0	1	0	0	0	0	0	0
178	0	0	0	0	0	0	1	0	0	0
179	0	0	0	0	0	0	0	0	0	0
180	0	0	1	1	0	0	0	0	0	0
181	0	0	0	0	0	0	0	0	0	0
182	0	0	1	1	0	0	0	0	0	0
183	0	0	0	1	0	0	0	0	0	0
184	0	0	0	0	0	0	0	0	0	0
185	0	0	0	0	0	0	0	0	0	0
186	0	1	1	0	0	1	0	0	0	0
187	0	0	0	0	0	0	0	0	0	0
188	0	0	0	0	0	0	0	0	0	0
189	0	0	0	0	0	0	0	0	0	0
190	0	0	0	1	0	0	0	0	0	0
191	0	0	0	0	0	0	0	0	0	0
192	0	0	0	0	0	0	0	0	0	0
193	0	0	0	0	0	0	0	0	0	0
194	0	0	0	0	0	0	0	0	0	0
195	0	0	0	0	0	0	0	0	0	0
196	0	0	0	0	0	0	0	0	0	0
197	0	0	0	0	0	1	0	0	0	0
198	0	0	1	0	0	1	0	0	0	0
199	0	0	0	0	1	0	0	0	0	0
200	0	0	0	1	0	1	0	0	1	0
201	0	0	0	0	0	0	0	0	0	0
202	0	0	0	1	0	0	0	0	0	0
203	0	0	0	0	0	0	0	0	0	0
204	0	1	1	0	0	0	0	0	0	0
205	0	0	0	0	0	1	0	0	0	0
206	0	0	0	0	0	0	0	0	0	0
207	0	0	0	0	0	0	0	0	0	0
208	0	0	0	0	0	0	0	0	0	0
209	0	0	0	0	0	0	0	0	0	0
210	0	0	0	1	0	0	1	0	0	0
211	0	0	1	0	0	0	0	0	0	0
212	0	0	0	0	0	0	0	0	0	0
213	0	0	1	0	0	0	0	0	0	0
214	0	0	0	0	0	0	1	0	0	0
215	0	0	0	0	0	0	0	0	0	0
216	0	0	0	0	0	0	0	0	0	0
217	0	0	0	0	0	0	0	0	1	0
218	1	0	1	1	0	0	0	0	0	1
219	0	0	0	0	0	0	0	0	0	0
220	0	0	0	0	1	0	0	0	0	0
221	0	0	0	1	0	0	0	0	0	0
222	0	0	1	0	0	0	1	0	0	1
223	0	0	0	0	0	0	0	0	0	1
224	0	0	0	0	0	0	1	1	0	0
225	0	0	0	0	0	0	0	0	0	0
226	0	0	1	0	0	0	0	0	0	0
227	0	0	0	0	0	0	0	0	0	0
228	0	0	0	0	0	0	0	0	0	0

	volun	mixed	strat
172	1	0	1
173	0	0	1
174	1	0	1
175	0	0	0
176	0	1	1
177	1	0	1
178	1	0	1
179	1	0	1
180	1	0	1
181	1	0	1
182	1	0	1
183	1	0	0
184	1	0	1
185	1	0	1
186	1	0	0
187	1	0	1
188	1	0	1
189	1	0	1
190	1	0	0
191	1	0	0
192	1	0	0
193	1	0	1
194	1	0	1
195	0	0	0
196	0	0	0
197	1	0	1
198	1	0	1
199	1	0	1
200	0	1	1
201	1	0	1
202	1	0	0
203	1	0	1
204	1	0	0
205	1	0	1
206	1	0	1
207	0	0	1
208	1	0	1
209	0	0	1
210	1	0	1
211	1	0	0
212	0	0	1
213	1	0	0
214	1	0	1
215	1	0	1
216	0	0	1
217	0	1	1
218	1	0	1
219	1	0	0
220	1	0	0
221	1	0	1
222	0	1	1
223	0	1	0
224	1	0	1
225	0	0	0
226	1	0	1
227	1	0	1
228	1	0	1

	form	presby	commy	bclass	yfell	house	yclub	smiss	uniorg	yagroup
229	229	18	4	1	0	1	0	0	1	0
230	230	26	2	1	1	0	0	0	0	0
231	231	17	4	1	0	0	0	0	1	0
232	232	38	2	0	1	0	0	0	0	0
233	233	14	2	1	1	0	1	1	1	1
234	234	20	5	1	0	0	1	1	1	0
235	235	39	5	0	1	0	0	0	0	0
236	236	22	5	1	0	0	0	0	1	0
237	237	4	2	0	0	0	0	0	0	0
238	238	22	4	1	0	0	0	0	1	0
239	239	8	2	0	0	0	0	0	0	0
240	240	17	4	1	0	0	0	1	1	0
241	241	10	5	1	0	0	0	0	0	0
242	242	11	4	0	0	0	0	0	0	0
243	243	20	6	0	0	0	0	0	0	0
244	244	28	2	0	0	0	0	0	0	0
245	245	10	2	0	0	0	0	0	0	0
246	246	6	4	0	0	0	0	0	1	0
247	247	14	4	1	0	0	1	0	1	0
248	248	28	2	0	0	0	1	0	0	0
249	249	28	2	0	0	0	0	0	1	0
250	250	31	6	0	0	0	0	0	0	0
251	251	34	5	0	0	1	1	1	1	0
252	252	17	2	0	0	0	0	0	1	0
253	253	1	1	1	0	1	1	0	0	1
254	254	34	5	1	0	0	0	1	1	0
255	255	10	2	0	0	0	0	0	1	0
256	256	14	4	0	0	0	0	1	1	0
257	257	11	5	1	0	0	0	0	1	0
258	258	30	4	1	0	0	1	0	0	0
259	259	8	5	0	0	0	0	0	1	0
260	260	12	2	0	0	0	1	0	1	0
261	261	39	6	1	0	0	0	1	1	0
262	262	1	3	0	0	0	0	0	1	1
263	263	23	5	1	1	0	0	1	1	0
264	264	32	2	0	1	0	0	0	0	0
265	265	13	2	0	0	0	0	0	1	0
266	266	10	5	1	0	0	1	1	0	0
267	267	7	5	0	1	0	1	1	0	0
268	268	23	3	0	0	0	0	1	1	0
269	269	14	2	1	0	0	1	1	1	0
270	270	35	2	0	0	0	0	0	0	0
271	271	28	2	0	0	0	0	0	0	0
272	272	24	3	1	0	0	0	0	0	0
273	273	33	2	0	0	0	0	1	1	0
274	274	37	3	0	1	0	0	1	0	0
275	275	31	0	1	0	0	0	0	1	0
276	276	44	2	1	1	0	1	1	0	0
277	277	30	5	0	0	0	0	1	1	0
278	278	9	4	0	1	0	0	0	0	0
279	279	22	2	0	0	0	0	0	0	0
280	280	16	6	1	1	0	1	1	1	1
281	281	33	2	1	0	0	1	1	0	0
282	282	37	3	0	1	0	0	0	0	0
283	283	28	4	0	0	0	1	1	0	0
284	284	27	2	0	0	0	1	0	1	0
285	285	16	3	1	0	0	1	1	1	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
229	0	0	0	0	0	0	0	0	0	0
230	0	0	1	0	0	0	1	0	0	1
231	0	0	0	0	0	0	0	0	0	0
232	0	0	0	0	0	0	0	0	0	0
233	0	1	0	0	0	1	1	1	0	1
234	0	0	0	1	1	0	0	0	0	0
235	0	0	0	0	0	0	0	0	0	0
236	0	0	0	0	0	0	0	0	0	0
237	0	0	0	0	0	0	0	0	0	0
238	0	0	0	0	0	0	1	0	0	0
239	0	0	0	0	0	0	0	0	0	0
240	0	0	1	0	1	1	1	1	0	0
241	0	0	0	0	1	1	1	1	0	0
242	0	0	0	0	0	0	0	0	0	0
243	0	0	0	1	0	1	0	1	0	0
244	0	0	0	0	0	0	0	0	0	0
245	0	0	0	0	0	0	0	0	0	0
246	0	0	0	0	0	0	0	0	0	0
247	0	0	0	1	0	0	0	0	0	0
248	0	0	0	0	0	0	0	0	0	0
249	0	0	0	0	0	0	0	0	0	0
250	0	0	0	1	0	0	0	0	0	0
251	0	0	1	0	0	0	0	0	0	0
252	0	0	0	0	0	0	0	0	0	0
253	0	1	0	1	0	0	0	0	1	0
254	0	0	0	1	0	0	0	0	0	0
255	0	0	0	0	0	0	0	0	0	0
256	0	0	0	1	0	0	0	0	1	0
257	0	1	1	0	0	0	0	0	0	0
258	0	0	0	0	0	0	1	0	0	0
259	0	0	0	0	0	0	1	0	0	0
260	0	0	0	0	0	0	0	0	0	0
261	0	0	0	0	0	0	0	0	0	0
262	0	0	0	0	0	0	0	0	0	0
263	0	0	0	1	0	0	0	0	0	0
264	0	0	0	0	0	0	0	0	0	0
265	0	0	0	0	0	0	0	0	0	0
266	0	0	0	0	0	1	0	1	0	0
267	0	0	0	1	0	0	0	0	0	0
268	0	0	0	1	1	0	1	0	0	0
269	0	0	0	0	0	0	1	0	1	0
270	0	0	0	0	0	0	0	0	0	0
271	0	0	0	0	0	0	0	0	0	0
272	0	0	0	0	0	0	0	0	0	0
273	0	0	0	0	0	1	0	0	0	0
274	0	0	0	0	0	1	0	0	0	0
275	0	0	0	1	0	0	0	0	0	0
276	0	1	1	0	0	0	0	0	1	0
277	0	0	0	0	0	0	1	0	0	0
278	0	0	0	0	0	0	0	0	0	0
279	0	0	0	0	0	0	0	0	0	0
280	0	0	0	1	0	1	0	0	0	0
281	0	0	0	1	0	0	0	0	0	0
282	0	1	0	0	0	0	0	0	0	0
283	0	0	0	0	0	0	0	0	0	0
284	0	0	0	0	0	0	0	0	0	0
285	0	1	0	0	0	0	0	0	0	0

	volun	mixed	strat
229	1	0	1
230	0	1	1
231	1	0	1
232	1	0	1
233	0	1	1
234	1	0	1
235	1	0	1
236	1	0	1
237	0	0	0
238	1	0	1
239	0	0	0
240	1	0	1
241	1	0	1
242	1	0	1
243	1	0	1
244	0	0	1
245	0	0	0
246	1	0	1
247	1	0	1
248	1	0	1
249	1	0	1
250	0	0	1
251	1	0	1
252	1	0	1
253	0	1	1
254	1	0	1
255	1	0	0
256	0	1	1
257	1	0	0
258	1	0	0
259	1	0	1
260	1	0	0
261	1	0	1
262	1	0	1
263	1	0	1
264	1	0	0
265	1	0	1
266	1	0	1
267	1	0	1
268	1	0	1
269	0	1	1
270	1	0	1
271	1	0	0
272	1	0	0
273	1	0	0
274	1	0	1
275	0	1	1
276	0	1	0
277	1	0	1
278	1	0	1
279	0	0	0
280	0	1	1
281	1	0	1
282	1	0	0
283	1	0	1
284	1	0	0
285	1	0	1

	form	presby	commy	bclass	yfell	house	yclub	smiss	uniorg	yagroup
286	286	30	4	1	1	0	0	1	1	0
287	287	16	3	1	1	0	1	1	1	0
288	288	39	5	1	0	0	1	1	0	0
289	289	1	3	1	0	1	0	0	1	0
290	290	23	5	1	0	1	0	0	0	1
291	291	1	3	0	1	0	1	1	0	0
292	292	20	2	1	1	0	1	0	0	0
293	293	18	4	0	1	0	0	0	1	0
294	294	2	2	0	0	0	1	0	1	0
295	295	16	4	0	0	0	1	0	1	0
296	296	3	2	0	0	0	0	0	0	0
297	297	23	2	0	0	0	0	0	1	0
298	298	25	4	1	0	0	0	0	1	1
299	299	39	5	1	0	0	0	0	0	0
300	300	26	5	0	1	0	0	0	1	0
301	301	35	2	0	0	0	0	1	1	0
302	302	17	4	1	0	0	1	1	1	0
303	303	46	4	0	0	0	1	0	1	0
304	304	26	5	0	1	0	0	0	0	0
305	305	1	3	1	1	0	0	1	1	0
306	306	16	3	0	1	0	1	1	1	0
307	307	30	4	1	0	0	1	0	0	1
308	308	3	5	0	0	0	0	1	1	0
309	309	8	2	0	0	0	0	0	0	0
310	310	18	2	1	1	0	0	0	0	0
311	311	16	3	0	0	0	0	0	1	0
312	312	17	4	1	0	0	0	1	1	0
313	313	12	2	1	0	0	1	0	0	0
314	314	1	0	0	0	0	0	0	0	1
315	315	34	4	1	0	0	0	0	0	0
316	316	16	1	1	1	0	0	1	0	1
317	317	16	3	1	1	0	0	1	1	0
318	318	23	3	1	0	0	0	1	1	0
319	319	35	2	0	0	0	0	0	0	0
320	320	16	4	1	1	0	1	1	1	0
321	321	45	2	1	0	0	0	0	1	0
322	322	23	4	0	0	0	0	0	1	0
323	323	17	1	0	0	0	0	0	1	0
324	324	16	3	1	0	0	0	0	1	1
325	325	30	5	0	1	0	1	0	1	0
326	326	30	2	0	0	0	0	0	0	0
327	327	43	2	1	0	0	0	0	0	0
328	328	18	3	1	0	0	1	0	1	0
329	329	9	2	1	0	0	0	0	1	0
330	330	17	4	1	1	0	0	1	1	0
331	331	30	5	0	1	0	0	0	1	0
332	332	16	2	0	1	0	0	1	1	0
333	333	16	3	0	0	0	0	0	1	0
334	334	1	3	1	1	0	1	1	1	0
335	335	8	2	0	0	0	1	0	0	0
336	336	4	2	0	0	0	0	0	0	0
337	337	37	2	0	0	0	0	0	0	0
338	338	14	4	0	0	0	0	0	1	0
339	339	14	3	1	0	0	0	1	1	0
340	340	11	1	0	0	0	0	0	1	0
341	341	14	4	1	0	0	1	0	1	1
342	342	16	1	1	1	1	0	1	1	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
286	0	0	0	0	1	0	1	0	0	0
287	0	0	0	0	0	1	1	0	0	0
288	0	0	1	0	0	0	0	0	0	0
289	0	0	0	0	0	0	0	0	0	0
290	0	0	0	1	1	0	0	0	0	0
291	0	0	0	0	0	0	0	0	1	0
292	0	0	0	0	1	0	0	0	0	0
293	0	0	0	0	0	0	0	0	0	0
294	0	0	0	0	0	0	0	0	0	0
295	0	0	0	0	1	0	0	0	0	0
296	0	0	0	0	0	0	0	0	0	0
297	0	0	0	0	0	0	0	0	0	0
298	0	0	0	0	0	0	0	0	0	0
299	0	0	0	0	0	0	0	0	0	0
300	0	0	0	0	1	0	0	0	0	0
301	0	0	0	0	0	0	0	0	0	0
302	0	0	0	0	1	0	0	0	0	0
303	0	0	0	0	0	0	0	0	0	0
304	0	0	0	0	0	0	0	0	0	0
305	0	0	0	0	0	0	0	0	0	0
306	0	0	0	1	0	0	0	0	0	0
307	0	0	0	0	0	0	1	0	0	0
308	0	0	0	1	0	0	0	0	0	0
309	0	0	0	1	0	0	0	0	0	0
310	0	0	0	0	1	1	0	0	0	0
311	0	0	0	0	0	0	0	0	0	0
312	0	0	0	1	0	0	0	0	0	0
313	0	0	0	0	0	1	0	1	0	0
314	0	0	0	0	0	0	0	0	0	0
315	0	0	0	0	0	0	0	0	0	0
316	0	0	1	0	0	0	0	0	0	0
317	0	0	0	0	0	0	0	0	0	0
318	0	0	0	0	1	0	0	0	0	0
319	0	0	0	1	0	1	0	0	0	0
320	0	0	0	0	0	0	1	0	0	0
321	0	1	1	0	0	0	0	0	0	0
322	0	0	0	0	0	0	0	0	0	0
323	0	0	0	0	0	0	0	0	0	0
324	0	0	1	1	0	0	1	1	0	1
325	0	0	1	1	0	0	0	0	0	0
326	0	0	0	0	0	0	0	0	0	0
327	0	1	0	0	0	0	0	0	0	0
328	0	0	0	0	0	0	0	0	0	0
329	0	0	0	0	0	0	0	0	0	0
330	0	0	1	0	1	1	1	1	0	0
331	0	0	0	0	0	0	0	0	0	0
332	0	0	1	0	0	0	0	0	0	0
333	0	0	0	0	0	0	0	0	0	0
334	0	0	0	1	1	0	0	0	1	0
335	0	0	0	0	0	1	0	0	0	0
336	0	0	0	0	0	1	0	0	0	0
337	0	0	0	1	0	0	0	0	0	0
338	0	0	0	0	0	0	0	0	0	0
339	0	1	1	0	0	0	0	1	0	0
340	0	0	0	0	0	0	0	0	0	0
341	0	1	1	0	0	1	1	0	0	0
342	0	0	0	0	0	0	0	0	0	0

	volun	mixed	strat
286	1	0	1
287	1	0	1
288	1	0	0
289	1	0	1
290	1	0	1
291	0	1	1
292	1	0	0
293	1	0	0
294	1	0	0
295	1	0	1
296	0	0	1
297	0	0	1
298	1	0	1
299	1	0	1
300	1	0	1
301	1	0	1
302	1	0	1
303	1	0	1
304	1	0	1
305	1	0	1
306	1	0	0
307	1	0	0
308	1	0	1
309	1	0	1
310	1	0	1
311	1	0	1
312	1	0	0
313	1	0	0
314	1	0	1
315	1	0	1
316	1	0	0
317	1	0	1
318	1	0	1
319	1	0	1
320	1	0	1
321	1	0	0
322	1	0	1
323	1	0	1
324	0	1	1
325	1	0	1
326	0	0	0
327	1	0	0
328	1	0	1
329	1	0	0
330	1	0	1
331	1	0	1
332	1	0	1
333	1	0	1
334	0	1	1
335	1	0	1
336	0	0	1
337	0	1	1
338	1	0	1
339	1	0	1
340	1	0	1
341	1	0	1
342	1	0	1

	form	presby	commy	bclass	yfell	house	yclub	smiss	uniorg	yagroup
343	343	16	0	1	0	1	0	1	1	0
344	344	5	2	0	0	0	0	0	0	0
345	345	25	5	1	0	0	0	0	0	0
346	346	2	4	1	1	0	1	1	1	1
347	347	24	4	1	1	0	0	0	1	0
348	348	31	0	0	0	0	0	0	0	0
349	349	16	1	0	0	0	1	0	1	0
350	350	29	3	1	0	0	1	0	1	0
351	351	33	2	1	0	0	1	1	1	0
352	352	44	2	0	0	0	0	0	0	0
353	353	1	3	0	0	0	0	0	1	0
354	354	16	1	1	0	0	1	0	1	0
355	355	3	2	0	0	0	0	1	0	0
356	356	4	2	0	0	0	0	0	0	0
357	357	25	5	0	0	0	0	0	1	1
358	358	4	5	0	0	0	1	1	1	0
359	359	12	5	0	0	0	1	1	0	0
360	360	14	4	0	1	0	0	0	1	0
361	361	3	2	1	0	0	1	0	0	0
362	362	25	4	0	0	1	0	1	1	0
363	363	2	5	1	0	1	0	0	0	0
364	364	38	2	0	0	0	0	0	0	0
365	365	14	2	1	0	0	0	0	1	0
366	366	34	2	1	0	0	0	0	1	0
367	367	11	4	1	0	0	1	0	1	0
368	368	38	2	0	0	0	1	0	0	0
369	369	28	3	0	0	0	0	0	1	0
370	370	14	2	1	0	0	1	0	1	0
371	371	11	4	1	0	0	0	0	1	0
372	372	5	2	0	0	0	0	0	0	0
373	373	14	2	1	0	0	1	1	1	0
374	374	3	5	1	1	1	0	1	1	0
375	375	1	3	1	0	1	0	0	1	0
376	376	16	3	0	1	0	1	1	1	0
377	377	13	2	0	0	0	0	0	1	0
378	378	30	5	1	0	0	0	0	1	0
379	379	16	3	1	0	1	0	1	1	0
380	380	39	6	0	1	0	1	0	0	0
381	381	12	2	1	0	1	1	0	1	0
382	382	23	2	1	0	0	0	0	1	0
383	383	1	0	0	0	0	0	0	1	0
384	384	2	2	1	1	0	0	1	0	0
385	385	22	4	1	0	1	0	0	1	0
386	386	44	4	1	0	0	0	0	1	1
387	387	16	3	0	0	0	0	0	1	0
388	388	10	2	0	0	0	1	0	0	0
389	389	2	5	1	0	0	0	0	1	0
390	390	17	4	0	0	0	1	0	1	0
391	391	9	5	1	0	0	0	0	0	0
392	392	16	3	0	0	0	0	0	1	0
393	393	4	2	0	0	0	0	0	0	0
394	394	45	5	0	1	0	0	0	1	1
395	395	27	2	0	0	0	0	0	0	0
396	396	28	2	0	0	0	1	1	0	0
397	397	17	4	1	0	0	0	0	0	0
398	398	2	4	1	0	0	0	0	1	0
399	399	1	3	0	1	0	0	1	1	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
343	0	0	0	0	1	0	0	0	1	1
344	0	1	0	0	0	0	0	0	0	0
345	0	1	1	0	0	0	0	0	0	0
346	0	0	1	0	1	0	0	0	0	0
347	0	0	0	0	0	1	1	0	0	0
348	0	0	0	1	0	0	0	0	0	0
349	0	0	0	0	0	0	0	0	1	0
350	0	0	0	1	0	1	1	0	0	0
351	0	0	0	1	0	0	0	1	0	0
352	0	0	0	1	0	0	0	0	0	0
353	0	0	0	1	0	0	0	0	0	0
354	0	0	0	1	0	0	0	0	0	1
355	0	0	0	1	0	0	0	0	0	0
356	0	0	0	1	0	0	0	0	0	0
357	0	0	0	0	0	0	0	0	0	0
358	0	0	0	0	0	0	0	0	0	0
359	0	0	1	0	0	0	0	0	0	0
360	0	0	0	1	0	0	0	0	0	0
361	0	0	0	0	0	0	1	0	0	0
362	0	0	0	0	0	0	0	0	0	0
363	0	0	0	0	0	0	0	0	0	0
364	0	0	0	0	0	0	0	0	0	0
365	0	0	0	0	0	0	0	0	0	0
366	0	0	0	0	0	0	0	0	0	0
367	0	0	0	0	0	0	0	0	0	0
368	0	0	0	0	0	0	0	0	0	0
369	0	0	0	1	1	0	0	0	0	0
370	0	0	0	0	0	0	0	0	0	0
371	0	0	0	0	0	1	1	0	0	0
372	0	0	0	1	0	0	0	0	0	0
373	0	0	0	0	0	0	0	0	0	0
374	1	0	0	1	1	1	1	0	0	1
375	0	0	1	0	0	0	1	0	0	0
376	0	0	0	0	0	0	1	1	0	0
377	0	0	0	0	0	0	0	0	0	0
378	0	0	0	1	1	0	0	0	0	0
379	0	0	0	1	0	1	0	0	0	0
380	0	0	0	0	1	0	1	0	0	0
381	1	0	0	0	0	0	0	0	1	0
382	0	0	0	0	0	0	0	0	0	0
383	0	0	0	0	0	0	0	0	0	0
384	0	0	0	1	0	1	1	1	0	0
385	0	0	0	0	0	0	0	0	0	0
386	0	1	1	0	0	0	0	0	0	0
387	0	0	0	0	0	0	0	0	0	0
388	0	0	0	0	1	0	0	0	0	0
389	0	0	0	0	0	0	0	0	0	0
390	0	0	0	0	1	0	1	0	0	0
391	0	0	0	0	0	0	0	0	0	0
392	0	0	0	0	0	0	0	0	0	0
393	0	0	0	1	0	0	0	0	0	0
394	0	0	0	1	0	1	0	0	0	0
395	0	0	0	0	0	0	0	0	0	0
396	0	0	0	1	0	0	0	0	0	0
397	0	0	0	0	1	0	0	0	0	0
398	0	0	0	1	1	1	1	1	0	0
399	0	0	0	1	0	0	0	0	0	1

	volun	mixed	strat
343	0	1	1
344	1	0	1
345	1	0	0
346	1	0	0
347	1	0	1
348	1	0	1
349	0	1	1
350	1	0	1
351	1	0	1
352	1	0	0
353	1	0	1
354	0	1	0
355	0	0	1
356	1	0	0
357	1	0	0
358	1	0	1
359	1	0	0
360	1	0	0
361	1	0	1
362	1	0	1
363	1	0	1
364	0	0	0
365	1	0	1
366	1	0	1
367	1	0	1
368	1	0	1
369	1	0	0
370	1	0	0
371	1	0	1
372	1	0	0
373	1	0	1
374	1	0	1
375	1	0	1
376	1	0	1
377	1	0	1
378	1	0	1
379	1	0	0
380	1	0	1
381	0	1	0
382	1	0	1
383	1	0	1
384	1	0	1
385	1	0	1
386	1	0	1
387	1	0	1
388	1	0	1
389	1	0	0
390	1	0	1
391	1	0	1
392	1	0	1
393	1	0	0
394	1	0	1
395	0	0	0
396	1	0	0
397	1	0	1
398	1	0	1
399	0	1	1

	form	presby	commy	bclass	yfell	house	yclub	smiss	uniorg	yagroup
400	400	16	3	1	0	0	0	0	1	0
401	401	1	3	0	0	0	0	1	1	0
402	402	1	3	1	0	0	1	1	1	0
403	403	32	2	0	0	0	0	1	0	0
404	404	22	2	0	0	0	1	0	1	0
405	405	11	2	1	0	0	0	0	1	0
406	406	5	2	0	0	0	0	0	0	0
407	407	11	4	1	0	0	0	0	1	0
408	408	16	1	0	0	0	0	0	1	0
409	409	16	3	1	1	0	0	1	1	1
410	410	45	2	1	1	0	1	1	0	0
411	411	16	1	0	0	0	0	0	1	0
412	412	28	2	0	0	0	0	0	0	0
413	413	23	2	0	0	0	0	0	0	0
414	414	16	2	0	0	0	0	0	0	0
415	415	16	3	1	1	1	1	1	1	0
416	416	16	3	1	0	0	1	0	1	0
417	417	35	2	0	0	0	1	0	0	0
418	418	33	2	0	1	0	0	1	0	0
419	419	12	5	0	0	0	0	0	0	0
420	420	1	3	0	0	0	0	1	1	0
421	421	8	5	1	0	0	0	0	1	0
422	422	38	5	1	0	0	0	1	1	0
423	423	23	0	0	0	0	0	1	1	0
424	424	29	1	1	0	0	0	0	1	0
425	425	1	0	1	0	1	1	0	1	0
426	426	2	5	0	1	0	1	1	1	0
427	427	27	5	1	1	0	1	1	1	0
428	428	26	4	1	0	0	0	0	1	0
429	429	1	0	1	0	0	0	0	1	0
430	430	6	5	0	0	0	0	0	1	0
431	431	10	2	1	1	0	0	0	0	0
432	432	17	4	0	1	0	1	0	1	0
433	433	35	2	1	0	0	0	0	0	0
434	434	8	2	0	0	0	0	0	0	0
435	435	16	1	0	0	0	1	1	0	0
436	436	16	3	0	1	1	1	1	1	0
437	437	1	3	1	0	0	1	0	1	0
438	438	34	6	0	0	0	0	0	0	0
439	439	30	4	1	0	0	1	1	1	0
440	440	23	5	0	0	1	0	0	1	1
441	441	14	4	1	0	0	1	0	1	0
442	442	40	2	0	0	0	0	0	0	0
443	443	26	2	1	0	0	1	0	0	0
444	444	12	4	0	0	0	1	0	1	0
445	445	16	1	1	0	0	0	1	1	0
446	446	4	5	1	1	1	0	1	1	0
447	447	16	3	1	0	0	0	0	1	0
448	448	25	4	1	0	0	0	1	1	0
449	449	2	2	0	0	0	0	0	0	0
450	450	17	4	1	1	0	1	0	1	0
451	451	47	5	1	0	0	0	0	0	0
452	452	16	3	1	1	0	0	0	1	0
453	453	16	3	0	1	0	0	1	1	0
454	454	1	0	1	1	1	0	1	0	0
455	455	10	6	1	1	1	1	1	1	0
456	456	3	2	0	0	0	1	0	0	0

	cell	midweek	prayer	other	cross	genass	nya	impact	full	part
400	0	0	0	0	0	0	0	0	0	0
401	0	0	0	0	0	0	0	0	0	0
402	0	1	0	1	0	0	0	0	0	1
403	0	0	0	0	0	0	0	0	0	0
404	0	0	0	0	0	1	1	0	0	0
405	0	0	0	1	0	0	0	0	0	0
406	0	0	0	1	0	0	0	0	0	0
407	0	0	0	0	1	1	0	0	0	0
408	0	0	0	1	0	0	0	0	1	0
409	0	0	0	0	0	0	0	0	0	0
410	0	0	0	0	1	1	1	0	0	0
411	0	0	0	0	0	0	0	0	0	0
412	0	0	0	0	0	0	0	0	0	0
413	0	0	0	0	0	0	0	0	0	0
414	0	0	0	1	0	0	0	0	0	0
415	0	0	0	0	1	1	1	0	0	0
416	0	0	1	0	0	0	0	0	0	0
417	0	0	0	1	0	0	0	0	0	0
418	0	0	0	0	0	0	0	0	0	0
419	0	0	0	0	0	1	0	0	0	0
420	0	0	0	1	0	0	0	0	0	0
421	0	0	0	1	0	0	0	0	0	0
422	0	0	0	0	0	0	0	0	0	0
423	0	0	0	0	0	0	0	0	0	0
424	0	0	0	1	1	0	0	0	0	0
425	0	1	0	1	0	0	0	0	0	0
426	0	0	0	0	0	0	0	0	0	1
427	0	0	1	0	1	1	1	1	0	0
428	0	1	1	0	0	0	0	0	0	0
429	0	0	1	0	0	0	0	0	0	0
430	0	0	0	1	0	0	0	0	0	0
431	0	0	0	0	0	0	0	0	0	0
432	0	0	0	0	0	0	0	0	0	0
433	0	0	0	0	0	1	1	0	0	0
434	0	0	0	1	0	0	0	0	0	0
435	0	0	0	1	0	0	1	0	0	1
436	0	1	1	0	0	1	0	0	0	0
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	volun	mixed	strat
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**APPENDIX EIGHT –
COPY OF YMCA SCOTLAND DRAFT PROPOSAL FOR RESPONSE TO SCOTTISH
EXECUTIVE RE ISSUES OF SPIRITUALITY AND YOUNG PEOPLE**

YMCA Scotland

Draft Proposal

Spiritual Well-Being

This proposal builds upon the work of the spirituality coalition of churches and youth work organisations which met under the leadership of YMCA Scotland over the 2006/07 period ultimately submitting a paper to the Youth Work Strategy consultation process.

The coalition would like to take up the opportunity laid out in the Youth Work Strategy to progress the question about issues of faith and spirituality to the point of assessing what the spiritual element to youth work should be. This would represent only the first of two distinct phases:

1. The gathering of views from a number of key constituencies as to what the spiritual nature of youth work should be and how it might be delivered as part of a youth work curriculum.
 - Dundee, Edinburgh and Strathclyde Universities
 - Churches and other faith groups
 - Faith-based youth work organisations
 - Young People
 - Youth Workers
 - Literature review
 - Four Nations link: National Youth Agency, Frontier Youth Trust, YMCA
2. The gathering of existing materials and the preparation of new youth work materials for programme delivery dealing with spiritual well-being.

Information collated during Phase I would be presented to policy makers to consider whether it would be appropriate to move to Phase II.

Delivery & Oversight

YMCA Scotland will provide the staffing to carry out the task alongside a consultant who will be employed to gather and collate the data.

The consultation will require direct interface with at least 50 young people from minimum three separate groups of Scottish young people from different backgrounds and locations.

The consultation will require direct interface with at least 12 Scottish youth workers from minimum 6 different agencies and types of organisation.

All members of the coalition, Youthlink Scotland and all other faith groups, (as directed by the Scottish Inter Faith Council), must be asked for their views and opinions.

The team will present the information gathered and the analysis to the wider coalition for agreement.

YMCA Scotland will set up an oversight group chairing the process of monitoring and steering the task at hand and linking to the wider coalition.

Purpose

To present a brief report summarising the findings of the consultation exercise and the recommendations of the coalition as to the nature of and rationale for a spiritual element to youth work. This to include how such an element would be integrated into youth service delivery and how such a position might be achieved.

Timeframe

It is anticipated that the task will require 20 days consultancy time and recognising the UK feedback required and the need to convene the coalition group at least 6 months for completion.

Cost

**APPENDIX NINE –
COPY OF ONLINE QUESTIONNAIRES USED IN FINAL STAGES OF THE
INVESTIGATION**

This survey is for denominational youth representatives in the churches in Scotland that are affiliated to CTS.

Thank you for taking the time to complete this short survey. Your participation is very important and will help to shape the Church of Scotland's response to the Scottish Government's new strategy for youth work and young people. Your answers are completely confidential.

The literature about the practice of youth work, as part of what we understand as 'informal education', seems to view Christian youth work as being about 2 distinct approaches which might be called 'conversion' and be practiced in more formal settings and 'social action' which will be practiced in less formal settings. One writer, John Ellis, suggests that the challenge facing workers in our sector is to fuse these approaches together into one which is distinctively Christian but the context is largely informal and open. Putting these 3 approaches together, and thinking about the actual practice of youth work in your denomination, which of the 3 options would you say is the MOST prevalent in your denomination?

- a. The formal approach, with an emphasis on 'conversion'?
- b. The informal approach, with an emphasis on 'social action'?
- c. The 'third way' approach which fuses both formal and informal together?

Which of the 3 options would you say is LEAST prevalent in your denomination?

- a. The formal approach, with an emphasis on 'conversion'?
- b. The informal approach, with an emphasis on 'social action'?
- c. The 'third way' approach which fuses both formal and informal together?

Does your denomination have an explicit or agreed understanding of why it is working with young people?

- a. yes b. no

If your denomination does have an agreed agenda for its work with young people please summarise it below.

How aware are you of the content of the Scottish Government's strategy for youth work, 'Moving Forward'? Choose one of the following options.

- a. Very aware
- b. Reasonably aware
- c. Not very aware
- d. Not at all aware

What support, if any, do you think the Scottish Government should give to church-based youth work?

Empty text input area for the user's response.

This survey is for youth workers in the Church of Scotland.

Thank you for taking the time to complete this short survey. Your participation is very important and will help to shape the Church of Scotland's response to the Scottish Government's new strategy for youth work and young people. Your answers are completely confidential.

1. Are you:
 - a. A paid, full-time youth worker?
 - b. A paid, part-time youth worker?
 - c. A volunteer youth worker?

2. In which local authority area is the church in which you work with young people?

3. Do you have any connection with local authority youth work provision in your area?
 - a. yes
 - b. no

4. If 'yes', how important is that connection for you?
 - a. Very important
 - b. Reasonably important
 - c. Not very important
 - d. Not important at all

5. The literature about the practice of youth work, as part of what we understand as 'informal education', seems to view Christian youth work as being about 2 distinct approaches which might be called 'conversion' and be practiced in more formal settings and 'social action' which will be practiced in less formal settings. One writer, John Ellis, suggests that the challenge facing workers in our sector is to fuse these approaches together into one which is distinctively Christian but the context is largely informal and open. Putting these 3 approaches together, and thinking about the actual practice of youth work in your church, which of these 3 approaches would you say was MOST prevalent?
 - a. The formal approach, with an emphasis on 'conversion'?
 - b. The informal approach, with an emphasis on 'social action'?
 - c. The 'third way' approach which fuses both formal and informal together?

6. Which of the 3 options would you say is the LEAST prevalent in your church?
 - a. The formal approach, with an emphasis on 'conversion'?
 - b. The informal approach, with an emphasis on 'social action'?
 - c. The 'third way' approach which fuses both formal and informal together?

This survey is for Youthlink Scotland local authority representatives.

Thank you for taking the time to complete this short survey. Your participation is very important and will help to shape the Church of Scotland's response to the Scottish Government's new strategy for youth work and young people. Your answers are completely confidential.

1. In which local authority do you work?

2. Do you take church-based youth work into account when planning and making provision for young people in your area?

a. yes b. no

Comment

3. Do you actively try to involve church based youth workers in your work?

a. yes b. no

Comment

4. The 'Moving Forward' document makes no explicit reference to church or faith-based youth work. Why do you think that is?

5. Do you think the Scottish Government should support work carried out with young people by the Church of Scotland and other faith based organisations?

a. yes b. no

Comment