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The newsletter of the Youth Affairs Network of Queensland



What's Inside...

Radical Youthwork : creating a politics of mutual liberation

The Culture and Politics of Graffiti Art

Communicating what Youthwork Means: The Arch and the Smile

Youth Work in a Changing Climate

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YANQ believes that the primary culture of Australia is Aboriginal



We recognise that Aboriginal, Torres Strait Islander and South Sea Islander people are three separate cultures. We recognise Aboriginal people as the permanent custodians of mainland Australia and Torres Strait Islanders as permanent custodians of the Torres Strait Islands that are an integral part of Australia, including those areas of land and sea whose owners have been wiped out as a result of racist politics and acts. We use the term custodianship in the context of protection and care for the land.

YANQ is committed to respecting individuals, Murri and Islander communities. We seek to understand their responses to policies and issues affecting them. We are committed to learning about their understandings of the impact of decisions on them. YANQ apologises for the past and present social mistreatments of Murri and Islander people created by colonisation, and is committed to supporting the healing process.



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Cover photo: Graffiti vs Hip Hop? Not True!
ingeniousdexterity.blogspot.com

Contributions welcome!

We'd love you to contribute to Network Noise. Email us your latest news on any of the following:

- workshops and events
- youth programs
- training events
- projects
- change of address
- latest resources
- research news
- innovations

The June copy deadline is **May 20th**. Forward any contributions to admin@yanq.org.au

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SECTOR WRAP

Youth Strategy and Recommissioning

We are pleased to announce that YANQ has released our final report on the youth sector consultations that we held in late 2012. You can read the executive summary on page 4-5 of this Network Noise, or visit our website to download the entire report. Thanks to the very many workers who were involved in this process, the report has been forwarded to the Minister and Department as the youth sector's collective response to the recommissioning process. We are also meeting with the Minister in the coming month to discuss the report's findings and implications.

YANQ has been contacted by the Office for Youth in the last few weeks to be involved in the development of Queensland's new youth strategy. We will keep you updated via our fortnightly enews as we hear about further ways to input into the strategy.

Youth Health Focus

YANQ was contracted towards the end of 2012 by the Metro North Brisbane Medicare Local to undertake some research on the primary health needs of young people and barriers to young people accessing services in the Metro North Region.

Since then, YANQ has undertaken a literature review, service mapping of the youth sector and collected demographic information on young people in the region. At the same time we are working with a group of young people in Deception Bay, in the northern end of the region, to identify health issues for young people and barriers to access. Part of this project involves developing pilot studies for both a youth health mobile app and GP access system. YANQ is currently developing some consultation tools in conjunction with the Queensland Institute of Technology to assist us develop surveys and focus group discussions around these issues. Once this work has been completed we will be putting these tools out into the sector. So watch this space!

Gag Clauses

We have once again heard worrying stories about the expansion of the Department of Health's 'gag clauses' into the community sector. Some organisations have already been forced to sign contracts with these clauses, and others are concerned that they will have them inserted into the next round of funding. As you will know, the State Government is reintroducing these clauses to, in their words, be used to fund political advocacy. This is an unfortunate, and unforgivable, misunderstanding between party political and structural advocacy, the latter which of course is essential in creating evidence policy that responds to the needs of the groups of people we work with.

It is easy to see these moves as a continued attack on the voices of the youth and community sector. YANQ is committed to advocating for the needs of the sector. If you have been presented with a gag clause in your contract, we urge you to contact us confidentially via our website form at <http://www.yanq.org.au/contact.html>

Community Services Industry Body

For the last few weeks, various community service peaks have been distributing background information and a questionnaire on the potential establishment of the Community Services Industry Body in Queensland. In the last Network Noise, we raised some concerns about its establishment, especially around its impact on small, community-based organisations and the Futures Forum.

YANQ strongly supports collaboration between community service organisations and is protective of the need for collective advocacy on key issues that affect marginalised and vulnerable people in Queensland. An Industry Body that promotes only the 'business of the business' and that removes legitimacy of the Futures Forum as the collective voice of the community sector is a worrying move in the ultimate outcomes that can be achieved for our clients. It seems to accept that the reasons



Image: www.youthweek.com

our organisations exist (to end inequality and poverty, and thus eventually work ourselves out of a job) are no longer our primary goals, but rather that of the sustainability of the sector and 'protecting our jobs'. While supporting workforce needs and building our power is obviously important, this should not be undertaken whilst losing sight of the real reason we exist, and the long term outcomes we are working towards.

We encourage you to consider this move and engage in the discussion around options for sector collaboration and representation.

Siyavash Doostkhan
Director - YANQ
director@yanq.org.au



LISTENING TO QUEENSLAND'S YOUTH SECTOR EXECUTIVE SUMMARY

Thanks to the nearly 300 youth workers, managers and community sector workers that were involved in YANQ's consultations around developing a sector-wide response to the Queensland Government's youth recommissioning process and youth strategy. Download the full report at www.yanq.org.au/research-papers.html



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This report documents the findings of consultations conducted by the Youth Affairs Network of Queensland Inc (YANQ) in late 2012. The findings are being communicated to the Department of Communities, Child Safety and Disability Services to inform the outcomes of the Youth Sector Review.

These consultations were designed to enable YANQ to produce a sector-driven, evidence-based response to the Queensland Youth Services Review. A total of 282 youth workers and youth service managers across Queensland participated in the statewide consultation process through either attendance at one of 7 regional face-to-face sessions, or through an online survey.

Brief discussion and recommendations about some of the implications of these findings for the Review, draw together the consultation findings and data collected through a number of YANQ research projects over the past 2-3 years.

CONSULTATION FINDINGS

Whilst some variations existed between regions (in particular, between the more urbanised south east corner (SE Corner) of Queensland, and rural/regional areas) a number of strong themes emerged:

The needs of young people

The highest overall need identified was ac-

cess to affordable housing. Other priority needs identified were family support/social inclusion, access to youth services, mental health support and education/re-engagement. Access to public transport was also highlighted in several rural/regional areas. Aboriginal and Torres Strait Islander young people were consistently identified as the group with the most unmet needs, closely followed by criminalised young people (particularly in the SE Corner), young people with disabilities, young people from small communities and refugee young people (particularly in the SE Corner). There is generally a higher level of unmet needs amongst young people in rural/regional areas.

Types of services with the best outcomes for young people

Respondents overwhelmingly advocated flexible, accessible, multi-functional, community-based services with the capacity to respond to changing needs and/or the different needs of young people and their families/communities in different regions (rather than funding for pre-identified needs or pre-determined services). The single model which was most widely supported was a hub, with a variety of services co-located, and the capacity to provide outreach services. Advice varied as to whether it was best to provide larger regional services or smaller local services. Advice also varied as to whether youth housing services should be integral to, or separate from, these hubs. Rural/regional respondents particularly favoured the existing Youth Support Co-ordinator Initiative. Resources to continue to train/support youth workers, link youth workers/services and undertake research/development activities were widely seen as an important component of viable service system.

Forms of engagement with the best outcome for young people

It was overwhelmingly agreed that voluntary involvement in youth programs achieves the best long term outcomes for young people.

Primary target groups of young people

The majority of respondents proposed that youth work should target all young people, not only those who are marginalised - a trend that was accentuated amongst rural/regional respondents. Respondents from the SE Corner were more likely than those from rural/regional areas to prioritise a focus on marginalised young people.

Methods of service delivery with the best outcomes for young people

Respondents overwhelmingly saw individual work with young people (particularly informal interactions) as the most effective method of service delivery. Informal group work to build peer support amongst young people and community development work also rated highly. A combination of formal group work, community education and advocacy for young people were also seen as effective in some situations.

Customising service delivery according to target group

Preventative work, early intervention and individual support for those already facing problems, were considered most useful to young people. Rural/regional respondents tended to emphasise the importance of prevention and early intervention work with a wide cohort of young people. Respondents from the SE Corner placed a greater emphasis on individual post-problem support for marginalised young people.





YANQ's Toowoomba Consultation

Overall, respondents were largely agreed on how the available funding should be allocated. Both south-eastern and rural/regional respondents proposed that two-thirds (2/3 - 67%) of the available resources should be allocated to direct Youth Service provision and one-third (1/3 - 33%) should be allocated to Youth Worker/Sector Development. The only significant variation between the two groups, was the greater weight placed on funding of regional services (28%) amongst respondents from rural and regional areas. Both groups proposed that approximately 20% of funding should be dedicated to local services, at least 10% of funding should be dedicated to services in metropolitan Brisbane, and at least 10% of funding should be spent on multi-regional or statewide services for particular target groups of young people (e.g. Murri young people).

Funding of developmental activities was also seen as a high priority - with both rural/regional and SE Corner respondents arguing that between 6% and 8% of the total budget should be allocated to each of the following areas - organisational supervision/mentoring and peer support; organisational reflection/research/evaluation; regional networking/activities; sector-wide research/development; and sector-wide workforce training/development. This is consistent with the findings of the Health and Community Services Workforce Council (2012:9), which highlighted the importance of development and support, given data that suggests that 51% of youth workers have been in the sector for 2 years or less, and only 40% have access to regular supervision.

Large NGOs that focus on addressing pre-identified needs or providing pre-determined programs, were widely perceived to be the least effective in addressing the needs of young people. Most respondents argued that, whatever the outcomes of the Review, the Queensland Government should invest in existing local or regional services, rather than appointing new organisations to develop new programs and services. This would optimise service efficiency through leveraging on existing credibility and goodwill toward effective existing organisations.

These findings are highly consistent with recent YANQ research studies and consultations. These include the Youth Sector Workforce Skilling and Training Research Project; the Aboriginal and Torres Strait Islander Youth Sector Skilling and Training Research Project; consultations leading to YANQ's response to the Youth at Risk Initiative (YARI) review; Multiculturalism in Queensland's Youth Sector; and a series of consultations to answer the question What is Youth Work? (See the Bibliography for further details of published reports.)

RECOMMENDATIONS

Effective youth work is an investment in young people's lifelong social engagement and participation. It is essential that the Youth Services Review enable workers and organisations with expertise in the needs of their particular communities to develop and maintain services which will produce the best possible long term outcomes for young

people. Given the varied nature of communities and services throughout Queensland, this will inevitably lead to different types of services, addressing different needs, in different regions across the state.

Recommendation 1: That the Youth Services Review adopt a multi-faceted, flexible practice framework which enables service providers to respond to the particular needs of their constituency - including young people, their families and their communities.

Recommendation 2: That the Youth Services Review optimise the unique role and contribution of youth workers to service delivery.

Recommendation 3: That, wherever possible, the Queensland Government continue to invest in existing community-based local and regional youth service providers, rather than appointing organisations from outside the community to develop new programs and services.

Recommendation 4: That the Youth Services Review recognise the critical role of developmental activities when allocating funding - particularly organisational support and development; regional networking and collaboration; and sector-wide workforce development and research.

Recommendation 5: That the Youth Services Review propose that further work be undertaken to identify and respond to the needs of youth people living in remote areas of Queensland.

Radical Youthwork Creating a politics of mutual liberation for youth and adults

Hans A. Skott-Myhre

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Tensions between those who believe that youth work should socialize youth and those who believe it should address youth in a liberatory practice constitute an ongoing struggle for those involved in youth work. This paper proposes youth work as a radical liberatory practice designed to subvert and overcome disciplinary social regimes. Essential to this effort is a serious engagement of the practices of undoing whiteness, decolonizing social service, investigating the post-colonial world of late-stage capitalism, and interrogating the practices of power.

The real political task ... is to criticize the working of institutions which appear to be both neutral and independent; to criticize them in such a manner that the political violence which has always exercised itself obscurely, through them, will be unmasked, so that one can fight them. (Rabinow, 1984, p.16)

Youth work began with the creation of 'adolescence'. This cultural distinction of an age group between children and adults began in the 19th century (Perrot, 1997, p.68) and was finalized as a distinct developmental stage of life in 1904 (Hall, 1904). Until that time, there was no clear distinction between

youth and adults. It was only with the advent of the Industrial Age that youth, or young adults, became adolescents. In pre-industrial societies, the transition from child to adult was without the intermediary period called youth (Mitterauer, 1986, 1992). While there were certainly concerns over how young people comported themselves, they were subject to the same disciplinary and supportive societal forces as older adults.

This began to change as young people joined the factory workforce in Europe in the late 18th and early nineteenth centuries. According to Mitterauer (1986, 1992), these young people were one of the largest work forces within the early factories and mills. As they experienced the appallingly poor working conditions, they began to organize as a political force. The first organizations formed specifically to "work with youth" were given the task of de-politicizing their activities and "re-patriotizing them" (Luzzatto, 1997).

This resulted in political denunciations of young people centered in fear and uncertainty about their role in the emerging bourgeois society. While this certainly has constituted one of the ongoing societal discourses relating to adolescence, another discourse was forming that has had even greater relevance to the development of the

field of youth work. This was a shift away from youth as a societal issue to youth as a particular biological and psychological stage in life. This new concept is what Foucault (1978) has referred to as nineteenth century bio power. Anne Stoler (1996) describes biopower as the "disciplining of individual bodies" and "the global regulation of the biological processes of human beings. It is this 'technology of power centered on life that produces a normalizing society'"(p.33).

The development of biopower allows a group of people such as youth to become objects of discovery, categorization, and observation. It is this shift that allowed for the creation of the "modern or psychological" adolescent in 1904 (Hall). It is with the advent of the observable, definable, and discoverable adolescent that modern youth work was born. The field of youth work was, and is, deeply shaped by the development and construction of ideas and "truths" about youth/adolescents throughout the modern/ industrial period. These ideas shaped not only the world of adolescence but also the world of the youth worker.

It is at this historical intersection, when the construction of identity of youth and youth worker collide, that two kinds of youth work become possible. One type of youth work is premised on the institutional forces of





developing capitalism, imperialism, and the beginnings of the nation state. Such youth work is designed to control and discipline youth to become what Foucault (1978) called docile bodies, subject to the regimes of capitalist and nationalist interests. Such youth work I would designate as colonial youth work. It is disciplinary youth work that holds, according to Arieli (1997), that the task of youth workers is to: "bring together.. .those who are not properly socialized"—whom the prevalent educational and care approaches seek to change—together with those who know the 'proper' social codes and are expected to generate the desired change in the ones who don't by intervening in the course of their maturation. (p.1)

This discourse of the necessity of youth work as a socio-political intervention in the maturation and development of the biological adolescent is, I would contend, constructed of the same fabric as the biological constructions of other colonial projects such as race, gender, sexuality, and class. I would argue that its claims to truth are premised in the same regimes of knowledge and power and that its central task has been one of forced assimilation.

This field of colonial youth work holds as its central paradigm a set of ideas, beliefs, and practices that have become known as whiteness (Roediger 1991). While a full

explication of the history of this term is beyond the scope of this article, suffice to say that whiteness goes beyond skin color or geographical origin. It incorporates, instead, a social force based on degrees of assimilation and resultant privilege. This privilege and assimilation can be seen in youth work by observing the modes of selection by which youth attend conferences, perform for adult audiences, and hold positions of power within schools, community organizations, and youth work agencies. The youth selected for inclusion into the world of adult youth work are generally the youth best disciplined in following behaviors associated with the dominant power structure.

Because of this centrality of whiteness, colonial youth work (youth work that has as its central premise the disciplining of youth bodies and youth minds to comply with the interests of the nation, the corporation, the family, or the agency) holds many of the same problems as other ~ forms of forced assimilation. In this regard, youth work that attempts to address racism, sexism, heterosexism, or class issues, while still espousing, as its central premise, the disciplining of youth to comply to social norms, is operating within a fundamental contradiction. For the youth worker who wishes to challenge the primacy of whiteness in all of its many effects and forms, it is necessary to step outside the frameworks of

colonial youth work and engage a different set of ideas, beliefs, and practices. For such a youth worker, it becomes essential to "undo" whiteness or, to put it another way, decolonize youth work.

To decolonize youth work is to engage in what might be called radical youth work. I use the term radical intentionally to indicate a shift away from safety and the normative force that safety implies.

Furthermore, I employ the term radical because of its relatively recent association with political movements focused on various efforts to challenge the forces of domination and control associated with capitalism in both its global and national forms. It is important to note that the interests of capital have always included the ability to discipline, exploit, assimilate, and exclude various populations within nation states as well as on a global scale. The development of biological paradigms such as race, gender, class, and the developmental theories related to age have provided working models for the colonial project throughout the past three hundred years. It would be my contention that any effort to construct radical youth work must include, as a central element, a challenge to this unholy alliance of scientism and capitalism as a defining force in youth-adult relations.

To accomplish the development of such a field of radical youth work, it must be engaged within the actual lived conditions of the youth and adults involved. This means acknowledging and incorporating the effects of what has been called post-modern capitalism or, to use another term, globalization. If we are to decolonize the field of youth work and re-establish it as a radically liberatory project, it is essential to understand that the world has entered a moment of profound and comprehensive change. This is a change that encompasses all aspects of human endeavor, wherein the old structures of imperialism, modernism, the nation state, and capitalism and their respective regimes of truth are mutating. We are no longer within the purely colonial world but rather within a world in which the old forms of colonialism still exist but alongside new forms and new modes of domination and control. This is a complicated and uncertain historical moment into which we have entered—a moment in which we have found new ways of organizing the flow of money, goods, services, labor, families, nations, and identities without fully relinquishing the forms that these held within the previous colonial system of organization.

One might refer to this moment as post-coloniality. In the simplest sense, post-coloniality refers to the conditions that ensued following the physical removal of European colonial forces from other lands and peoples. While this has not been fully achieved (the settler colonies of the United States and Australia being two notable examples), for much of the world, the period of military and physical colonization has ended.

Post-coloniality, however, is not simply a term that means after-colonialism or after independence. "It addresses all aspects of the colonial process from the beginning of colonial contact" (Ashcroft, Griffiths, Tiffin, 1995, p. 2). Perhaps one of the most confusing but hopeful aspects of the post-colonial moment is that it incorporates new possibilities of liberation and resistance as well as new forms of dominance and control. In overthrowing colonial power, "...countercolonial resistance... drew upon the many different indigenous local and

hybrid processes of self-determination to defy, erode, and sometimes supplant the prodigious power of imperial cultural knowledge" (Ashcroft, et al., p.1). This hybridization of local knowledge and colonial ideas which are reconstituted to overthrow dominant ideologies is one of the hallmarks of post-coloniality.

However, as Antonio Negri (1996) has pointed out, the history of capitalism is one in which every advance in the liberation of the peoples of the world from the forces of capital exploitation constitutes a crisis for capitalism as a system of control and domination. For capitalism to succeed and progress, such efforts to give people control over their own lives and the means of creating and sustaining such control must not only be defeated but also be assimilated by capital into new forms and modes of appropriation and control.

It is within this contradiction of capitalist interests that the post-colonial moment produces, for youth work, an intersection of possibility. Within such a moment, the very structure of power itself becomes vulnerable to radical change. It can, of course, remain an oppressive force, as Negri points out, but it also holds within it the inherent seeds of liberative force. To engage this kind of force, however, we must engage power in a new and different sense.

In his stunning introduction to "Anti-Oedipus", Michele Foucault (in Deleuze & Guattari, Eds., 1983) implores us, "Do not become enamored of power". The seductions of hierarchical power in our positions as adult youth workers are always residing within the inherent force of privilege.

After all, we are the gatekeepers to school, housing, food, family, and community. We often hold, through our positions, the capacity to deny youth access to these things in the short or the long term. At the same time, youth workers are profoundly disempowered within their own adult society in terms of pay, professional respect, and working conditions. It is, thus, tempting for youth workers to focus on their own disenfranchisement and to seek access to professional affiliation or the development of an academic discipline of youth work within the adult world of privilege and power. It is

tempting to do this alone, as adults, without seeing ourselves in alliance with the youth we serve.

This is the seduction of power. It promotes our self-interest and fragments our commonalities as humans struggling with a system of exploitation that encompasses not just youth workers, but also youth, families, communities, and the institutions and governmental structures within which we all live our lives. To truly become effective as a radical youth worker, one must resist the rather small gains to be achieved through "power" in favor of the infinitely rich gains to be achieved by joining the broadest coalition of human beings in order to restructure the material conditions within which we all live. This we must do through the radical application of love and production. That is to say, we must be guided in what we produce, in the youth work field, by principles of loving desire for absolute human connection—in other words, by the power of love rather than the love of power.

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How Racist are We?



Mechanical Engineer and Ferrari fan Yassmin Abdel-Magied.

Photo: Paul Harris.

This article was first published by Brisbane Times on 26th December 2012.

In 2005, when news of the Cronulla riots spread, my family was inundated by calls from friends and family overseas asking if we were okay.

"We're fine!" we would say. "Queensland's different".

That's how I'd always seen it. Growing up in Brisbane in the 90s and 00s, I remember associating racially motivated violence with Sydney and Melbourne.

Although there were incidents in Queensland, it was never as common or visible. Even after 9/11, although our mosque was burnt down and there were incidents of racism, the community didn't experience the widespread and intense incidents of racial hatred as exhibited at the Cronulla riots or more recently, the attacks against Indian international students.

So why is Queensland different? Do the numbers support my anecdotal evidence? Are we more cohesive, or is it a case of luck and "it just hasn't happened yet"?

According to census data, New South Wales and Victoria have an over-representation of LOTE (Language Other Than English Spoken at

Home) population, with Sydney and Melbourne's LOTE population at 37.8% and 33.7%, compared to Brisbane's 17.9% (ABS, 2011).

It is quite clear then, that the ethnic population density in Queensland is significantly less than those in the southern states, perhaps a reason for less racial violence.

Furthermore, the southern capital cities have more densely populated areas with particular groups of migrants that have been settled for longer, whereas Brisbane and Queensland's migrant populations are younger and less dense. In 1996, Queensland had 29.7% fewer LOTE speakers compared to NSW (ABS, 1996).

On the other hand, the Scanlon Foundation's "Mapping Social Cohesion" (2012) report states that Queenslanders are particularly likely to hold negative views on cultural diversity.

Numbers may not always tell the whole story. As a lifetime Brisbanite, I don't think we have a widespread issue with racial violence as we are a little different to our southern neighbours.

Firstly, the settlement of racially diverse populations hasn't been in the dense concentrations of lengthy settlement

as seen down south. This has allowed ethnically diverse populations to better embed themselves into the fabric of the mainstream community. With that familiarity comes understanding and the reduction of the likelihood of racial violence.

Secondly, as a society, we are now much more aware the needs of migrants and LOTE populations having learned from Sydney and Melbourne.

As populations now settle in Queensland, the many support mechanisms available from government and organisations help alleviate many of the issues based around settlement that may provoke violence.

When my family moved to Australia almost 20 years ago, the level of support was essentially non-existent. Now, there are extensive networks to help, and the positive impact this has cannot be understated.

However, it cannot be denied that there are negative - dare I say racist - views around the state. We've been lucky so far. I feel safe, accepted and don't find my race a major inhibitor in my ability to participate.

We shouldn't be complacent however, and as we become more racially diverse we must work together to ensure that our community isn't marred by the manifestation of negative views and the racially motivated violence that can truly damage the fabric of our society.

Yassmin Abdul-Magied, 21, this year won the women of influence "Young Leader" award for forming Youth Without Borders. Yassmin was the young board member of YANQ until 2012.

THE CULTURE AND POLITICS OF GRAFFITI ART

- timothy werwath

This independent research paper is copyright 2006 Timothy Werwath. He wrote the paper as a senior at Wilde Lake High School, Columbia, MD, USA.

"People with money can put up signs ... if you don't have money you're marginalized...you're not allowed to express yourself or to put up words or messages that you think other people should see. Camel (cigarettes), they're up all over the country and look at the message Camel is sending...they're just trying to keep the masses paralyzed so they can go about their business with little resistance." -- Eskae

Introduction

"Graffiti writing breaks the hegemonic hold of corporate/governmental style over the urban environment and the situations of daily life. As a form of aesthetic sabotage, it interrupts the pleasant, efficient uniformity of "planned" urban space and predictable urban living. For the writers, graffiti disrupts the lived experience of mass culture, the passivity of mediated consumption." - Jeff Ferrell, Crimes of Style

Graffiti is art. Aesthetic criteria and motives behind the artist's work far outweigh arguments on legality or unconventional presentation. (Stowers, Gadsby) The purpose of this research paper is to analyze and interpret graffiti's social significance as well as its intentional and unintentional goals. To understand this better, this paper also presents a history of the community that surrounds the art form and analysis of important characteristics of the culture.

Graffiti is the act of inscribing or drawing on walls for the purpose of communicating a message to the general public. The term comes from the Greek term "Graphein," which means 'to write.' Graffiti has been around since men first started drawing pictures in caves. However, the focus of this paper is not on pre-historic or amateur graffiti, but on the modern hip-hop graffiti movement that began in the late 1960's.

There are three major types of modern graffiti art. The most basic type is a 'tag,' in which the

artist writes his name in his own unique style. A more advanced form of tagging is a 'throw-up,' in which the artist may use bubble-letters or 'wild style' (Fig. 1) to create a more intricate design. The next type of graffiti is a 'piece' or 'masterpiece,' which usually depicts a scene or well-known characters with some sort of slogan. This type of graffiti often requires the collaboration of multiple artists. These are most often found on subway trains (often taking up an entire car) or on private walls.

Since the root of the word "graffiti" is "to write," then graffiti can be interpreted as an instinctual human need for communication. Motives for producing graffiti vary immensely from artist to artist. However, these motives can be categorically placed in two main groups: Mass Communication/Cultural Frustration and Individual Expression.

In the first category there exist a variety of different explanations. Largely, artists in this category turn to graffiti to state their opinion on a culturally-significant situation that they feel strongly about (Stowers). Examples of this include anti-war murals, portraits of idolized figures, or expressions of contempt for authority (Fig. 3 and 4). Artists in this category may also turn to graffiti because of boredom, partially because they feel ostracized from society or the elite art scene. Less often graffiti crews will tag a certain area to mark territory, as to let the public know that they "own" a certain block or alley. The motives of this specific type of graffiti art come into question because of the murky border between vandalism and art, although it is important enough to be recognized.

Graffiti artists who are drawn to the art form for individual expression are much more creative with their work. They turn to graffiti because they believe that hip-hop style is the closest representation of who they are as a person and the background that they have (Gadsby Ch.3). They feel that the way they would like people to view them is best expressed through hip-hop. The basis of this is in the socialization of the person as a young child and the environment in which he or she grew up (Giller 2). Artists in this category usually work to master intricate designs of "wild-style" graffiti that say little more than their street names, but offer very appealing aesthetics. (Fig. 5 and 6)

Without a better understanding of why artists turn to graffiti, it is not surprising that the

average person's image of a graffiti artist is far from accurate. A majority of people tend to associate graffiti with vandalism. They think most graffiti artists are hoodlums or gang-bangers with nothing better to do with their time. As this paper will show, vandalism and graffiti derive from very different motives and environments. Though there is sometimes a fine line between the two, this is what gives graffiti a more organic feel.

Currently, approximately one-half of graffiti artists come from white middle- and upper-class homes, especially concentrated in suburban areas (Tucker Ch.3; Walsh 11). Though the art form was once originally relegated to low-income urban youth, the explosion of hip-hop style in the 1990's brought graffiti to an entirely new range of artistic and creative people. Kids from the suburbs seem to connect with the same message that inner-city kids are trying to communicate. They are using it to show a rejection of values and morals that are being pressured on them by their environment. (Wimsatt 11) They feel it is the only way to disrupt the sterilized, uniform isonomy of a planned suburban community and break free from its culture of materialism and consumption.

This paper covers the topic of graffiti culture in depth. It is divided into four sections that include relevant illustrations. The first part gives a history of modern hip-hop graffiti. The second part deals with the issue of graffiti's legality. The third part of the paper explains graffiti's subculture and the people involved in the art form. The fourth chapter deals with recent trends in graffiti; specifically, commercialization and its effects on the art form. Finally, the conclusion sums up the major points of the paper and infers a personal opinion on where graffiti stands right now.

"Graffiti is the youth's subtle yet loud, clear and energetic response towards a society which showed no love for them, the so-called underdog" - Phase II

The origins of modern graffiti can be traced back to what is deemed the birthplace of hip-hop style, New York City. At this time, the city was almost unrecognizable compared to the booming economic hub that we know today. After the population peaked in the years after World War II, the city declined as industrialization decreased, crime rates jumped,



Fig.1: Wild-style graffiti. Grand Rapids Street Art. <http://www.equalized.org/grgraffiti/>.



Fig.2: Kosi, Berlin, Germany. Burn Out. 2004. Art Crimes. http://www.artcrimes.org/kosi/kosi_burn_out_freising_2004.jpg.



Fig. 3: "Infinite Justice", Senny's, Barcelona, Spain, March 2002 Art Crimes. http://www.artcrimes.org/war/infinitejustice_afganistan1.jpg.



Fig. 4: "Grown and The War", FNA, Copenhagen, Denmark, 17 Mar. 2003. Art Crimes. http://www.artcrimes.org/war/bushsadam_grown_thewar_fna.jpg.



Fig. 5: Themo, New Jersey, USA Dec. 2005. Art Crimes. <http://www.artcrimes.org/nj/themo4200512m.jpg>.



Fig. 6: Denz, North American Freight Train 2006. Art Crimes. <http://www.artcrimes.com/trains/2006trains/dzo32005.jpg>.

and middle- and upper-class residents began moving out of the city and into the suburbs. (Langan 5)

What was left was a city in which many of the residents were poor and of the working class. Most were locked into laborious jobs and had little way out. This created a sense of helplessness, as they saw those who had the ability to mobilize themselves out of the filth of the city and settle in the more pleasant suburbs.

The apathy reverberated through residents of all ages. It was in this climate that the idea of defining ones self through a new identity took place. The new identity, "hip-hop," was expressed lyrically and musically in rap music, physically through break-dancing, and artistically through graffiti. This took place not only in New York City, but in Philadelphia and Boston as well. (Dennant, Ch.1)

Hip-hop graffiti started with tags. In a time before intricate wild style and other forms of graffiti had emerged, the idea was just to make a presence in the city. The first documented evidence of New York City graffiti was in the mid-1960's, when a youth who called himself "Julio 204" began to write his tag in the subway system. By 1968, his name could be found all over the city.

In that same year emerged a second name that helped to popularize the art form. "Taki 183" was a Greek youth named Demetrius who came from a working-class family in Washington Heights. In a few years his name could be found on almost every train and every subway station in the city. A New York Times reporter tracked down and interviewed Taki 183, subsequently publishing an article entitled "Taki 183 Spawns Pen-Pals." The article had an unforeseen effect when the phenomenon blew up in the months afterwards, as hundreds of writers turned to the streets to express their feelings as well. (Dennant, Ch.1; Tucker Ch.1)

The idea behind putting their names up in public and familiar places was to show a rejection of their working-class environment. Most who worked in menial, low-class jobs felt

that they had no individuality in the workplace; that they were just part of the city's life-blood and could not be distinguished from the next worker. Turning to art, graffiti writers posted their names in as many places as possible, in essence to let the world know that they were still conscious and were still human beings. As Omar, a New York City graffiti writer puts it (Walsh 35):

"How many people can walk through a city and prove they were there? It's a sign I was here. My hand made this mark. I'm fucking alive!"

The explosion of this new style of art became so big that it was impossible not to notice. There were mixed reactions. By the 1980s, however, police pressure cracked down on graffiti and many well-known "writers' corners," where artists would converge to share ideas and techniques, were repainted and kept clean. The subway system began a massive clean-up program that discouraged kids from writing.

It was at this time that graffiti caught the eye of the art elite. The city was on an economic upswing, and the galleries were looking for something new and exciting to represent the re-birth of the city. Galleries in SoHo and Tribeca began displaying graffiti art from time to time. It was at this time that the graffiti art scene began to split.

Some writers saw joining the art world as an opportunity to really make graffiti a respected and legitimate art form and spread its message to a wider audience. It also made it easier to dedicate one's career to being a graffiti writer, if the art could bring in revenue for the artist. At the same time many more artists became disgusted with the idea of putting graffiti on a white canvas. They held in contempt the idea of people gathering in a gallery to critique their work over wine and cheese. Instead, they stuck true to the roots of the art.

The reasoning behind the resistance to the gallery world goes back to the very essence of why they turned to the streets to show their art in the first place. As described earlier, most of the artists came from low-income

neighborhoods. The elite of the art world paid them no attention because of their class. This brewed resentment, and when the elite finally paid them some attention they felt as if they would be "selling out" if they agreed to put their work in a gallery. They felt that they were degrading their art by turning their work into a product that art dealers could buy and sell. This following section will discuss this conflict in depth.

Legality

"If art like this is a crime, let god forgive me!" - Lee, member of Fabulous Five crew

Questions pertaining to the placement and presentation of graffiti art are the most complex and controversial of all. In this area, the issue of whether graffiti is legal or illegal comes into question. The line defining the two is vague and is determined by a variety of factors. In a technical definition of graffiti under the law, many forms of graffiti are illegal. However, as with any laws regulating the expression and personal choices of people, these laws are subjective in nature.

Grffiti culture is very fragmented on this topic. Artists are pulling at opposite ends, and as a result this creates two very different graffiti subcultures. (Dennant, Ch.4) On one end are "hardcore" graffiti artists, who refuse to ever be paid for their work and strictly do throw-ups on public walls. On the other end are artists who tend to be more respectful of private property and look to the art for self-expression rather than trying to spread a message to the general public.

Artists who stick to the roots of graffiti art tend to encourage illegal graffiti. As explained in a previous section, the idea of modern graffiti art came from a rejection of authority and the ruling class, turning the worker into a "commodity" that has no personal feelings or need for self-expression. In response, artists took to public walls to express their frustration. Their argument is that the walls are part of the



Fig.7: Ember and Rich, Portland, Maine 2006. Art Crimes. http://www.artcrimes.org/maine/maine_3.jpg.



Fig.8: Phresh and Jae, Steamboat, Colorado 2005. Art Crimes. http://www.artcrimes.org/colorado/phresh_jae_graphics1.jpg.



Fig.9: "Kamikaze", SW Crew, Paris, France, October 2005. Art Crimes. http://www.artcrimes.org/paris/paris_24.html.

community, and members of the community should decide what is displayed on public walls, not outsiders.

Earlier it was suggested that laws regulating graffiti are subjective in nature. The fact is that in the eyes of a graffiti artist, a blank wall is more obtrusive and displeasing to the eye than one covered in tags. The image of a large, clean wall is a symbol of a sterilized, tightly regulated environment. (Tucker Ch.4, Farrell Q&A) The idea is that the community had no say on what would be displayed on the wall, and graffiti artists interpret this as another way to censor and discourage self-expression in the mental, low-class worker.

Arguments in favor of this type of graffiti use the principle of "eye for an eye": companies are building these huge monolithic structures, so in response one must degrade and vandalize the building. Since they cannot actually make the structure go away, they try and offer at least some sort of reaction that they otherwise would not be able to communicate because they have been disenfranchised of any means of changing the situation.

On the other end are artists that look to art galleries as an opportunity to stray away from negative connotations associated with vandals. They hope that putting their art on canvases or legally commissioned walls will give it more legitimacy and hopefully help it to gain more respect in the art world. They are not as interested in mass communicating an idea to people, but are more interested in creating art that is generally aesthetically pleasing. (Fig. 7-9)

Definitions of graffiti under the law seem to bend when money is introduced into the equation. When a community is outraged over the placement of a new commercial billboard, law enforcement officials simply state that nothing can be done about it because the corporation that placed the ad paid for it in full, so therefore it is rightfully theirs. In reality, it belongs to the community just as much as the corporation, since it is in plain view and the public must view it every day, whether it wants to or not.

Graffiti artists claim they have just as much a right to say what they want to say as do corporations. Since street advertising and large-scale billboards have become an acceptable part of the landscape, only the ones with money get to decide what goes where. It is in the best

interests of corporations to only make their voice heard and for law enforcement officials to track down people who put up messages without first purchasing the rights to an area viewable by the public. Artists find this very offensive and an unfair advantage to the upper-class. One interesting subculture of graffiti art that specifically deals with this paradox is "culture-jamming."

Culture-jammers attempt to sabotage large-scale advertisements with graffiti. There are two ways in which they do this. One is by renting out a billboard by pretending to be a real company, and then putting up a piece that satirizes corporate advertising. The other is by writing over existing corporate advertisements with graffiti that changes the meaning of the ad. The first page of this report features the work of Ron English, currently one of the most famous culture-jammers around.

Graffiti Culture

"To pour your soul onto a wall and be able to step back and see your fears, your hopes, your dreams, your weaknesses, really gives you a deeper understanding of yourself and your own mental state." - Coda

What truly motivates someone to write on a public wall, for others to see? Who is it that is doing this, and why didn't they just grab a pen and a pad and keep it to themselves? These questions have caught the interest of many sociologists, psychologists, and cultural anthropologists. To get a better understanding of how graffiti culture came to be what it is today, one first needs to step back and look over the basic elements of hip-hop culture, elements that may have been overlooked because of the diversity that it has today.

Research has shown that the identity of a person is a direct consequence of heredity and environment. From birth, a person does not choose the path they'll lead, but instead is guided in one direction or the other through socialization that has been dictated by opportunities around them. (Weiten) Someone may diverge from this and form their own unique identity, but the roots of that identity still hold true to their socialized selves. In a larger context, this can be loosely applied to an entire culture.

The people who first began the hip-hop movement were at the bottom of the socio-

economic pyramid. The founders of hip-hop were not born into wealth, but instead were expressing their jealousy towards those who were. In essence, graffiti is an indirect result and a modern response to the class struggle in America that has been going on for generations.

In a class system, one naturally wants to move to the top and maintain that position. A majority of people born into a free-market society are indoctrinated with capitalistic values, and to them it is seen as a positive and constructive thing to gain wealth and maintain vast amounts of capital that will extend beyond that person or society's lifetime. This is a basic survival instinct, and has been proven throughout history: the pyramids of Giza, the Roman Empire, or the practice of ascribed wealth, to name a few examples.

Unfortunately, urban lower-class youth are often completely disenfranchised from any opportunities to move up the ladder and attain wealth. Instead, they are locked into a social situation in which they work full-time to make ends meet and have very little left over. Even worse, constant struggle to just meet basic needs encourages them to spend their free time (and money) doing things that are entertaining and not necessarily constructive.

Luckily the instinct to remain alive that each person has cannot be dismantled so easily. Although older people who have been locked into these situations for a long period of time may grow apathetic and find such forms of expression meaningless, the youth have yet to be completely changed by their environment, and can still be influenced by their hereditary survival instinct. They still want to attain or create something that people will remember them by, something that will keep their message living beyond the grave. (Esposito) Taking this idea and adapting it to their urban environment and available resources explains the basic reasoning behind why they would choose to write something for the public to see. Spray paint and permanent markers were chosen especially because they were much more difficult to censor.

Devon D. Brewer, a sociologist who has studied graffiti extensively, claims that "there are four major values in hip hop graffiti: fame, artistic expression, power and rebellion." (Brewer 188) Although artistic expression can be applied to any form of art, the other three values are fairly unique to hip-hop and symbolize the



Fig. 10: DSK, Saudi Arabia 2005. Art Crimes. http://www.graffiti.org/istanbul/saudi_arabia_dsk_istanbul.jpg.



Fig. 11: JEJ Crew, China 2005. Art Crimes. <http://www.artcrimes.com/china/4skvsieforbgt.jpg>.



Fig. 12: Chuck, Managua, Nicaragua 2003. Art Crimes. http://www.artcrimes.com/nicaragua/chuck_totem_2003.jpg.

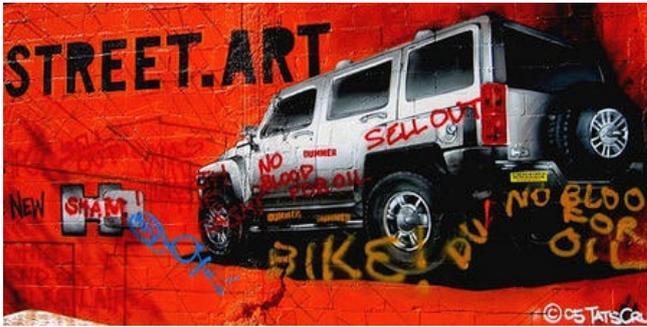


Fig. 13: H3 Hummer Advertisement by TATS Cru. The ad was defaced within one week and removed. 2005. Irena Tejaratchi. <http://www.flickr.com/photos/kittenclaw/19879959/>.



Fig. 14 & 15: McDonalds and Coca-Cola ads, TATS Cru, New York City McDonalds Advertisement. 2005. Adam Crouch. <http://the-raw-prawn.blogspot.com/2004/09/mcdonalds-uses-graffiti-to-woo-us.html>. Coca-Cola Advertisement by TATS Cru. 2003. Lisa Whiteman. <http://www.lisawhiteman.com/hfiles/photoalbum/signs/65.html>.



envy of disenfranchised youth. Upper-class youth are often born with power and fame, since these are things that come with ascribed status. Rebellion is something that rich youth often take for granted as an alternative to their current way of life, without realizing that many people who are locked into a certain economic situation are not afforded that alternative without risking further hardship or even death. Like the story of the forbidden fruit, lower-class youths have been denied these opportunities all their lives, so they want them even more than the rich do.

These motives can be used to explain the origins of graffiti, but they do not thoroughly define graffiti today, now that it has spread beyond its original socio-economic barriers. Reiterating the opening point, culture is formed in a very similar way to the way a person's identity is formed. To this effect, a culture is constantly changing, just like a person. What allowed this change to occur was creating new and improved technology that allowed different types of people to experience hip-hop culture.

Grffiti changed because more and more people connected with the rebellious spirit of hip-hop. Middle- and upper-class youths, especially in suburbs, have lots of free time to do as they wish. Although this liberty often creates and encourages a materialistic consumer culture, at the same time the youth are afforded many more chances for educating themselves. Especially in the suburbs, this education is causing a conflict. (Ferrell 30) Suburban youth are educating themselves to the point where they reject the sterile, superficial culture of their surroundings and look for an alternative way of life with more

meaning. Specifically, many turn to hip-hop and graffiti.

Commercialization

Technological developments in recent years have globalized modern graffiti culture. A quick glance through a graffiti magazine or gallery will show the viewer artwork from every inhabited continent of the Earth. (Fig. 10-12) Specifically, the Internet, through the use of centralized graffiti galleries and forums such as Art Crimes, has revolutionized the ways in which ideas and techniques are shared and critiqued by other artists. It has also inspired some who would have never thought to write graffiti on their own.

The prevalence of websites like Art Crimes is evidence that graffiti is a popular tool for mass communication and has an influence that can be used in a variety of different ways. Mass communication by itself is simply a force and can be used positively or negatively, much like any other force. Used in one way, graffiti can spread positive messages to inspire youth to rise up and work together as a community to change a social situation. (Fig. 3 and 4) In another way, graffiti can be used for materialistic or profitable ends that do little to convey a message or opinion to the average person on the street. (Fig. 13-15)

Originally, graffiti was more often used for communication rather than the profit. In the circumstances from which graffiti grew, social messages were often seen as important to incorporate into the artwork. Now that graffiti has been lifted out of its original context, the message is not emphasized as much. In a

sense graffiti has "splintered" into a variety of subcultures that deviate from its original style.

One such subculture is street advertising. Many multinational corporations have selected graffiti writers to spray their logos and ad campaigns onto city streets in return for a paycheck. Companies that have practiced this include Coca-Cola, Nike, McDonalds, AM General Corp. (maker of the Hummer), IBM, and TIME magazine.

The use of graffiti in advertising is not an inherently bad idea. TIME magazine's advertisement (Fig. 16) paid respect to graffiti culture and did not use graffiti to push their magazine, but instead used graffiti to pose a question in the viewer's head about what graffiti is. At the bottom it provided a link to an article on TIME's website on whether graffiti is vandalism or art:

Unfortunately, a conflict arises when graffiti is used for advertising consumer goods. Originally, graffiti's message to the working class was that they were not pawns of the ruling elite, and that they must use any means necessary to stand up against being exploited. As previously mentioned, the lower class was usually locked into a cycle of poverty that was difficult to break out of. The cycle was perpetuated by long working hours that brought in very little pay, which in turn encouraged workers to spend all their free money on entertainment that kept their minds off work.

From this perspective, the use of graffiti to promote a commercial product is bitterly ironic. In a sense, it is being used to encourage the



Fig. 16: TIME Magazine ad by Cope2, New York City



Art prankster sprays Israeli wall. 5 Aug. 2005. BBC News Online. 6 Mar. 2006 <http://news.bbc.co.uk/2/hi/entertainment/4748063.stm>. Banksy at the West Bank barrier. 2005. Guardian Unlimited. 6 Mar. 2006 <http://arts.guardian.co.uk/gallery/0,8542,1543331,00.html>.

stratification of society, although it was originally created to break free of those very chains that were interfering with quality of life. Graffiti is being used to encourage today's youth to spend their hard-earned money on products they don't necessarily need.

For example, picture a teenager who works five or six days a week to help provide money for himself and members of his family. His parents cannot provide him with spending money, so he works long hours so that he can buy the things he wants. Having been indoctrinated by materialistic values that are glorified in mainstream rap, he finds pleasure in buying the latest Nike or Adidas shoes. Walking down the street, he sees an ad promoting a new pair of two-hundred dollar Nike shoes, which uses dazzling graffiti art to sell the product. The ad convinces him to buy the shoes, giving him immediate gratification.

This was not the vision of the original "bombers" who took to the streets in the early 1970s to spread their message. Ingrained deep into the roots of graffiti is a loud and clear message that the lower class deserves as much respect and equality as does the upper-class. To achieve this goal, artists need to realize the things that are keeping them locked into poverty and work to correct them.

The last images on the previous page are photographs of the work of UK graffiti artist Banksy. He visited the Wall of Separation built between Palestine and Israel and sprayed a number of politically-motivated works. The pieces are meant to encourage people to question why it was built in the first place.

Conclusion

There is a line between graffiti and vandalism. The social motives and implications of graffiti have legitimized some forms of graffiti as art. Further, aesthetic qualities of the work fully validate graffiti art as an art form.

The average reaction to the sight of graffiti tags by someone who is unfamiliar with graffiti is that it is a cause of urban decay and a detriment

the quality of life in the city. In reality, the opposite is occurring. A large number of graffiti tags is a response to urban decay; a cry for help from the disenfranchised masses that are struggling to survive. Though a clean city may superficially seem in better condition, this is because the working class (those who make the city work) have not yet been pushed to a point where they need to turn to the streets to express their frustration and resentment, or because graffiti has been suppressed to a point where it is no longer noticeable.

In summary, graffiti's motives stem from the dehumanization of the working class. Agitated youth took to the streets to protest the ways in which they were categorized not as people, but as a resource for production. These youths took to the streets because of a basic survival instinct, which pushed them to use any means necessary to leave a significant, lasting impression on their own culture or community.

Although it is the most significant aspect of legitimizing graffiti as an art form, the attraction for most fans of graffiti art today is no longer in the social motives. The artistic creativeness and originality of graffiti art catches the eye of potential artists that are looking for new ways to express themselves. A new generation of people has connected with graffiti because it has been developed outside of the traditional avenues for artistic expression and has been brought to them by new and improved ways for people to communicate with each other.

Take a minute to examine the work of artist Dytch66 (below).

The creation of a three-dimensional piece such as this challenges the artist to use his or her knowledge of complex geometry, proportions, shading, and patterning. Such a work cannot be merely written off as "vandalism" because the artist spent a large amount of time and effort working on the piece to make it look exactly as he wanted it to. Also, the work forces people who otherwise only appreciate art that was drawn traditionally and displayed in an artistic establishment to accept art that has been created outside of those limitations. (Stowers)

The techniques and form used to create these works separates graffiti from graffiti art. Anyone can create graffiti by writing something on a wall to communicate a message to the general public. In essence, graffiti is only considered graffiti art if it has something that catches the eye of the viewer. Luckily for the artist, there is no one traditional way to do graffiti art, because it was developed outside of traditional artistic environments. These eye-catchers are left up to the creativity of the artist and can be anything from the use of patterns, neon colors, typography, to the use of unconventional tools for graffiti, such as computer-created graphics.

Today, graffiti art is flourishing and will continue to flourish, whether it is accepted by art institutions or not. For graffiti to be on the same level as other traditional forms of art and receive the respect it deserves, however, two things need to occur. One is that the institutionalized art world needs to accept graffiti as a legitimate art form. Once this has occurred, the art world needs to promote a better understanding of what graffiti is and where it comes from.

This is already occurring. Since the end of the 1990s, the Brooklyn Museum of Art and other galleries in New York City have displayed numerous photographic exhibits of graffiti art from around the city. Last month, the Smithsonian Institution announced a new exhibit, "Hip-Hop Won't Stop: The Beat, The Rhymes, The Life," which features works by the graffiti elite. The exhibit is currently under construction but will become a permanent part of the American History museum.

It is only a matter of time before hip-hop graffiti artists are being compared to the great artists of the world. Rightly so: graffiti art is one of the most intricate, creative, and impressive forms of art, and it is becoming more and more popular each day.

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Fig. 17: Dytch66, Los Angeles, CA. 2006. Art Crimes. http://www.artcrimes.org/dytch66/06_mr_50mm.jpg.



Interview with Maria Leebeek – Former Director of the Queensland Youth Housing Coalition

By Siyavash Doostkhah

JANUARY 24, 2013

SIYAVASH: You are leaving the sector tomorrow after many many years, tell us, how long have you been in the sector? What was your first job?

MARIA: I started in the sector in... 1990 I think it was. I was at Brisbane Youth Service actually, but I've been in the sector a bit longer than that actually, because I did my placement at Youth Advocacy, so before that, so that was, um. So, yes, I came in the sector about 1990, I did my placement in 1989 or something.

SIYAVASH: So initially you were doing hands on work in service management, so then at some stage you moved into policy and advocacy. What motivated you to do that? When was that?

MARIA: Well initially I was, um, sucked into it actually! [laughs] I started at BYS as I was still a young person, and someone said to me, "ah, you should go onto the National Youth Coalition for Housing", because it's always been housing and young people that's been the interests. Anyway, stupidly, they just said "oh, it's nothing, you just rock along and talk about your experiences with young people", and I was like "oh yeah, right-o". So I rocked along and went to a National Youth Coalition for Housing event, um, and then got sucked in and became the Chair when I was still under 25, [laughs] like, I still hadn't been in the sector very long and I was like, you know, it was really quite crazy really!

But, the motivating factor in the end was really, that was more about articulating young people's views and experiences, not so much thinking about the policy / advocacy, but when the policy / advocacy



Queensland Youth Housing Coalition Inc.

gig came about as a service delivery level, I realised I was just perpetuating disadvantage in some ways, so there needed to be social change or there was just going to be more and more young people that I was going to be seeing time and time again, presenting with the same issues that we weren't ostensibly making a difference in people's lives. And you know, you see young people that have been disadvantaged, um, systemically, having children, being disadvantaged, not for reasons of their own, but because they never had the opportunity to go forward, you know, because the system didn't allow for it, the system was oppressing people to the point where they couldn't take steps forwards, so you know, I think that was a driving motivation to go into the policy arena really.

I sort of fell into work at the Coalition in some ways, because I think I was doing a project and they had no-body there to do the job [laughs]. I can't really quite remember. But, um, I went, "oh yeah, all right, I'll have a go". It wasn't really a considered career move as a social worker to go and become a policy advocate person, but, um, inherently I think, that's what everybody needs to do.

SIYAVASH: You've been leading the Youth Housing Coalition for over a decade, over that time you've seen many governments come and go...

MARIA: Some good, some bad [laughs]

SIYAVASH: ... so do you think that there were any governments over that period that did anything substantial in terms of dealing with young people's housing issues?

MARIA: I'd have to say the best thing that ever happened was Kevin Rudd. He put homelessness on the agenda and has been the only Prime Minister that ever has.

SIYAVASH: What about Bob Hawke?

MARIA: What about Bob Hawke? Yeah, no child will have to be in poverty by such and such a date, yes, that was [laughs] very aspirational of him! Um, look, there have been some great Ministers. With Kevin Rudd bringing along Tanya Plibersek, she was a particularly good Minister. And I find that there hasn't been any particularly great Government, young people seem to be like, I don't know, people just don't seem to embrace young people at all. There's lots of rhetoric around it, but there's not a lot of

reality or truth.

Everybody loves the babies, and everybody loves helping the old people, but it's actually the young people at the start of their lives that they can't seem to get the grip around the fact that, well, maybe actually don't care for them. Yeah, look, I can't say I've had any particularly warm-hearted experiences with any of them [politicians], certainly, Rob Swarten defunded us, so, hello. And a Coalition government hasn't come in and embraced young people either, for all the rhetoric there is. You know, it's all talk. Through my time, we've had a national youth housing strategy, I must have every youth policy going since the day I started, nothing's had consistency. I did do a three month stint in Government, I got head-hunted to write the youth participation strategy, until they didn't like the actual participation strategy we come up with, which was engaging young people.

So, you know, that has come and gone. There's been a lot of rhetoric and not much change. You know, young people still have an income support which is just abysmal. We still don't see a robust youth housing or homelessness policy that's about young people, um, you know, we still see government acting in silos, and all the whole Government rhetoric is just that! It's just rhetoric. So individuals have wanted to do stuff, but when it gets to when Cabinet makes a decision and going "yeah, well", well, no, it doesn't happen, and I don't know why. Everyone can understand young people, everybody reflects happily on their own youth, but they don't want to acknowledge that maybe other young people who don't have such great experiences are entitled to that too. I'm just flabbergasted by it and still am. I think this is the reason I came into youth policy and it's still bloody the same, it's just unbelievable. So yeah, I don't know, I don't know if I can say there's been a particularly good government, I probably think that, as I said, yeah, Kevin Rudd was good by putting homelessness on the agenda, and making a commitment to it and making an agreement about it and making people accountable to it. But for young people, yeah, was there anything?

SIYAVASH: What about over that period of working, other than the Kevin Rudd thing, was there any highlight for you in terms of your work, in terms of people you met, whether they were young people themselves, service providers, politicians, an

activity you did, or something that you take away and cherish as something that worked well?

MARIA: Probably Youth Homelessness Matters Day was something I was particularly proud of starting, and it probably had a bigger life than we thought it would have, and not realising how quickly that traction would happen. That was probably something good. Probably working very hard working to Labor being elected before the Kev Rudd thing, we did quite a bit of work as a group of people to put homelessness on the agenda, and then to see it there was very exciting I think. Um, I think that in terms of people, I said it before, but I really am just a conduit for the work that people do in the sector and the experiences of young people, so it was really funny, we did a Youth Homelessness Matters Day right at the, one of the first few, and, um, somebody came over to me and said "oh, there's this young fella' there who wants to talk to you, he's one of the green keepers or something..." I went, "oh, ok, maybe we've done something wrong, we're hiring a park", and it turned out to be an old young person from BYS who'd recognised my voice, I wonder why, "clean up that space! Don't do that! What are you people doing!?" [laughs], he'd recognised my voice and wanted to come down and say hello and say thanks, and say look, I'm doing this now.

So, there was lots of young people whose names you can't mention that make me want to cry. But they've done really well and they do come back to you and say "wow, look at my kids" and there's some that we've lost along the way, and yeah, look, that's part of the job. But yeah, they're also the people you think about when you're doing your work and when you need to improve and humble

you and make you remember that. You're just part of a bigger group of people that want to do something better, you know. Yeah, I've been there a long time but I've been there because people want to be there and there's young folk that you remember you meet. BYS had invited me in with some of the stuff that they'd been doing with some young folk, and I met this vibrant young man through that and I got some lovely feedback from him about what that inspired for him. And you know, I think for me, it's individuals and feeling like you've made a difference to their lives because at a policy level, you know, it's been a hard slog. And along the way you've got to remember that it's those individual people that you want to change their lives and hopefully for the future that other young people don't have to go through that.

So, it's been more about, um, thinking about will what I do make a difference. So, Youth Homelessness Matters Day is about individual young people having a chance to say their voice and not have a conduit like me talking about homelessness, it's about them talking about their own experiences and having that heard, because I think a lot of people think they're just bullshitting on you know. [laughs] And you just go, "frickin' no!". And it's because they never step out of their glossy little world and go, yes. And people can't see past how people feel like they're behaving. Like if they're acting a way that you don't like them to act, if they're swearing or if they're doing stuff, well big shit you know. You gotta look past that and ask who is the person beyond that, you know, we can get just as um, you know, just as stuck up by people who are just as stuck up by their little posh ways of doing whatever, you know, but people don't do that. People just need to accept people for who they are. And

why they're there.

And so, yeah, there's been lots of good people who I've worked with who have taught me, and hopefully who I've taught, and yeah, there's plenty of good folk who have taken the journey and continue to do so. So yeah, you could name a million people and someone would say you missed them out, so yeah, it's a bit hard. Just my husband, I love him [laughs], I'll name him.

SIYAVASH: So you just mentioned that the rewards are very little and far between in the policy area and the importance of being energised or renewing that motivation by actually spending time with other humans, with young people and their experience. So what other advice do you have for the next generation of people who potentially might move to advocacy / policy area; whether they come from practice or if they come from straight from a university or something, do you think there are some key things that they should be conscious of moving into the sector for their own survival and hopefully having a positive impact on policy and the lives of young people.

MARIA: Well, my first thing would be that anyone in the sector that doesn't do social policy is a fool. If you don't do advocacy, you're just on about yourself, cos all it is is about feeling good about yourself and thinking "wow, look what I did for this one young person", which is great, but you're just sitting there perpetuating disadvantage. So if you don't get off your arse and do the right thing and make it hard, then get out and do something else, because you really do need to be an advocate. That's the first thing I would say.





Then, the second thing is, yes, it is hard. But the thing that sustains is that the glass is always half full. So, if you're a glass half empty person, then you're going to find policy really difficult because it is a long-term slog. And for me it is a bit like, you have to see the light at the end of the tunnel, you have to know what you aspire to. So for me it's about social justice and it's about equality, and all the things that go with social justice, that's the aspiration and what does that mean. And that's what sustains you. Have a bit of humour around it, I swear a lot, that works for me, but yeah. It's about you're always moving towards a space... Where we are now with the current government, we just need to hold a line, because this government's clearly about, well, we're not quite sure what they're about, but I don't know if they're about what I'm about. But yeah, you need to just hold the line about this is what we need for young people and this is what this system does. And I think we have gone a long way since I started in terms of the whole continuum of service delivery. So you know, you have to have a glass half full, you have to have a bit of humour, you have to play with other people, otherwise it's a very lonely world. We all have a bit of a laugh and a giggle about that. And do fun stuff in between it – I've done advocacy using puppets, films and making it a bit humorous in the delivery of it. But, yeah, surround yourself in people who are like you, don't put up with the people that aren't because it will drain you.

You know, and have another life. Your work is not your life, well, it is soughta [laughs]. Well, you know what I mean! If you start using your work as a way of affirming who you are totally, you will lose in the process. You have to inherently have a belief in what you want to world to be, you bring that into your work. Your work becomes the vehicle I suppose, in some ways, but it's not all of it, you know what I mean. Cos I've seen people who have been in the sector a really long time who have been so passionate that they have foregone lots of things, and they get to an age where they realise that there just needs to be a bit of a balance really. And because policy can be so fickle and it can come and go, your sustainability needs to be through just being a strong, healthy person with clarity around who you are and stuff like that.

And deal with your own shit as well. Don't let your own shit dominate it. I could name my lightbulb moment when I was able to separate my own shit from my work, and

finally go "yeah, I'm about something bigger than just about me". And I think we all come into the industry at some level because there's some shit that has gone on in your own life, but it was the day that I made that fundamental shift in my mind and realised that shit yeah, I've done something really good. I imagine that some people in the sector who were with me then could too, cos I ran upstairs like a bloody idiot going "I think I just did a really big piece of work then!" [laughs] "oh wow, I just sorted my own shit out!" So yeah, that was probably pretty good.

So yeah, be true to yourself, be strong, be clear about who you are, surround yourself by like-minded people, get in, get dirty and enjoy it. Don't let people trample over you. Say it as it is, people say "oh, you're a great advocate", that's because I've held strong to what I believe in, for betterment of the young folk hopefully.

SIYAVASH: Now, leaving the sector after all these years, do you think you can stay away or do you think there is possibility that there will be a return?

MARIA: Hah, well I think it will be a hiatus... [laughs] "It's in your blood!" Look, I don't think I've left voluntarily either, it's not like I'm going "ah, I'm getting sick of it", more like "ah, sorry, there's no more money". So yeah, it's probably just a hiatus, have some time away and then come back and yeah. I'm going to go to uni, so I figure I can say a lot more... I can 'shape social policy very effectively' I think, from the 'high towers of university' [laughs]. So yeah, I might make some commentary I think about how I see things going. And yeah, I'll probably some back and do some voluntary stuff if not, and then some paid stuff at some other point.

And that's the other thing – don't be a career person. Just for the sake of it anyway. So if you want to go into government, think about when you want to leave it as well. You know, use it as an experience, but yeah, so many people have gone into government and have forgotten where the bloody hell they came from and why they were in the bloody sector in the first place. And then they're willing to bag the sector and have fricken' forgot that they were in it one day. And totally forgot it. I did have a spell in government, and it was very instructive for me. You know, I learnt how it all worked and I stepped away from it for a while. And those people who I've seen who have had a little spell in government

and who have walked away come back into the sector have been enriched by the experience. But those who have generally gone in and stayed, then they shouldn't talk about "I was once in the youth sector", because they're not any more and they're an instrument of government and la la la... you know what I mean? And even now, in my position, I don't bullshit people and say "I'm a youth worker", I'm a policy worker, been a policy worker for ten years. I talk to young people, you know, but I'm not. And we want to hear from the young people what their bloody experiences are. You don't need an old hack like me going "ah well, in the day, I remember young people when..." Big deal! Things change, people change their lives, technology changes, the way young people communicate via technology and all that, if you're not in it, you're out of it! [laughs] Don't pretend that you are in it!

Like Arnold Schwarzenegger said, "I'll be back!"

SIYAVASH: We hope so! Anything else you want to say? Any message to people that you might not have got to say goodbye to or don't know you're leaving? Any message to the sector as a whole, any message to the government, to decision-makers, to the world?

MARIA: I just want to thank the people that shared my journey, the young people that have been workers or whatever. To the bright new things, stay committed, and there are a lot of you out there and you know it. And don't be afraid to step up to the plate and do it. Basically, I did it because I was sucked into it as well, but have really been enriched by it doing so. To the state government, I'd say, get your act together and be true about having a true youth strategy and having a youth housing strategy within the government homelessness strategy. To the federal government, I'd say, you have a massive role to play in ensuring that states stay true to any agreements that you put down. I have always thought that there needs to be special purpose arrangements however they look. And for those politicians in government, remember that you come and go, but we stay here forever. I have seen Ministers upon Ministers, I can certainly say to Rob [Schwarten], you left before I did, and I'm still here, as we said we would be. And, you know, just remember the purpose of what people voting you in to that position was.

Youth Work in a Changing Climate

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What implications does climate change have for young people and for those who work with young people?

This is the central question of this paper and, indeed, of the age. The future of humanity is inextricably linked to climate change and global warming. This paper explores the implications of climate change for young people generally around the world, and for youth workers in places such as Australia.

The paper adopts what can be termed an ecological outlook in examining the horizon issues most likely to be of immediate relevance in the near future. These include new triggers for moral panic, social conflicts over natural resources, and particular cultural and organisational responses to the problems associated with climate change. Contemporary ecological and social trends entail enormous changes that will radically transform the ways in which young people, in diverse parts of the globe, negotiate their futures.

Taken together, these issues have major implications for youth work practice, ranging from the resources available for human services (in relation to other spending priorities vis-à-vis government expenditure) through to the limits and possibilities associated with whole-scale social change (such as green collar jobs for juvenile

offenders as well as for other young people). Youth workers will inevitably be agents of change – but of what sort?

The Nature and Dynamics of Youth Work

As a type of social practice, youth work needs to be located historically and socially. To understand the future requires a strong sense of the past as well as the present. Herein lies the importance of 'corporate memory' – in the form of histories, personal recollections and lessons learned. For this is what reveals the essence of what it is that youth workers actually do and the outcome of their work on those with whom they interact.

For over a century and a half, youth work has responded to a changing world and the changing conditions that young people find themselves in. Over this period, youth workers have dealt with a wide variety of social issues and problems. Some of these are longstanding and chronic, others are situational and episodic. They include, for example:

- Street life, violence and homelessness
- Teenage parenthood, sex and sexuality
- Abuse and bullying
- Poverty and unemployment, personal debt
- Drug and alcohol abuse
- Mental and physical wellbeing issues
- Periods of depression, war and mass migration
- New technologies, changing work patterns

Youth Work has thus always been diverse in

its clientele and in its focus. It involves good practice (and bad) in both government and non-government sectors, as well as volunteers, advocates and activists.

The diverse types of youth work practice include such things as:

- Working with communities and families
- Working in schools
- Youth unemployment and job preparation
- Welfare and crisis intervention work
- Street and drop-in centre work
- Alcohol and other drug addictions
- Gender issues and sexuality
- Health and wellbeing work, suicide prevention
- Homelessness and foster care
- Physical and sexual abuse
- Youth violence and youth gangs
- Juvenile justice including detention centres
- Migration centres and anti-racist work
- Recreation and outdoor education

There are likewise diverse social and political motivations and drivers for different youth workers, but most are basically trying to assist young people in making a good and meaningful life. The politics of youth work span a continuum from the conservative to the radical. The Conservative includes faith based and ideological work in support of the status quo; the Liberal includes faith based and ideological work in favour of reforms; and the Radical includes faith based and ideological struggles around major social transformations.

In a similar vein, youth work involves activities that

range, sometimes simultaneously, from charity and containment to empowerment. Intervention variably focuses on basic welfare provision (food, shelter, drug treatment); pro-social training (anti-racist, anti-bullying, non-sexist, law abiding); advocacy work (on behalf of, in association with); and empowerment (personal and collective). For most youth workers, young people are ideally viewed and interacted with on the basis of the 'whole person' and their active participation, achieving beneficial outcomes for the young person, and engaging the young person over a broad time span rather than just the immediate moment.

In summary, then, the key attributes of a youth worker include:

- Self-identification as a 'youth worker' (not social worker or community development officer)
- A strong commitment to working with young people (who are the key subjects of attention)
- Commitment to working with young people in defence of their rights and interests (acknowledgement of the status and position of youth in society)
- Which are defined in different ways (e.g., 'best interests of the child', youth as subject for empowerment, youth as victims), and for
- Different political projects (social stability, charity, humanitarianism, religion, social transformation).

The real world of youth work is messy, ambiguous, contradictory, and typically based upon immediacy and necessity. What youth workers do, therefore, tends to reflect the overall circumstances of their work. This is captured to some extent in Figure 1.

Figure 1:
Real World Youth Work

- **Pragmatic politics** – what is done with and for young people is linked to immediate circumstances and specific needs of the young person (e.g., drug treatment THEN personal or social empowerment; shelter and safety THEN schooling)
- **Situational ethics** – the values that are drawn upon, such as human rights (e.g., CROC) are operationalised in concrete situations of need and conflicting purposes (e.g., sometimes young people know what is best, sometimes they do not, and sometimes they have wisdom beyond their years because of circumstances like drug addicted parents or youth headed households)
- **Strategic use of 'youth'** – use of positive and negative images and language to influence funding bodies and governments in order to generate material assistance for young people (e.g., youth as 'victims', as 'gangs', as 'colonial subjects', as 'future leaders', as 'mentors')
- **Inter-sectoral work** – working collaboratively across institutions (e.g., schools, police, shelters), across distinct areas of work (e.g., welfare, employment, health), and across different agendas (e.g., immediate relief AND political economic reform)

Youth Workers work in these kinds of ways, but to what end? Are youth workers, in the here and now, making a difference? In doing so, are they working well and effectively and efficiently? In the light of

an increasingly uncertain future, we need answers to a series of interrelated questions about how things are being done in the present:

- What criteria is used to evaluate agency performance?
- What criteria is used to evaluate individual youth worker performance?
- What do agencies and youth workers do well?
- What do agencies and youth workers not do so well?
- What codes of conduct govern or guide youth work?
- How can appreciative inquiry types of evaluation improve what it is that we do?
- What qualities do young people like and find most effective in working with youth workers?

These questions become even more important as we consider issues relating to climate change and the future trajectory of youth work.

Horizon Scanning and Climate Change

Looking over the horizon, what does the future hold for young people, here in Australia and worldwide? As we answer this question, we also need to consider what is or ought to be the response of youth workers, **as youth workers**, to these future scenarios. More specifically, we need to know how different groups of young people are being affected by, are experiencing and are responding to climate change, and how youth workers can prepare for the social and ecological consequences of climate change.

The impacts of global warming and social change are evident now. The divides between North and South, geographically and metaphorically, are already deepening as crises related to food production and distribution, energy sources and pollution, and changing climates alter the old world order. Social inequality and environmental injustice will undoubtedly be the drivers of continuous conflict for many years to come, as the most dispossessed and marginalised populations of the world suffer the brunt of food shortages, undrinkable water, climate induced migration and general hardship in their day-to-day lives. Women will suffer more than men, people of colour more than the non-Indigenous and the non-migrant, the young and the elderly more than the adult, and the infirm and disabled of all ages. This has implications for youth across many dimensions of human experience, in different places and facing different dilemmas: from combat zones and war through to the horrors of human trafficking and modern slavery, from coping with prolonged drought and hunger to displacement from familiar homes and cultures.

Part of the reason why responses to climate change have been so little and so late has to do with the nature of 'slow crisis'. Floods in Brazil, Australia and Sri Lanka in early 2011 have generally been interpreted publicly as once-in-a-hundred year phenomena. Cyclones and hurricanes are 'normal' to certain regions of the world, even though the frequency and intensity might be changing. There is no one single earth shattering event that demarcates the 'crisis' of climate change. Transformation is progressive and prolonged. It is not abrupt, completed or singularly global in impact.

Yet, the global ecological situation is unlikely to improve very much, if at all, in the near future. Indeed, there is every chance that things will get much worse before too long, particularly as the Arctic heats up. The damage will be felt in the form of extreme weather events, increased competition for dwindling natural resources, outbreaks of disease and viral infections, further extinctions of species, continued pressure to trade off food for fuel, and the list goes on.

Borders have little material relevance when it comes to environmental harm associated with global warming. Climate change affects us all in different and similar ways, regardless of where we live, regardless of social characteristics. However, the effects of climate change, while felt by everyone, are not the same for everyone. Social conflict linked to climate change is as much as anything a reflection of social inequality, and not simply determined by changes in environmental conditions. The consequences of global warming will impact most heavily on those least able to cope with climate-related changes, and whose governments are less resilient or have less political will to change.

In examining the horizon issues most likely to be of immediate relevance to young people in the near future, there will be new triggers for moral panic, social conflicts over natural resources, and particular cultural and organisational responses to the problems associated with climate change. All of these have major implications for youth identities (e.g., as environmental victims or climate-induced migrants), transitions (e.g., survival agendas or possibilities of green collar work) and cultures (e.g., street gangs and politicised youth agency) which will vary greatly depending upon where in the global North or South young people are socially and geographically positioned.

For young people (and those who work with them) the present can seem pretty scary as it is already a time when people are fighting and going to war over water and food. This is a world in which technology allows us to choose who is born according to gender and genetic 'perfection', yet within which the global population is booming unchecked. It is a world in which non-human intelligence is becoming a reality in the same moment as political leaders struggle to contain the chains of harm caused by the irrationality (read: sectoral interests) behind the global financial meltdown. It is a world in which genetically modified organisms promise to feed the masses, yet hunger is more entrenched than ever.

The distinction between 'the stigmatised' and 'the privileged' will increase, particularly as these categories are produced and reproduced on a world scale. Tensions and dissonance will occur across a number of domains:

- Environmental victims – illegal immigrants: here we see the transformation of victims into criminals, and an intensification of the fight for basic human rights
- Survivalists – collectivists – scavengers: here we see dog-eat-dog individualism versus those who promote social solutions as the answer

Young people are interested in the environment, they claim to do things to care for the environment, and they express reasonably high levels of concern for the environment. Conversely, however, they are least concerned

about environmental problems, and many are resigned to feeling like they cannot change things concerning environmental degradation and its impacts. Knowledge and powerlessness seem to be intertwined in ways that undermine alternative empowering forms of social identity in relation to climate change politics.

Similarly, the changes in societal resources will be rapid and acute. Charity will end at home (witness the cuts to welfare and wages in Greece, in Spain, in Ireland), and in the home (as people turn on each other). Through all of this the experience of growing up will vary greatly depending upon class, caste, region and societal resources. We can expect deepening social inequality, greater likelihood of mass protests and riots (not only evident in the Arab Spring, but more recently in events in England). The major burden of the consequences of climate change will be carried by this generation of young people.

Young people experience their lives in positive and negative ways depending upon where they are situated. Public spaces for the middle classes generally involves spaces reserved for them (e.g., fashion shops and spa resorts) and free movement through consumer spaces; for their poorer counterparts buying their way in is not generally possible. But they can create their own sanctuaries, and protect their own territories. The favela of Rio, the shanty town of Soweto, the slum of Mumbai is a dynamic place in which the positive, the negative and the contingent are expressed in varying ways. So too, what is happening in northern Africa has its roots in the dimensions of lived experience constituted in and by the social relations of that region.

Global warming has other implications for social practice however beyond that of reinforcing the differences between affluence, poverty and subsistence. Attaining green collar work may be a laudable goal, while struggling for daily calorie intake may take precedence for others, but ultimately we are, as they say, in the same climate change boat. Recent disasters – around the world – have taken the lives of poor AND rich. What unites us is the threat and consequences of climate change. What differentiates us is the capacity to survive the calamities associated with global warming. Over time, and in relation to specific events, however, the capacity of the privileged to protect themselves will diminish, to the point where all of us will be faced with the same life threatening, and life changing, prospects. How and when we get to that point is vital to the question of transitions regardless of geographical location and social circumstance.

Young people today are growing up in a world that is commonly influenced by phenomena such as globalisation, neo-liberal political economy, consumerism and increasing climate instability. They are confronted by different value systems (e.g., Muslim, Catholic, Indigenous, Pagan), by the spectre of a global war over resources (whether this is oil, water or food), and by extremes of human experience (e.g., images of famine victims, survivors of natural disasters). Simultaneously, they are fed a diet of the celebrity and the famous, of luxury and gratuitous expenditure, of instant gratification and social upgrade through chance (e.g., 'Slumdog Millionaire') – and the sense that you can do this, too.

Global communications technology is revolutionising young people's expectations as well as shaking the foundations of the status quo, everywhere. As with the lived experiences of youth generally, youth culture is a contingent process. It involves overlapping aspects involving active and passive components, and elements of giving and taking. Youth workers need to consider what is right (core values) and what is needed (a strategic sense) in relation to climate change. And to connect with the connected generation that is the youth of today.

Youth Work in an Uncertain Future

Youth workers should endeavour to create the conditions for a future that is more forgiving and generous rather than exploitive of humans and environments. Empowerment, including intergenerational dialogue and collaborative action, is the necessary counterweight to the powers that pull us ever more into scarcity, barbarism and ecocide. It is the young who have to be at the forefront of the needed transformations, for they surely have the most to expect and ultimately the most to lose, if together we cannot alter what lies ahead.

For youth workers, the impending challenges are real and substantive. Climate and weather related events are already having their impact on the doing of youth work. For example, one consequence of the recent Queensland floods was to skew the allocation of funding and housing resources in relation to the unmet needs of the youth sector away from the sector. In times of upheaval government priorities change quickly and with consequence.

Strategic intervention needs to address the kinds of pressures that will be experienced by youth work itself in prolonged periods of disaster and turmoil. There will be issues pertaining to the level of resources available to governments in the face of both austerity budgets and disaster relief. There will be issues pertaining to increasing workloads and emphasis on 'crisis' care rather than interventions oriented to longer term change. There will be issues pertaining to pre-service and in-service training and the de-valuing of specifically youth work education when new and innovative ideas are most needed. There will be issues pertaining to emphasis on the here-and-now rather than transformative politics that attempts to build a new kind of future.

To deal with these challenges, restrictions, constraints and limitations will require novel thinking to stem the tide of simply reactive responses. There is a pressing need to think about how to creatively engage with climate change issues in the course of contemporary youth work practice. For example, in the area of juvenile justice, working with young offenders can be set in 'green collar' areas of work, such as community gardens, horticulture and seed banks (which, in turn, has implications for food banks, community gardens, and alternative housing design). Collective actions as well as specific projects are needed, so that wide scale change can be made possible.

Here we can also point to the importance to youth work of youth-led movements, agencies and forums, many of which are not led by 'at risk' young

people but middle class relatively privileged young people. Learning from the young includes hearing all the voices, including the less privileged within and beyond our geographical borders. Consider for example what is being said by the youth of the Red Cross and Red Crescent Movement, who commit to:

- Involve ourselves in disaster preparedness, response and recovery, including psychosocial support
- Live up to our commitment on climate change and make little moves every day, using peer education to change communities
- Advocate strongly on climate change adaptation, including the protection of climate migrants
- Advocating on food security
- Advocate for access to clean and safe water, and contribute to sustainable solutions

Just as these young people plan for action, so too youth workers need to address the priorities and needs of youth in the face of the life-changing events associated with climate variability and disaster.

Conclusion

There are essential questions pertinent to 'real world' youth work that are relevant to the 21st century. These include:

- **What sort of 'pragmatic politics' is needed to deal with the impact of climate change on young people?** (e.g., concrete youth work intervention and action strategies)
- **What kind of 'situational ethics' is required to meet the demands foisted upon us by global warming?** (e.g., urgent action is needed now, so what are the priorities and needs and who decides what)
- **What ought to be our 'strategic use of youth' in adapting to and mitigating the worst aspects of the climate change?** (e.g., rhetorically, one can ask how can youth be our future if there is no future)
- **What kinds of 'inter-sectoral work' are needed if strong community and collaborative actions for change are to be forged?** (e.g., climate change coalitions and alliances across human service and other sectors, that involve youth from all walks of life)

Youth work as an historical practice has long adapted to emerging demands relating to the changing circumstances of the young. But what if these circumstances, today, are global in nature, and involve processes that threaten all life on the planet as we know it? The future of youth, of youth workers, and of all of us depends upon the answers we concretely give to this question.

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image: vjcvinda.lv/faili/youth-work



Communicating what youth work achieves: the smile and the arch

By Jeremy Brent

As youth work becomes more managed and formalised,

there is an instinctive reaction among youth workers against all ideas of targets, products and outcomes, in the struggle to maintain informal and non-managerial relationships with young people. Unfortunately, this reaction can be rather inarticulate. The language of both accreditation and so-called smart outcomes (specific, measurable, achievable, realistic, timed), with their promises of measurable and completed results, seems to have robbed youth work of its ability to express and explain itself on its own terms and in its own more subtle vocabulary.

However, in rejecting the current managerial vocabulary of an outcome-led approach, there is a danger of denying that good youth work actually does have very powerful achievements. The basis of youth work is the forward movement of young people, in a way that is chosen by young people, and not directed towards externally imposed targets. The process

itself is valuable, but we believe in it because it also achieves more. We need to be able to describe this.

There is a constant concern that youth work should be directed towards process, as distinct from products. However, the 'products' of youth work should not be undervalued, as they can be intrinsic to the 'process'. One of the underlying intentions of youth work is to enable young people to do things for real, rather than postpone meaningful action until they reach adulthood. Young people attend youth projects because they enable them to live now, not wait for some deferred future. Youth work can, even should, result in products that are valuable for young people.

These arguments all bear great relevance to what the youth work relationship actually is; while valuing it, we need to be careful about claims made for this relationship. Too often youth workers claim that their relationship with young people is so special that it provides a complete justification of their work. However, the

relationship is full of its own ambiguities and complexities, and we need to be sceptical of any assertions that somehow it is so pure and uncompromised that it is above scrutiny.

To illustrate my arguments, I will give two very recent examples of youth work practice that demonstrate the importance of outcomes and product to youth work. However, in using these examples, I immediately come up against major problems of claiming 'success' in youth work. Whose success is it, the youth worker's or the young person's? Can we lay claim to young people's growth and achievements? And then, in writing about young people there is a danger of betrayal; the act of writing turns them into objects of scrutiny, rather than the living subjects we value within the relationship. I was reminded of this when, taking a break from writing this article, I met my first 'example' in the street. We exchanged cheery greetings, each pleased to see the other – but here she is, transformed into an example of good practice. I hope she can forgive me.

The smile

My first example is deliberately a small, unspectacular, everyday example of youth work. In many ways, it is a paradigm of the youth work process. A 15-year-old girl starts attending the youth centre. She seems to come not in her own right, but as a shadowy appendage of her boyfriend. She looks miserable and unhappy, and takes no part in any of the activities available in a very active centre – no sport, no arts, no discussions, nothing. Staff note her presence, and are friendly and welcoming, but no plans or goals are made for her. Unlike most other professional work with young people, there is no initial interview, assessment procedure or plan.

Gradually she gets to talk a bit and we find out her name – we'll call her Kelly. Then she starts confiding to one staff member. It is Kelly who chooses to do this – the youth worker does not take it upon himself to 'intervene' with her, though he is ready and able to respond. Over a number of conversations, she tells him how miserable she is, how she feels her father dislikes her, how she has not been at school for years, how she wants to move out, how she has eating problems; problems for which we possess no solutions. We do organise a meeting for her with a housing worker. There is a serious discussion about getting a flat, with all the pitfalls explained, and questions as to whether this was really what she wants. There is no movement at all in getting a different place to live, and the matter seems to be dropped.

Then, one session after Kelly had been coming to the youth centre for about six months, she smiles. She even smiles at me, although my contact with her has been minimal.

Now Kelly throws herself into the life of the centre. She plans, but does not execute, a display of photos of all the youth club members. She is planning a trip to a theme park for 20 young people. She is active. She is articulate. She enters into social relations with young people and adults. She is part of something. She looks well.

How can we measure this success? There has been no product, no target met, no plan completed, yet all the evidence points to there being a profoundly important personal outcome for Kelly. It is the sort of episode that is the bread and butter of youth work, yet it is nothing we can give a certificate for, nothing to gain public recognition by. There may be outcomes for her in years to come – better relationships, better health, fewer drugs – but these we do not and cannot know. Still, that smile

is so important; a real achievement, a triumph of good youth work.

The arch

Over the years, there have been a number of deaths of young people who have attended the youth centre: car and motorbike accidents, drug-related deaths, suicides, a collapsed trench on a building site, cystic fibrosis. Young death is particularly hard to deal with, and deaths that occurred 20 or 30 years ago still bear a great burden of grief. So the idea grew of converting a scrap of land outside the building into a garden of remembrance with, in its centre, some kind of monument.

No one knew how to make such a monument, so we employed a sculptor. He had a wide brief: to design and construct, with young people, something for the garden. He provided scraps of metal, sculpture books and a computer programme to experiment with designs. After much discussion, a young man whose brother had died on Christmas day from a drugs cocktail very carefully made a maquette of a double arch, which became the chosen design.

We wanted young people to be involved in the construction, but the main structure of the arch had to be made in a metalwork shop. Young people could not do this, but they were part of this adult process. When the completed frame was delivered, the young people were amazed at how the 15cm-high model had been turned into a 2.5m monument. The next stage was to embellish it with more steel. The room in which this was done throbbed with activity, as young people cut, shaped and welded metal. The project took on its own energy. When new young people came to the room to demand what was going on, it was not the staff or sculptor who explained what was happening, but young people who talked about the deaths and the purpose of the arch.

The project was very physical. One young man, whom I had seen self-anaesthetised with drink and drugs at the funeral of his brother (killed in a motorbike accident), was dripping sweat as he sawed through chunks of steel to give the arch the fruit of his effort. This was doing something, creating something, not just talking about it. It was the first time that I think he had properly grieved.

The arch, now installed, looks very splendid. People come to visit it, even though the garden around is as yet uncultivated mud.

This has been a powerful piece of youth work. The point of describing it for this article, however, was that it had a product. In fact, it needed a product. The process, the relationships with young people were immensely important – the fact, for example, that the arch was made by them, not just commissioned from the sculptor (and he, who had been unsure of the process, was bowled over by the power and creativity these relationships unleashed). The product did not get in the way of the process, and the project can partly be judged by its product.

The value of the arch far outweighs the value of any accreditation that could have been given to the young people for having taken part. In fact, accreditation in this context would have been demeaning. Certificates would have detracted from the importance of the arch as something worth doing for itself, and devalued the emotional depth of its content.

We could surmise the learning outcomes of the young people involved, but that feels almost sacrilegious. They were personal to them. I would not dream of asking them, let alone giving them a questionnaire to fill in. The project had, as so often in youth work, unrecordable outcomes, outcomes that cannot be encompassed by any evaluation form.

Our messy relationship

These examples show the type of successes that can be achieved using a youth work approach, based on a mode of relationship between adult worker and young people. They point to a number of conclusions:

- Youth work is not about delivering to predetermined targets. Both the examples show effective work that did not start off aiming for targets. There was no idea as to what the end result would be, or even, in the first example, that there would be a result at all. We must remember, and tell others, that targets are not necessary for outcomes. In both these cases, the lack of predetermined targets actually allowed powerful unplanned outcomes.
- The lack of targets helps young people themselves learn about creation and transformation. They are not merely following instructions. In the case of the arch, not having a predetermined end result enabled the young people to create one for themselves, and in doing so see the process unfold.
- Youth work is active and material as well as discursive and verbal – young people

learn about themselves by physical action as much as by talking. The example was arts work, but the same holds for sport.

- Accreditation should not be confused with achievement. Better things can happen than gaining a certificate.
- Youth work is organised and professional. Neither of the examples would have happened without both strong organisation and professional sensitivity. Being untargeted does not mean being disorganised. Running a project in which the end result is not known requires greater organisation and strength than running a predetermined programme. When compared with more mechanistic approaches, youth work can seem to be less precise and organised, but in practice it is its flexibility and responsiveness that are valuable. Ironically, to be non-managerial with others takes a much greater depth of management of self.
- Youth work has effects that are valuable both to individual young people and to the public good – not just to Kelly and for the makers of the arch, but also to wider social relationships.

If, for the sake of argument, we compare these outcomes to the SMART model, we see that they are specific after the event, immeasurable (which gives the lie to the fallacy that what is immeasurable does not exist), achieved and real, but not completed within a strict time frame. In fact, the outcomes of both these examples have not ended – they will run on through those young people's lives.

Despite these upbeat conclusions, there is a danger of becoming pious about the nature of the youth work relationship, claiming rather romantic attributes of

some kind of pure and unmediated understanding between youth workers and young people. These utopian claims are untenable. There have been plenty of thinkers, in philosophy, psychoanalysis, sociology, linguistics, cultural studies and other disciplines, who have argued convincingly against the possibility of having any form of relationship that does not contain within it a relationship of power, the possibility of misrecognition and the uncertainties of communication. It only needs a session working with young people to experience all of these complications.

Of course, our relationships with young people are based on the voluntary principle, so distinct from, say, teachers, social workers or youth justice workers, all of whom have statutory powers and responsibilities inherent in their roles. But this voluntarism does not and cannot exempt us from all responsibility and difficulties. As well as the optimistic examples given above, I could have given descriptions of much more difficult relationships with young people, full of conflict and struggle. The relationship that youth workers have with young people around substance use is, for me, a particular problem. Youth work is about young people exploring and making up their own minds, but I have seen too many young people that I have known and liked severely damaged by the substance use that they have chosen.

My imperfect work with young people around substance use is a mixture of information, education, providing alternatives, supporting young people who do not want to use drugs, enforcing prohibition of use on the premises, and care of users – a confusing list that leads to almost irresolvable contradictions in

practice. Youth work is messy, ambiguous and complex.

Youth workers are increasingly in the uncomfortable position of being squeezed between a managerialist approach that demands targeted results and certificated outcomes, and an awareness that transferring this type of directive relationship on to the young people we work with would undermine the value of what we do. It is a strain for youth workers to be on the receiving end of one kind of relationship that we do not pass on to others. We are a kind of kink in the chain of command. To counter that pressure, we have to continually articulate, for ourselves and others, why it is that our informal and non-managerial relationships with young people are so valuable. And we have plenty of examples.

This article is a reproduction of Chapter 10 of Jeremy Brent's book *Searching for community: Representation, power and action on an urban estate*. Brent passed away in 2006 prior to its publication, and was an incredibly well respected youth worker at a youth centre in Southmead, a housing estate in Bristol, UK.

According to his son in Jeremy's obituary in *The Guardian* (see www.guardian.co.uk/news/2006/jun/07/obituaries.readersobituaries), Jeremy "became increasingly angry with the target-oriented culture imposed on youth work, reacting with bemusement and despair to top-down initiatives which sought simple, quantifiable solutions to complex, unquantifiable problems. He chose, however, to remain struggling within, rather than criticising from outside, and he was highly successful at exploiting - for the benefit of young people - a system for which he had no respect. He wrote that "the basis of youth work is the forward movement of young people, in a way that is chosen by young people, and not directed



The Role of Peaks - Debating the Cycle of Silence

By Bernice Smith

This article was presented at the QCOSS Conference in October 2000

1. Introduction

The Youth Affairs Network of Queensland (YANQ) is the peak community youth affairs organisation in Queensland, representing approximately 400 organisations and individuals across the State. Our aim is to improve the quality of life of young people in Queensland, and thereby improve the quality of life of society. We advocate on behalf of young people in Queensland, especially disadvantaged and marginalised young people, to government and the community. We encourage the development of policies and programs responsive to the needs of young people and we promote and support cultural development.

In reflecting on the natural history of Peak Bodies, most Peaks have been formed from the Grass Roots level in response to an identified need and/or the infringements of rights of a particular group. Networks or groups of interested people identify a need to form an organisation to effectively share information, support each other, advocate and lobby. This is an organic process developed from the community.

It is in line with the definition of Peaks from the Industry Commission report into Charitable organisations (1995):

"A representative organisation that provides information dissemination services, membership support, co-

ordination, advocacy and representation and research and policy development services for its members and other interested parties". (Industry Commission Report into Charitable Organisations 1995).

It is also in line with the role described of community organisations in the UK Compact: Code of Good Practice document (2000), which states:

"...as independent not for profit organisations they bring distinctive value to society and fulfil a crucial role that is distinct from both the state and the market. They act as pathfinders for the involvement of users in the design and delivery of services and often act as advocates for those who otherwise would have no voice. In doing so they promote equality and diversity. They help to alleviate poverty, improve the quality of life and involve the socially excluded". (Code of Good Practice, Compact, UK, 2000).

There is some information that we can access to assist in clarifying the definition and role of Peak Bodies. However, there is little information regarding the role of Peaks as negotiators, collaborators, mediators and supporters.

Feedback received over recent years shows that many workers within the youth sector have experienced fear in relation to speaking out or challenging people on

This article was first printed in the 2001 edition of YANQ's academic journal *Transitions*. It was written by the former Director of YANQ, Bernice Smith.

Bernice is currently the Director of the Youth Affairs Network of Queensland (YANQ). She has over 15 years experience in the Community Youth Sector in Queensland.

issues that are damaging to young people or young people's services. These fears have included issues linked with government bodies such as government funding levels, threat of de-funding, securing relevant service agreements, securing fair and just outcomes for consumers and speaking with politicians.

Other fears surround community aspects such as being misquoted in the media, not being heard and not being able to represent consumer issues effectively.

Some blocks that have been mentioned as barriers to effective service delivery are often linked to a lack of resources throughout the sector. The high demand for direct service delivery within the youth sector has seen workers having very little time to write submission responses to proposed government policy changes, to attend relevant forums and input into policy development, to input into evaluations of government policies or to document learnings from community programs.

Other resource implications for youth workers are: not enough resources to be adequately trained in lobbying processes, no role within job descriptions to individually lobby for consumer rights, and no resources for research and development to sustain ongoing advocacy processes

We must not forget that the reason community groups came together to form networks, alliances and interest groups was to address these and other concerns. We live in a democracy and we have the right to voice our concerns and to challenge unjust policies and processes. Why then is there confusion regarding the future role of Peak Bodies? Have governments fabricated this confusion just because they are in the midst of rationalisation? If so, we need to address the real agenda and not play into the hands of government.

We live in a democracy and we have the right to voice our concerns and to challenge unjust policies and processes.

Peak Bodies as an homogeneous group:

We need to understand that there are many different types of Peak Bodies. Peak Bodies are not homogeneous. They vary in size and representation. Some classifications of Peaks (DFACS, 2000) include:

- **Service Delivery Peaks:**

These Peak Bodies are usually membership driven primarily by organisations who are service providers within the relevant sector. They may also have individual membership of professionals within the sector or people interested in sector development.

- **Consumer Peaks:**

These Peak Bodies are usually managed by consumers who also make up the membership base and are directed by the membership.

- **Social Policy Peaks:**

These Peak Bodies are representative of consumers yet their membership base is usually organisational.

- **Umbrella Peaks:**

Represents one large sector or various sectors in relation to a particular sub section of society.

- **Satellite Peaks:**

Issues-based peaks that specialise in one area and give and receive support from the umbrella Peak.

These peak Bodies undertake roles of networking, information dissemination, policy development, advocacy, lobbying and research and development. The other role sometimes undertaken is service delivery, although this can be perceived as a potential conflict of interest with the core function of the peak. It is critical that a range of Peak Bodies are in existence at the same time. They have different roles and represent different aspects of an issue and sometimes totally different issues from each other.

Given the diversity of types, roles, functions and issues it is no wonder that there may be confusion! How many people understand the different roles of Peak Bodies? Until recently, we have not had the opportunity for open discussion, as the sector in Queensland is relatively new. If we are not aware of the different Peak structures within our own community sector, how do we expect governments to understand and then commit to intelligent dialogue around the unique and complex nature of Peak Bodies. It is through this lack of knowledge and misunderstanding that unrealistic expectations become fuel for rationalist approaches. We need to take a leadership role in this phase of exploring Peak Bodies. We need to be able to articulate our purpose, our target group, our representation, our common goals and our strategies for sustainability. We can not sit back and allow governments to do this under a cloud of confusion and misunderstanding.

Cultural norms of Peak Bodies:

To achieve shared meaning, whether it be within the community sector or within government departments, there needs to be a set of clear organisational values that can articulate what a Peak Body is aiming to achieve. These Values and Vision statements need to contain broad social goals, and focus our role in advocating for consumer rights. (*Jones and May, 1992:233*). For Values statements to be overt, they need to be incorporated in organisational documents and enshrined in the organisation's Constitution, thereby becoming living documents (*YANQ Constitution 1999*). Gone are the days where it is OK to have covert values. It is time to change the culture of the sector. A Peak Body needs to be open with its Values and up-front with its beliefs and ideology.

If the Peak Body cannot articulate its' Values and Vision, then how will it be a strong leader? How, also does it expect its' members and consumers to speak out and have a voice to government? If governments endeavour to silence Peak Bodies, the result is disenfranchised

consumers, because their support, confidence and leadership has been slowly eroded away. The culture of fear will continue.

Clear articulated Values and Vision statements not only clarify and strengthen the leadership of Peaks, but also enable a stronger voice to government and increased participation by consumers in government processes. The more people are supported to engage with community groups, the more they will engage in government processes. This is a simple process that seems to have escaped government leaders due to their ever increasing fear of the public voice. We need to break the cycle of silence between Peak Bodies, the government and the media. (Figure 1).

Sustainability and Change Processes:

Peak Bodies need to be supported and self sustaining and they will then survive with members' support. Maybe the recent trend of governments analysing peak bodies is more about rationalisation than about sustainability or performance. Peak bodies continue to be a force amongst themselves, forever avoiding the venomous sting of becoming just another arm of government and finally realising how important it is to articulate their direction and values base.

Peak Bodies are an essential feature in the advancement of democracy and the development of social policy. The information that Peaks are able to present to governments and to the community at large is invaluable, and often unavailable from other sources. If governments really want to know what people are saying, especially those who lack the ability to have a direct voice because of the myriad of barriers that exist within our societal structures, then Peaks need to be supported and resourced until the structures of society change. The following quote is from the YANQ Values statement:

Constructive social change happens most effectively when people work

The information that Peaks are able to present to governments and to the community at large is invaluable and often unavailable from other sources.

together rather than in isolation, By bringing the full breadth of youth organisations and workers under one umbrella and giving young people a voice we seek to increase the chances of achieving social change toward a common goal" (YANQ Values 1999).

Conclusion:

In summary, there are many different definitions and roles undertaken by Peak Bodies. This is largely due to the organic nature of their development, which in Australia have a short history. It is only recently that Peaks have begun to analyse their existence and the community needs time to define their current and future roles within the sector. With the recent development of Values and Vision statements, and the identification of sustainable structures, it is of everyone's best interest to continue the support of Peak bodies, especially those who experience inequality and discrimination. We need to have independent bodies in order to ensure participation by the have-nots, that represent the diversity of issues and to actualise real democracy.

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Cycle of Silence

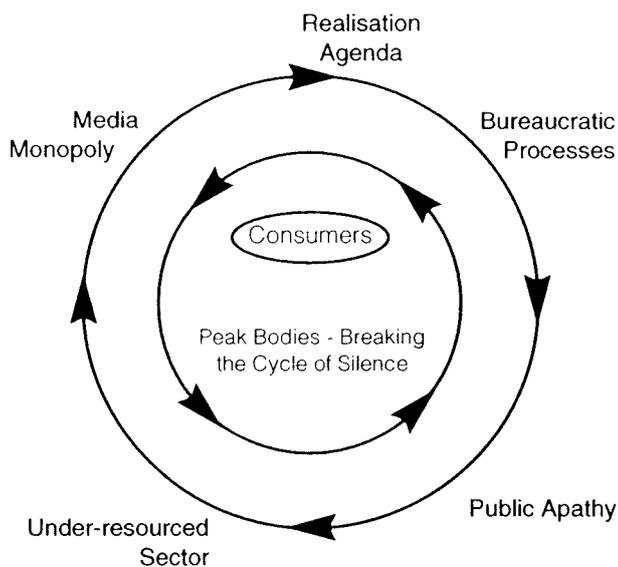


Fig. 1: Cycle of Silence

INTERAGENCY DETAILS

In many regions in Queensland, youth workers and youth organisations hold regular meetings—often called interagencies or networks. These interagencies provide opportunities for networking, sharing information, peer support and coordinating responses to local issues. Below are the details for those networks that YANQ has contact with.

Regional Queensland Interagencies

Banana Shire Youth Network

Contact: Terrica Strudwick
Rural Youth Worker
Anglicare Biloela
PO Box 69 Biloela Q 4715
Ph: 07 4976 6300 Fax 4922 4063
Email: tstrudwick@anglicare.org.au
Meets monthly, contact Terrica for details.

Bundaberg and District Youth Forum

Contact: Andrea Bax
Youth Development Officer
Bundaberg Regional Council
PO Box 3130 Bundaberg Q 4670
Ph: 07 4153 3066 Fax 4151 1813
Email: andrea.bax@bundaberg.qld.gov.au
Meets the second Tuesday bi-monthly (first meeting for the year is February) from 9.30-11.30am at Impact Make Your Mark, 106-108 Bargara Road Bundaberg.

Cairns Youth Service Network and Far Northern Youth Service Network (YSN)

Contact: Glen Martin
Youth Development Officer
PO Box 359, Cairns Q 4870
Ph: 07 4044 3016 Fax: 07 4044 3830
Email: G.Martin@cairns.qld.gov.au
Meets last Thursday of every second month at Cairns City Library, Abbott Street, Cairns. Contact Glen for times of meetings for Cairns YSN as they alternate.
Contact Glen for meeting details of Far Northern YSN.

Central Highlands Regional Council Areas: Emerald, Gemfields & Capella Area Youth Rep

Contact: Sherie McDonald
Youth Development Officer
Central Highlands Regional Council
PO Box 21, Emerald Q 4720
Ph/Fax: 07 4982 8393
Mobile 0427 820 540
Email: rhall@chrc.qld.gov.au
Contact Sherie for details of local youth and community service networks.

Central Highlands Regional Council Areas: Blackwater, Springsure, Bluff, Dingo, Bauhinia, Rolleston & Comet Area Youth Rep

Contact: Joshua Clutterbuck
Youth Development Officer
Central Highlands Regional Council, Blackwater
Ph: 07 4980 5506 Mobile 0428 987 511
Email: jclutterbuck@chrc.qld.gov.au
Contact Joshua for details of local youth and community service networks.

Central West Youth Network

Contact: Sheree Miller
Youth Development Officer
Winton Shire Council
PO Box 288, Winton Qld 4735
Ph: 07 4657 2666 Fax: 07 4657 1342
Email: youthdo@winton.qld.gov.au
Contact Sheree for further details.

Charleville Youth Interagency

Contact: Elise Huddle
Charleville Neighbourhood Centre
Ph: 07 4654 1345
Email: ydw@charlevillenc.org
Meets 3.30pm the third Thursday of each month at Charleville Neighbourhood Centre.

Fraser Coast Youth Sector Workers Network

Contact: Tracey Mason
Principal Officer
Community Development
Fraser Coast Regional Council
PO Box 1943 Hervey Bay Q 4655
Ph: 07 4197 4378 Fax: 07 4197 4303
E: tracey.mason@frasercoast.qld.gov.au
Meets last Tuesday of each month 10.30am. Contact Tracey for venue.

Gladstone Youth Interagency

Contact: Vernetta Perrett
Youth Development Officer
Gladstone Regional Council
PO Box 29, Gladstone Q 4680
Ph: 07 4976 6300 Fax: 07 4972 6557
Email: vernettap@gladstonerc.qld.gov.au
Meets first Wednesday of the month 9am at the Community Advisory Service, 142 Goondoon Street, Gladstone

Innisfail Community Sector Network

Contact: Kath Barnett
Community Development Officer
Ph: 07 4030 2255 Fax: 07 4061 6005
Email: cdo@ccrc.qld.gov.au
Meets last Thursday of every second month 1pm at Parish Centre, Rankin Street, Innisfail

Mackay Youth Connections Network Inc

Contact: Colin McPherson
Community Solutions Mackay
Email: colin.mcpherson@communitysolutions.org.au
Meets first Tuesday of the month 10.30am. Venue - Mackay TAFE J Block, Level 3, Room 3:13

Maryborough Interagency Network

Contact: Vicki Wilson
Senior Community Development Officer
Fraser Coast Regional Council
Ph: 07 4190 5806
Email: vicki.wilson@frasercoast.qld.gov.au
Meets first Thursday of every month 9-11am at Maryborough Neighbourhood Centre, 25 Ellena Street.

Mount Isa Youth Alliance Network & ICM Group

Contact: Alvin Hava
Young People Ahead
PO Box 2151, Mt Isa Q 4825
Ph: 07 4743 1000 Fax 07 4743 1030
Email: manager@ypa-isa.com.au
Contact Alvin for meeting and venue details.

North Burnett Community Services Network

Contact: Melinda Priest
Community Development Officer,
Monto Community Development Centre
Ph: 07 4166 1733 Fax: 07 4166 1061
Email: cdomonto@bigpond.com
Meets second Wednesday of every month at different venues around the North Burnett.

Rockhampton Youth Interagency Network

Contact: Youth Connections Project Manager /PCYC/ Jo-Anne Peace
Address: QPCWA Stapleton Park Rockhampton Qld 4700
Ph: +61 7 4927 7899
Fax: +61 7 4922 3998
Email: ryin.info@gmail.com
Meets every third Thursday of the month 9am-10.30am at PCYC Stapleton Park North Rockhampton.

Roma Community Services Interagency

Contact: Roma Neighbourhood Centre
PO Box 1028, Roma Q 4455
Ph: 07 4624 0800 Fax: 07 4622 1448
Email: reception@maranoa.qld.gov.au
Meets on a Monday at Roma Neighbourhood Centre at 11.30am. Meetings of the Child, Youth and Families Interagency Sub-Committee are held at the Neighbourhood Centre at 10.15am on the same dates.

Sarina Interagency Meeting

Contact: Paul Taylor
Youth Development Officer
Sarina Youth Centre
PO Box 41 Mackay Q 4740
Ph: 07 4961 9277
E: sarinayouthcentre@mackay.qld.gov.au
For additional information, please contact Paul on the above details.

South Burnett Community Network

Contact: Louise Judget
Community Development Worker
PO Box 300, Kingaroy Q 4610
Ph: 07 4162 5711 Fax: 07 4162 5121
Email: sbcdp@bigpond.net.au
Meets first Tuesday of the month 10am-12pm Wondai Council Supper Room.

Southern Downs Youth Network

Contact: Sheila Stebbings
Community Youth Co-ordinator
PO Box 26, Warwick Q 4370
Ph: 07 4661 7166 Fax: 07 4661 0333
E: sheila.stebbing@southerndowns.qld.gov.au
Meets quarterly. Contact Warwick Youth Service for meeting details.

South West Youth Network

Contact: Ingrid Reichelt
Community Support Officer
Regional Contract Management Unit,
Community Support Services,
Sport & Recreation (CSSR)
Department of Communities
PO Box 2427, Toowoomba Q 4350
Ph: 07 4694 0180 Fax: 07 4699 4244
E: ingrid.reichelt@communities.qld.gov.au

The group meets twice a year and covers the Darling Downs and South West Qld Region from Gatton south to the NSW border, west to the Northern Territory border and north to Taroom and Crow's Nest. Contact Ingrid for details.

The Youth Network NQ Inc

Contact: Rachel Cook
Mobile: 0408 635 998
E: rachel.cook@theyouthnetworkq.org.au
W: www.theyouthnetworkq.org.au
Meets third Thursday of the month 9-11am. Contact Rachel for venue details.

Toowoomba Youth Organisations Network (TYON)

Contact: Shona Travis
Email: shona.travis@mfsq.org.au
Meets last Tuesday of each month at the Jacaranda Conference Room, Grand Central Shopping Centre from 9.00am - 11.00am. Contact Edward for any further details.

Whitsunday Youth Focus Network

Contact: Debra Carrington
Manager Community Development & Projects
Whitsunday Regional Council
Ph: 07 4945 0216 Fax 07 4945 0222
E: debra.carrington@whitsundayrc.qld.gov.au
Meets monthly. Contact Debra for Network details.

These details are current as of March 2013. If your details are incorrect, please email admin@yanq.org.au with updated contact details.

South-East Queensland Interagencies

Brisbane Inner Urban Youth Interagency

Contact: Emma McConnell
Ph: 07 3403 0136
Brisbane South Youth Justice Service.
Email: emma.mcconnell@communities.qld.gov.au
Meets 10-12 noon first Thursday of the month. Contact Emma for details.

Brisbane Southside Youth Interagency

Contact: George Parrott
Ph: 07 3403 0136
The Smith Family
Meets monthly. Contact George for dates and times.

Caloundra & Hinterland Child and Family Network

Hinterland Community Development Assn of Caloundra
PO Box 451, Landsborough Q 4550
Ph: 07 5429 6766 Mobile 0418 720 515
Email: hcdworker.lydia@gmail.com
Contact for meeting times and venues.

Gold Coast Youth Network

Contact: Amanda Wright
Gold Coast Youth Service
PO Box 740, Burleigh Heads Q 4220
Ph: 07 5572 0400 Fax: 07 5575 2607
Email: RADS@goldcoastyouthservice.com
Meets last Wednesday of the month 10.30am-12.30pm at Department of Communities Youth Justice Service Centre at Mermaid Beach.

Goodna Youth Interagency

Contact: Fiona Muhling
Challenge Employment
21 Dunlop St, Collingwood Park Q 4031
Ph: 07 3282 8000 Fax: 33818 2013
E: fionam@challengeemployment.org.au
Meets third Tuesday of the month from 1.30pm at the Goodna Community Health, 82 Queen Street Goodna. All youth & community service providers welcome.

Inala Youth Interagency (LARGEFLY)

Contact: John Rigsby-Jones
Inala Youth Service
PO Box 141, Inala Q 4077
Ph: 07 3372 2655 Fax: 07 3372 2710
Email: largefly@iys.org.au
or admin@iys.org.au
Meets 1pm second Thursday of the month at Inala Community House Hall, Sittella Street, Inala.

Ipswich Youth Interagency Group

Contact: Kate Toohey
Youth Development Officer
Ipswich City Council
PO Box 191, Ipswich Q 4305
Ph: 07 3810 7437 Fax: 07 3810 6741
Email: ktoohey@ipswich.qld.gov.au
Meets first Tuesday of the month 12.30pm at Busy Beat Hub, Brisbane Road, Ipswich.

Lockyer Service Providers Interagency

Contact: Anne James CDW/
Coordinator
Lockyer Information & Neighbourhood Centre Inc (LINC)
Ph 07 5462 3355 Fax: 07 5462 4437
Email: lincgaton@bigpond.com
All meetings commence at 1.00pm. Laidley meetings held 2 March, 25 May, 17 August, 9 November at Laidley Community Centre, 13 Mary Street (opp The Bus Stop). Gatton meetings held 19 January, 13 April, 6 July, 28 September at Gatton Baptist Church, 12 William Street (opp Police Station)

Logan Youth Network

Contact: Francis Mills
Community Development and Safety Program Leader
Logan City Council
PO Box 3226, Logan City DC 4114
Ph: 07 3412 5138 Fax: 07 3412 3444
Email: francismills@logan.qld.gov.au
Meetings are held bi-monthly at rotating venues across Logan. Please contact Mel for meeting calendar.

Moreton Bay Regional Youth Service Providers Network

Contact: Naomi Rayward
Youth Planning & Development Officer
Moreton Bay Regional Council
Redcliffe District
Ph: 07 3283 0352 Fax: 07 3883 1723
E: Naomi.Rayward@moretonbay.qld.gov.au
All meetings are held Wednesdays 2.30pm-4.30 pm at various host agencies. Please contact Naomi for meeting dates and locations.

Nambour & Northern Sunshine Coast Youth Interagency Network

Contact: Lyn Harris
United Synergies
Ph: 07 5442 4277
Email lharris@unitedsynergies.com.au
Meets once each school term; dates for meetings and venues are advised prior to meetings as venues alternate; includes professional development component.

North Brisbane Youth Interagency

Contact: Kelly Nelson (Visible Ink) or Vicki Jacobs (Piccabeen Community Association)
Ph: 07 3407 8102.
Email: kelly.nelson@brisbane.qld.gov.au
For meeting times, please contact Kelly or Vicki.

Northern Gold Coast Interagency

Contact: Veronica Cox (Studio Village) or Nikki Condon
Ph: 07 5529 8253
Email: svcc@cirruscomms.com.au
Meets last Tuesday of every month 1pm-3pm at Studio Village Community Centre, 87 Village Way, Studio Village

Redlands Youth Network

Contact: Kara Mansley
Redland City Council
Ph: 07 3829 8233 or 07 3829 8489
Fax: 07 3829 8891
Email: kara.mansley@redland.qld.gov.au
Meets every second month. Contact Kara for meeting calendar.

Sunshine Coast Youth Partnership

Contact: Lydia Najlepszy
Ph: 07 5479 0070
6/131 Sugar Road, Alexandra Headland, Qld, 4574
Email: info@sunshinecoastyouth.com

Tweed Shire Youth Network

Contact: Sylvia Roylance
Ph: 02 6670 2736
Email: SRoylance@tweed.nsw.gov.au
Meets bi-monthly on the third Tuesday of the month 9am-12pm. Meets on alternate bi-month for professional development workshop for service providers. Venue rotated throughout shire. Contact Sylvia for details.

Issue-based Networks

Criminal Justice Network

Email: info@cjn.org.au
The Network exists to link individuals and groups committed to pursuing the rights of people marginalised by the criminal justice system. The Criminal Justice Network is informed by the voices of people with lived experience. For more information and details on forums that the Network holds, please visit <http://www.cjn.org.au>.

Health Educators Network

Contact: Pamela Doherty
Education and Training Coordinator
Children by Choice
PO Box 2005 Windsor Q 4030
Ph: (07) 3357 9933 ext 3.
Fax: (07) 3857 6246
Email: ed@childrenbychoice.org.au
The Health Educators Network provides members with an opportunity to network with other educators, share information and work collaboratively in the area of community health education in the Brisbane and Greater Brisbane Area. The network is open to any health educator in the region and members meet quarterly with rotating venues.

Qld Multicultural Youth Settlement Action Network

Contact: Eli Moore
QMYSAN Coordinator – Qld Multicultural Youth Settlement Action Network
28 Dibley St, Woollongabba
Ph: 07 3337 5400 Fax: 3337 5444 Mb. 0411 786 893
Email: ElishaM@mdabne.org.au
Meets quarterly. All youth & community service providers welcome, particularly those working with young people from diverse backgrounds.

Youth Justice Coalition (YJC)

Contact: Siyavash Doostkhalh
Director
Youth Affairs Network Queensland Inc
Ph: 07 3844 7713 Fax: 07 3844 7731
Email: director@yanq.org.au
The Youth Justice Coalition (YJC) is a diverse coalition of interested NGOs, CLCs, peak bodies and individuals that work together to advance the rights of young people under the age of 18 years in the youth justice arena in Queensland. The YJC meets bi-monthly (every 2nd Thursday every 2nd month). The coalition actively encourages community members interested in youth justice issues to participate.

Statewide Program Networks

Partnership Brokerage Program

Contact: Carmen Auer
Chair of Qld Partnership Brokerage State Network
E: Carmen.Auer@thesmithfamily.com.au
Ph: 07 5561 2701 Mobile: 0411 652 126

Youth Connections Program

Contact: Alice Thompson, Chair of Qld Youth Connections State Network
Email: athompson@bris youth.org
Ph: 07 32523750
Mobile: 0418 666 762

Youth Support Coordinator Program

YSC Hub Facilitators
Contact Megan Murray
Ph: 07 3876 2088 Mobile: 0439 739 747
Email: megan.murray@qyhc.org.au
Contact Kristy Carr
Ph: 07 4725 8249
Mobile: 0407 999 710
Email: kirsty.carr@qyhc.org.au
Web: www.qyhc.org.au/ysc/index.html
Contact YSC across the state at www.qyhc.org.au/ysc/contact-us.html

For more information on interagencies or to join our list, please contact Trish Ferrier (YANQ Policy Coordinator) on 07 3844 7713 or policy@yanq.org.au

Want to join YANQ? Simply fill out the application form, detach and return it to YANQ with your membership / subscription fee payment. For more information, please call us on: (07) 3844 7713 or 1800 177 899 (available for rural Queensland) email admin@yanq.org.au or visit our website at www.yanq.org.au

Summary of our values

YANQ believes that the Traditional Custodians and primary Culture of Australia is Aboriginal. We support the right of Aboriginal and Torres Strait Islander communities to self determination, and recognise their capacity to generate their own solutions to the problems imposed on them by continuing colonisation and ongoing pressures to assimilate. We recognise the proven credentials of Aboriginal Traditional Owners and Custodians in connecting with and managing this Land. We value the wisdom and leadership Aboriginal cultures can bring to addressing the problems faced by Australian society.

We aspire to a world which recognises the interdependence of all species on this planet. We envisage a future where Australia is in a position to benefit from Aboriginal Culture; where Australians collectively acknowledge the strengths of one of the world's oldest surviving cultures and embrace highly evolved Aboriginal tradition, Lore and practices. This would play a critical role in achieving a sustainable future for humankind.

YANQ supports the human rights of all Australians. These include the necessities of survival; everyone's right to achieve their full potential; and their right to make choices about their lifestyle, and express their culture, without fear of penalty. Everyone has the right to meaningfully participate in their community and decisions that affect their lives.

We recognise that systemic issues contribute to a failure to meet young people's rights, and the social exclusion of groups of young people. Most young people are disadvantaged – culturally, socially and/or economically. Major social systems continue to fail the majority of young people. Further, socially excluded young people face ongoing pressure to conform to dominant Anglo-Celtic values. This generates disharmony within and across communities, making them vulnerable to prejudice and discrimination. It is only when we recognise the cultures of our First Peoples as the basis for genuine multi-culturalism, and value the identities, contributions and rights of all Australians, that we can achieve social harmony.

Young people have the capacity to play an important part in their communities and the wider society. Young people's social role and contribution, both now and in the future, largely depends upon how they are treated. The greater the participation of young people in social decision-making, the healthier the community and society.

Community organisations provide a unique pathway to optimising young people's social participation. They can facilitate genuine participatory democracy and respond to young people's needs in an alternate, holistic way. Young people are entitled to access services which respond to their rights and needs, and freely choose whether or not to use these services. Competent Youth Workers have the values, attitudes, knowledge and skills required to work effectively with young people and their communities, using a rights-driven approach.

Australian governments are obliged to meet young people's internationally-agreed human rights. Governments should take full responsibility for meeting these obligations toward young people. Governments should value the expertise of community organisations in providing complementary services, and resource them to take the lead in addressing the rights and needs of young people within their particular community.

Ultimately, YANQ envisages a future where young people are seen as equal, active participants in Queensland society. As a result, Queensland would be a fair, equitable diverse state; a bastion of human rights. It would be a healthy society in which individuals, families and communities are inter-connected; where a culture of mutual respect generates resilience and genuine social inclusion. Its thriving youth sector would enthusiastically stand alongside Aboriginal people and young people, to continue to improve the world. The powerful voice of YANQ would be seen as an invaluable social asset.

MEMBERSHIP APPLICATION FORM

Name /Contact _____

Organisation/Department _____ Position _____

Postal Address _____

Work phone _____ Mobile _____ Fax _____

Email _____

Additional emails to receive ebulletin _____

Do you identify as being from / does the organisation work with being from ATSI or other Culturally and Linguistically Diverse (CALD) backgrounds? Please specify _____

Do you attend / are you a member of a youth interagency? _____

What membership type are you applying for?

Please note that if you are a Government agency, or can not for whatever reason sign off on YANQ's values, you are entitled to subscriber membership only.

Individual

- Young Person (12-25) \$5.00
 Receiving Centrelink \$5.00
 Youth Worker in an organisation
 that is a YANQ member \$10.00
 Person working with young people \$15.00
 Income <\$50,000 \$15.00
 Income >\$50,000 \$20.00
 Individual subscriber prices as above

Organisational

- Funding <\$100,000 \$55.00
 Funding \$100,000 - \$250,000 \$80.00
 Funding \$250,000-\$400,000 \$120.00
 Funding >\$400,000 \$150.00
 For-profit \$200.00
 Government \$200.00
 Community not-for-profit
 subscription prices as above
 Peak body reciprocal

Payment methods

Cheque

Made payable to Youth Affairs Network of Qld and mail to 30 Thomas Street, West End, Qld, 4101

Electronic Funds Transfer

BSB: 633-000
 Account Number: 123043259
 Account Name: Youth Affairs Network of Qld
 Please quote your organisation / surname in the reference box and email remittance advice to finance@yanq.org.au or fax to 07 3844 7731

Credit Card

Card type   (please indicate)

Card No _____

Expiry Date ___ / ___ CSV number _____

Amount \$ _____

Name on card _____

Signature _____

Do you require a receipt? Yes / No

I, _____, have read and support the values summary of the Youth Affairs Network of Qld Inc (overleaf) and hereby request to become a member of the Network.

Signature _____ Date _____

Thanks for your application!

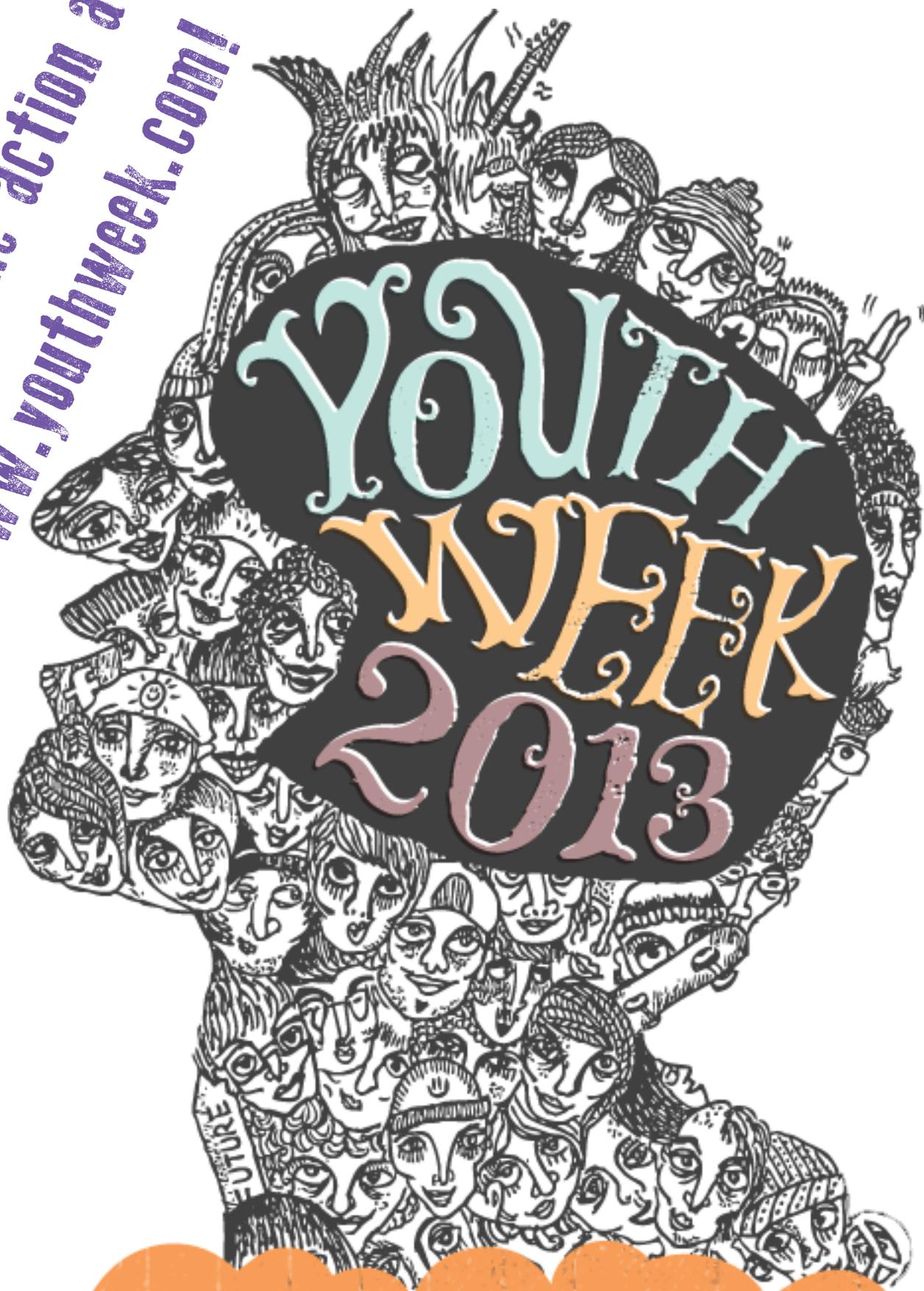
Now please return this form to YANQ by one of the following methods...

Scan and email
admin@yanq.org.au

Post
 30 Thomas Street, West End, Qld, 4101

Fax
 07 3844 7731

Get in on the action at
www.youthweek.com!



5 TO **14** *April*